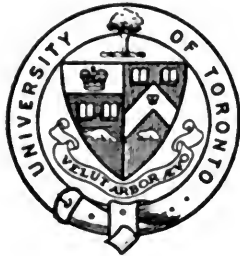


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DICTIONARY

OF

LATIN AND GREEK QUOTATIONS,

PROVERBS, MAXIMS, AND MOTTOS



A DICTIONARY  
OF  
LATIN AND GREEK

QUOTATIONS, PROVERBS, MAXIMS  
AND MOTTOS,

*CLASSICAL AND MEDIÆVAL.*

INCLUDING LAW TERMS AND PHRASES.

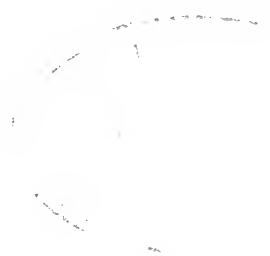
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## P R E F A C E .

A DICTIONARY of Latin Quotations more copious, correct, and complete than any hitherto published had long been a cherished idea of the publisher, and awaited only time and circumstance for its development. Finding in the present editor a gentleman well qualified both by reading and industry to carry out his views, he placed the materials in his hands, and these with large additions, the fruit of further researches, are now laid before the reader.

The present collection differs from its predecessors in being limited exclusively to Latin and Greek quotations, the publisher intending, at a later period, to give French, Italian, Spanish, and German, in a separate volume. This arrangement has enabled him to nearly quadruple the number of Latin quotations given heretofore, and to extend the number of Greek from about twenty to upwards of five hundred ; amounting in all to an aggregate of more than eight thousand.

The translations are throughout either new or carefully revised, and as literal as is consistent with neatness and point. It would have been easy to make many of them more epigrammatic, but it was thought better to leave this to the reader's own taste.

Authorities are adjoined wherever it has been found possible to discover them, and in a vast many instances they appear for the first time in a Dictionary of Quotations.

Many of the nonsensical commentaries have been dispensed with, as in almost every instance, where the translation is correct, the quotation is more intelligible without them. Our only fear is that we have adopted too many.

One new, and it is hoped valuable, feature in the present volume, is the marking of the metrical quantities, which has been done in all cases where their absence might lead to mispronunciation. A quotation, however appropriate, would entirely lose its effect with those who are best able to appreciate its force, if blemished by false delivery. It has been thought unnecessary to mark the final *e*, because, as the classical reader will know, it is never silent.

The publisher claims little merit for himself in what concerns this volume, save the plan and a diligent reading of the proofs; but he thinks it right to avow the assistance of his eldest son, William Simpkin Bohn,

who has been a useful coadjutor throughout, particularly in the Greek portion. The printer, too, richly deserves his meed of praise for watchfulness and scholarship.

It remains only to speak of previous collections of the same character. The first and principal is Macdonnel's, originally published in 1796, and repeatedly reprinted, with gradual improvements, up to a ninth edition in 1826. This is the work of a scholar, and praiseworthy as a first attempt, but much too imperfect to satisfy the wants of the present day. The next was Moore's, which, though as recent as 1831, is little more than an amplification of Macdonnel's, avoiding as much as possible, for copyright considerations, the very words of his translations, but seldom improving them.

The Dictionary of Quotations which passes under the name of Blagdon (we say this advisedly, as the work was posthumous) differs so entirely from the plan of the present, as scarcely to be cited as a precursor. It is arranged under English 'common-places,' which are illustrated by lengthy quotations from a few of the Greek and Latin poets, each accompanied by metrical versions selected chiefly from Pope, Dryden, Francis, and Creech. It is a small volume of limited contents, but executed up to its pretensions.

After thus much had been written, and on the very eve of publication, we are unexpectedly greeted with a small "Manual of Quotations," by Mr. Michelsen, 308

pages, published at 6s. The basis of this work is Macdonnel's, which is incorporated almost verbatim from an early edition, the editor adding some little from other sources. It can in no way interfere with the present volume, and we rather hail it as showing that there must have been an evident want of what we have undertaken to supply.

H. G. B.

*York Street, Covent Garden.*

*April 18, 1866.*



# DICTIONARY

OF

## LATIN QUOTATIONS, PROVERBS, AND PHRASES.

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- A bove majōri discit arāre minor.* *Prov.*—"The young ox learns to plough from the older." See *Ne sus*, &c.
- A cāpīte ad calcem.*—"From head to heel." From top to toe.
- A fonte puro pura dēflūit aqua.* *Prov.*—"From a clear spring clear water flows." A man is generally estimated by the company he keeps, as his habits are probably similar to those of his companions.
- A fortiōri.*—"From stronger reasoning." With much greater probability. If a pound of gunpowder can blow up a house, *a fortiōri* a hundredweight must be able to do it.
- A fronte præcipitium, a tergo lūpus.*—"A precipice before, a wolf behind." Said of a person between the horns of a dilemma.
- A lātēre.*—"From the side." A legate *a latere* is a pope's envoy, so called because sent from his *side*, from among his counsellors.
- A mensā et toro.*—"From table and bed," or, as we say, "from bed and board." A sentence of separation of man and wife, issuing from the ecclesiastical courts, on account of acts of adultery which have been substantiated against either party. It is not of so decisive a nature as the divorce *A vinculo matrimonii*; which see.
- A posteriōri.* See *A priori*.
- A priōri; a posteriōri.*—"From the former; from the lat-

ter." "Phrases used in logical argument, to denote a reference to its different modes. The schoolmen distinguished them into the *propter quod*, wherein an effect is proved from the next cause, as, when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is, the *quia*, wherein the cause is proved from a remote effect; as, that plants do not breathe, because they are not animals; or, that there is a God, from the works of the creation. The former argument is called demonstration *a priori*; the latter, demonstration *a posteriori*."

*A re decedunt*.—"They wander from the point."

*A tēneris unguiculis*. CIC.—"From your tender little nails."

From your very earliest boyhood. See *Sed præsta*, &c., and *Amores de*, &c.

*A verbis legis non est recedendum*. COKE.—"There must be no departure from the words of the law." The judge must not give to a statute a forced interpretation contrary to the reasonable meaning of the words.

*A vinculo matrimōnii*.—"From the bonds of matrimony."

See *A mensâ*, &c.

*Ab actu ad posse valet illatio*.—"From what has happened we may infer what will happen."

*Ab alio spectes alteri quod feceris*. SYR.—"As you do to another, expect another to do to you."

*Ab amicis honesta petamus*. CIC.—"We must ask what is proper from our friends."

*Ab honesto virum bonum nihil deterret*. SEN.—"Nothing deters a good man from the performance of his duties."

*Ab inconvenienti*.—"From the inconvenience." The *Argumentum ab inconvenienti*, is an argument to show that a proposition will be unlikely to meet the expected end, and will therefore be inexpedient.

*Ab initio*.—"From the beginning."

*Ab ovo usque ad mala*. HOR.—"From the egg to the apples." From the commencement to the end; eggs being the first, and apples the last, dish served at the Roman entertainments.

*Ab Urbe conditâ*, more usually denoted in the Latin writers by the initials A. U. C., signifies, "from the building of the city" of Rome, B. C. 753.

*Abēunt studia in mores.* OVID.—“Pursuits become habits.”

Use is second nature.

*Abi in pace.*—“Depart in peace.”

*Abiit nēmīne salutāto.*—“He went away without bidding any one farewell.”

*Abite nummi, ego vos mergam, ne mergar a vōbis.*—“Away with you, money, I will sink you, that I may not be sunk by you.”

*Abitūrus illuc quo priōres abiērunt,*

*Quid mente cēcā misērum torques spiritum?*

*Tibi dico, avāre*—

PHÆD.

—“As you must go to that place to which others have gone before, why in the blindness of your mind do you torment your wretched existence? To you I address myself, miser.”

*Abnormis sapiēns.* HOR.—“Wise without instruction.” Naturally gifted with a sound understanding.

*Abracadabra.*—A cabalistic word, the name of a deity formerly worshipped by the Syrians. The letters of his name, written on paper, in the form of an inverted triangle, were recommended as an antidote against various diseases.

*Absens hæres non erit.* *Prov.*—“He who is at a distance will not be the heir.” “Out of sight out of mind.”

*Absentem lædit cum ebrio qui litigat.* SYR.—“He who disputes with a drunken man, offends one who is absent.” The senses of a drunken man may be considered as absent.

—*Absentem qui rodit amicum,*

*Qui non defendit alio culpante; solutos*

*Qui captat risus hominum, famamque dicacis;*

*Fingere qui non visa potest, commissa tacere*

*Qui nequit, hic niger est, hunc tu, Romane, caveto.* HOR.

—“He who backbites an absent friend, who does not defend him when another censures him, who affects to raise loud laughs in company and the reputation of a funny fellow, who can feign things he never saw, who cannot keep secrets, he is a dangerous man; against him, Roman, be on your guard.”

*Absque argento omnia vana.*—“Without money all is in vain.”

*Absque hoc, &c.* *Law term.*—“Without this,” &c. The technical words of exception used in pleading a traverse.

*Absque sudore et labore nullum opus perfectum est.*—"Without sweat and toil no work is made perfect." Without exertion and diligence success is rarely attained.

*Absque tali causâ.* *Law Term.*—"Without such cause."

*Abstineto a fabis.*—"Abstain from beans." An admonition of Pythagoras. Equivalent to saying, "Have nothing to do with elections." The Athenians, at the election of their public magistrates, balloted with beans. It is also worthy of remark that the Pythagoreans had a superstitious belief that the souls of the dead were harboured in the centre of the bean.

*Absurdum est ut alios regat, qui seipsum regere nescit.* *Law Maxim.*—"It is absurd that he should govern others, who knows not how to govern himself." Quoted by Rabelais, B. i. c. 52.

*Abundans cautela non nocet.* *COKE.*—"Excess of precaution can do no harm."

*Abundat dulcibus vitis.* *QUINT.*—"He abounds with alluring faults." Said in allusion to an author the very faults of whose style are fascinating.

*Ac veluti magno in populo cum sæpe coorta est*

*Seditio; sævitque animis ignobile vulgus,*

*Jamque faces et saxa volant, furor arma ministrat.* *VIRG.*

—"And as when a sedition has arisen amongst a mighty multitude, as often happens, and the minds of the ignoble vulgar are excited; now stones, now firebrands fly; fury supplies arms."

*Accedas ad curiam.* *Law Term.*—"You may come to the court." A writ issued out of Chancery when a man had received false judgment in a hundred court or court baron, was so called.

*Accede ad ignem hunc, jam calesces plus satis.* *TER.*—"Approach this fire, and you will soon be too warm." Said in allusion to the seductive beauty of the courtesan Thais.

*Accensâ domo proximi, tua quoque periclitatur.* *PROV.*—"When the house of your neighbour is in flames, your own is in danger." See *Proximus ardet*, &c.

—*Acceptissima semper*

*Munera sunt, auctor quæ pretiosa facit.* *OVID.*

"Those gifts are always the most acceptable which our love for the donor makes precious."

*Accidit in puncto, et toto contingit in anno.*—“It happens in an instant, and occurs throughout the whole year.” Said in reference to those occurrences which are ruled by the uniform laws of nature.

*Accidit in puncto, quod non contingit in anno.*—“That may happen in a moment, which does not occur in a whole year.”

*Accipe nunc, victus tenuis quid quantaque secum*

*Afferat. In primis valeas bene*— HOR.

—“Now learn what and how great benefits a temperate diet will bring along with it. In the first place, you will enjoy good health.”

—*Accipe, si vis,*

*Accipiam tabūlas; detur nobis locus, hora,*

*Custodes: vidēamus uter plus scribere possit.* HOR.

—“Take, if you like, your tablets, I will take mine: let there be a place, a time, and persons appointed to see fair play; let us see who can write the most.”

*Accipe, sume, cape, sunt verba placentia papæ.*—“Take, have, and keep, are pleasant words from a pope.” A mediæval saying. It may also be translated, “to a pope.”

*Accipere quam facere præstat injuriam.* CIC.—“It is better to receive than to do an injury.”

*Accipio revocamen*— OVID.—“I accept the recall.”

*Acclinis falsis animus meliōra recusat.* HOR.—“The mind intent upon false appearances refuses to admit better things.”

*Accusare nemo se debet nisi coram Deo.* Law Maxim.—“No man is bound to accuse himself except before God.” It is a maxim of our law, that no man can be forced to become his own accuser.

*Acer et vehemens bonus orator.* CIC.—“A good orator is pointed and forcible.”

*Acerriima proximorum odia.* TACIT.—“The hatred of those most nearly connected is the bitterest of all.”

*Acerriimus ex omnibus nostris sensibus est sensus videndi.* CIC.—“The keenest of all our senses is the sense of sight.”

*Acribus initiis, incurioso fine.* TACIT.—“Zealous at the commencement, careless towards the conclusion.” Said of those who commence an undertaking with more zeal than perseverance or discretion.

- Acriōra orexim excitant embammata.* COLUM.—“Savoury seasonings stimulate the appetite.”
- Acta exteriōra indicant interiōra secrēta.* COKE.—“The outward conduct indicates the secrets of the heart.”
- Actio personālis moritur cum personā.* *Law Maxim.*—“A personal action dies with the person.”
- Actum est de republicā.*—“It is all over with the republic.”  
The constitution is overthrown.
- Actum ne agas.* CIC.—“What has been done do not over again.”
- Actus Dei nōmīni facit injuriam.* *Law Maxim.*—“The act of God does wrong to no man.” The word *injury* is here used in its primary sense. God, who is the author of justice, cannot do that which is unjust.
- Actus legis nulli facit injuriam.* *Law Maxim.*—“The act of the law does wrong to no man.”
- Actus me invito factus, non est meus actus.* *Law Maxim.*  
—“An act done by me against my will, is not my act.”  
According to the principles of law, acts done under duress are void.
- Actus non facit reum, nisi mens sit rea.* *Law Maxim.*—  
“The act does not make the crime, unless the intention is criminal.” The law requires that evil intention, or malice prepense, should be reasonably proved against the person accused, before he can be pronounced guilty.
- Acum in metā feni quærere.*—“To seek a needle in a bundle of hay.” A mediæval saying.
- Ad calamitātem quilibet rumor valet.* SYR.—“Every rumour is believed when directed against the unfortunate.” To the same purpose as the English proverb, “Give a dog a bad name and hang him.”
- Ad Calendas Græcas.*—“At the Greek Calends.” As the Greeks, in their division of the months, had no calends, (which were used by the Romans only,) this phrase was used in reference to a thing that could never take place. “To-morrow come never,” as we say.
- Ad captandum vulgus.*—“To catch the mob.” Said of a specious argument “for the nonce.”
- Ad connectendas amicitias, tenacissimum vinculum est morum similitudo.* PLINY the Younger.—“For cementing friendship, resemblance of manners is the strongest tie.”

*Ad consilium ne accesseris, antequam voceris.* PROV.—“Go not to the council-chamber before you are summoned.”  
“Speak when you are spoken to, and come when you are called.”

*Ad eundem.*—“To the same (rank or class).” Graduates of one university, when admitted to the same degree in another, but not incorporated as members, are said to be admitted *ad eundem*.

*Ad interim.*—“For,” or “during the meanwhile.” A temporary substitute is appointed to act *ad interim*.

*Ad libitum.*—“At pleasure.” In music this term is used to show that the passage may be played at the discretion of the performer.

*Ad mala quisque animum refert sua*— OVID.—“Let each person recall to mind his own mishaps.”

*Ad mensuram aquam bibit.*—“He drinks water by measure.”

*Ad minora me demittere non recusabo.* QUINT.—“I will not refuse to descend to the most minute details.” I will sift the matter to the bottom.

—*Ad mores natura recurrit*

*Damnatos, fixa et mutari nescia*— JUV.

—“Human nature ever reverts to its depraved courses, fixed and immutable.”

*Ad nomen vultus sustulit illa suos.* OVID.—“On hearing her name she raised her eyes.”

*Ad nullum consurgit opus, cum corpore languet.* GALL.—“The mind cannot grapple with any task when the body is languid.”

*Ad omnem libidinem projectus homo.*—“A man disposed to every species of dissipation.”

*Ad perditam securim manubrium adjicere.*—“To throw the helve after the lost hatchet.” To give way to despair.

*Ad perniciem solet agi sinceritas.* PHÆD.—“Sincerity is frequently impelled to its own destruction.”

*Ad pœnitendum properrat, cito qui judicat.* SYR.—“He hastens to repentance, who judges hastily.”

*Ad populum phaleras, ego te intus et in cutē novi.* PERS.—“Display thy trappings to the vulgar, I know thee inside and out.”

*Ad præsens ova cras pullis sunt meliōra.*—“Eggs to-day are better than chickens to-morrow.” A mediæval pro-

- verb, in defective verse, similar to ours —“ A bird in the hand,” &c.
- Ad quæstionem juris respondant iudices, ad quæstionem facti respondant juratores.* *Law Maxim.*—“ It is the duty of the judge to decide as to the point of law, of the jurors to decide as to the matter of fact.”
- Ad quod damnum.* *Law Term.*—“ To what damage.” A writ issued to inquire into the damage that may be sustained before the grant of certain liberties.
- Ad referendum.*—“ To be referred,” or, “ to await further consideration.”
- Ad respondendum quæstioni.*—“ To answer the question.” Students at the university of Cambridge, who are about to be examined for their degree in Arts, or in other words, admitted *ad respondendum quæstioni*, are thence called *questionists*.
- Ad suum quemque æquum est quæstum esse callidum.* *PLAUT.* —“ It is only right that every one should be alive to his own advantage.”
- Ad tristem partem strenua suspicio.* *SYR.*—“ The minds of men who have been unfortunate are prone to suspicion.” Much to the same purpose as our proverb, “ A burnt child dreads the fire.”
- Ad turpia virum bonum nulla spes invitât.* *SEN.*—“ No expectation can allure a good man to the commission of evil.”
- Ad unum corpus humanum supplicia plura quam membra.* *ST. CYPRIAN.*—“ One human body is liable to more pains than the members of which it is composed.”
- Ad utrumque paratus.*—“ Prepared for either alternative.”
- Ad valorem.*—“ According to the value.” Duties are imposed on certain articles of merchandise, *ad valorem*, or according to their value.
- Ad vivum.*—“ To the life.”
- Adæquârunt iudices.*—“ The judges were equally divided.”
- Adde parum parvo, magnus acervus erit.*—“ Add a little to a little, and there will be a great heap.” An adaptation from Ovid.
- Adde, quod injustum rigido jus dicitur ense,  
Dantur et in mēdio vulnera sæpe foro.* *OVID.*  
—“ Besides, iniquitous retaliation is dealt with the cruel



sword, and wounds are often inflicted in the midst of the court of justice."

—*Adeo in tenēris consuescere multum est.* VIRG.—“Of such importance is it to be well trained in youth.”  
“Train up a child in the way he should go,” says Solomon, *Prov.* xxii. 6.

—*Adeōne homīnem immutāri*

*Ex amōre, ut non cognoscas eūdem esse?* TER.

—“Is it possible that a man can be so changed by love, that you could not recognise him to be the same?”

*Adeste, si quid mihi restat agendum.*—“If aught remains to be done by me, despatch.” The words of the emperor Severus, just before his death, according to Lord Bacon; but they are not to be found in Dio Cassius or Spartianus.

*Adhibenda est in jocando moderatio.* CIC.—“Moderation should be used in joking.” A joke should never be carried too far.

*Adhibenda est munditia, non odiosa, neque exquisita nimis, tantum quæ fugiat agrestem ac inhumanam negligentiam.* CIC.—“We should exhibit a certain degree of neatness, not too exquisite or affected, and equally remote from rustic and unbecoming carelessness.”

—*Adhuc sub jūdice lis est.* HOR.—“The point is still in dispute before the judge.” The controversy is yet undecided.

*Aditus est ipsi ad omnes facilis et pervius.* CIC.—“He has free and ready access to every one.”

—*Adjūro numquam eam me desertūrum,*

*Non si capiendos mihi sciam esse inimicos omnes homines;  
Hanc mihi expetivi, contingit; conveniunt mores; valeant  
Qui inter nos discidium volunt; hanc, nisi mors, mi adimet  
nemo.* TER.

—“I swear that I will never desert her, even though I were sure that I should make all men my enemies. Her have I desired above all things, her have I obtained. Our humours agree; farewell to those who would set us at variance. Nothing but death shall deprive me of her.”

*Adolescentem verecundum esse decet.* PLAUT.—“A young man ought to be modest.”

*Adornāre verbis benefacta.* PLINY the Younger.—“To enhance the value of a favour by kind expressions.” The best of actions is liable to be undervalued, if done with a bad grace.

*Adscriptus glebæ.*—"Belonging to the soil." Attached to the soil, like the *serfs* and *neifs* in England so late as the reign of Edward VI., and the greater part of the peasantry of the Russian empire at the present day.

—*Adsit*

*Regūla, peccatis quæ pœnas irrogat æquas.* HOR.

—"Let a law be made which shall inflict punishment commensurate with the crime."

—*Adulandi gens prudentissima laudat*

*Sermōnem indocti, faciem deformis, amici.* JUV.

—"The crafty race of flatterers praise the conversation of an unlearned, the features of an ugly friend." See the Fable of the Fox and the Crow, in ÆSOP.

*Adversus solem ne loquitor.* PROV.—"Speak not against the sun." Do not argue against that which is as clear as the sun at mid-day.

*Æacus in pœnas ingeniōsus erit.* OVID.—"Æacus shall refine in devising tortures for you."

*Ædificāre in tuo proprio solo non licet quod alteri noceat.* LAW MAXIM.—"You may not build on your own land that which may injure another." See the same principle in *Sic utere, &c.*

—*Ægrescitque medendo.* VIRG.—"He destroys his health by his very anxiety to preserve it."

—*Ægri somnia vana.* HOR.—"The delusive dreams of the sick man."

*Ægritudīnem laudāre, unam rem maxime detestabilem, quorum est tandem philosophōrum?* CIC.—"What kind of philosophy is it, pray, to extol melancholy, a thing the most detestable of all?"

*Ægrōtat dæmon, monachus tunc esse volēbat;*

*Dæmon convāluit, dæmon ut ante fuit.*

"The devil was sick, the devil a monk would be;

The devil got well, the devil a monk was he."

Lines composed in the middle ages.

*Ægrōtatiōnes animi, qualis est avaritia, ex eo quod magni æstimētur ea res, ex qua unīmus ægrōtat, oriuntur.* CIC.—

"Diseases of the mind, such as avarice, spring from too high a value set upon the things by which the mind becomes corrupted."

*Ægrōto dum animā est, spes est.* CIC.—"So long as the

sick man has life, there is hope." A common saying with us, "While there is life there is hope."

*Æmulatio æmulationem parit.*—"Emulation begets emulation." A spirit of emulation excites others to similar exertions.

*Æmulus studiōrum et labōrum.* CIC.—"The rival of his pursuits and of his labours."

—*Æquā lege necessitas  
Sortitur insignes et imos.* HOR.

—"Fate, by an impartial law, is allotted both to the conspicuous and the obscure."

*Æquam memento rebus in arduis  
Servāre mentem, non secus in bonis*

*Ab insolenti temperātam*

*Lætitiā*— HOR.

—"In arduous circumstances remember to preserve equanimity, and equally in prosperous moments restrain excessive joy."

—*Æqua tellus  
Paup̄eri recluditur,  
Regumque pūeris.* HOR.

—"The impartial earth is opened alike for the pauper and the children of kings."

*Æquitas enim lucet ipsa per se.* CIC.—"Equity shines by her own light."

*Æquitas est correctio legis generaliter latæ quā parte deficit.* PLOWDEN.—"Equity is the correction of the law laid down in general terms, in those parts in which it is deficient." It modifies the rigour of the law, and takes into consideration the *circumstances* of the case.

*Æquo animo parātōque morīar.* CIC.—"May I meet death with a mind prepared and calm."

—*Æquum est  
Peccātis v̄niam poscentem reddere rursus.* HOR.

—"It is fair that he who expects forgiveness should, in his turn, extend it to others." We are also taught by a higher sanction, that, as we forgive them that trespass against us, so may we hope to be forgiven.

*Æra nitent usu; vestis bona quærit haberi;  
Canescunt turpi tecta relicta situ.* OVID.

—"Brass grows bright by use; good clothes require to be

worn; uninhabited buildings grow white with nasty mould."

*Ærugo animi, rubigo ingenii.* SEN.—"The rust of the mind is the blight of genius." Said of idleness.

*Ærumnabilis experientia me docuit.*—"Sorrowful experience has taught me."

*Æs debitorem leve, gravius inimicum facit.* LABER.—"A trifling debt makes a man your debtor; a more weighty one, your enemy."

*Æs erat in pretio; chalybeia massa latebat;  
Heu! quam perpetuo debuit illa tegi.* OVID.

—"Copper became valuable; the iron ore still lay hid. Alas! would that it had ever remained concealed."

*Æsopo ingentem statuam posuere Attici,  
Servumque collocarunt aternam in basi,  
Patere honoris scirent ut cuncti viam.* PHÆDR.

—"The Athenians erected a lofty statue to Æsop, and placed him, though a slave, upon an everlasting pedestal, that all might know that the way to fame is open to every one."

*Æstimatio delicti præteriti ex post facto non creascit.* LAW MAXIM.—"The delinquency attaching to a crime that has been committed, is not increased by anything that has happened since."

—*Æstuat ingens*

*Imo in corde pudor, mixtoque insania luctu,  
Et Furiis agitatus amor, et conscia virtus.* VIRG.

—"Deep in his heart boils overwhelming shame, and frantic rage, with intermingled grief, and love racked with furious despair, and conscious worth."

*Ætas parentum, peior avis, tulit*

*Nos nequiores, mox daturos  
Progeniem vitiosorem.* HOR.

—"The days of our parents, more dissolute than those of our forefathers, produced us more wicked than they; we, who are destined to produce a more vicious progeny still."—Horace is here a *laudator temporis acti*, a praiser of the "good old times."

*Ætatem non tegunt tempora.*—"Our temples do not conceal our age." The wrinkled forehead betrays the hand of time.

*Ætatem Priami Nestorisque*

*Longam qui putat esse, Martiâne,  
Multum decipitur falliturque,  
Non est. vivere sed vita.* MAR.

—“He, Martianus, is much mistaken and deceived, who thinks that the life of Priam and of Nestor was long: not existence, but health, is life.”

*Ætatis cujusque notandi sunt tibi mores.* HOR.—“You must carefully observe the manners of every age.” By inattention to this rule, even Shakspeare has committed anachronisms.

*Æternum inter se discordant.* TER.—“They are everlastingly at variance with each other.”

*Æthiöpem dealbäre.* PROV.—“To wash a blackamoor white.”

—*Evo rarissima nostro*

*Simplicitas*—— OVID.

—“Simplicity, a thing most rare in our age.” Ovid, like Seneca, sometimes praises a simplicity and self-denial, which he himself failed to practise.

*Affectum dantis pensat censura Tonantis.*—“The judgment of the Thunderer weighs the intention of the giver.” A mediæval line.

*Afflavit Deus et dissipantur.*—“God has sent forth his breath, and they are dispersed.” In the reign of Queen Elizabeth, a medal with the above inscription was struck, to record the destruction of the Spanish Armada.

—*Age, libertate Decembri,*

*Quando ita majores voluerunt, utere*—— HOR.

—“Come, since our forefathers would have it so, use the freedom of December.” Said in allusion to the Saturnalia, during which the slaves at Rome were allowed a greater latitude than usual.

*Age quod agis.*—“Attend to what you are about”—or, as the clock at the Inner Temple formerly had it, “Be-gone about your business.”

*Agere considerate pluris est quam cogitare prudenter.* CIC.

—“It is better to act considerately than to think wisely.” Very similar in meaning to the maxim, *Paulum sepultæ, &c.*, which see.

—*Agnosco vëtëris vestigia flammæ.* VIRG.—“I recognise

the remains of my former attachment." A somewhat similar expression to that of Gray,

"E'en in our ashes live their wonted fires."

*Agnus Dei*—"The Lamb of God." A cake of wax stamped with the figure supporting the banner of the cross. It is supposed by the Romish Church to have miraculous powers for preserving the faithful. A part of the mass for the dead is also so called, from the circumstance of its beginning with these words.

*Agricola incurvo terram dimovit aratro ;*

*Hinc anni labor ; hinc patriam parvosque nepotes*

*Sustinet : hinc armenta boum, meritosque iureacos.*

VIRG.

—"The husbandman cleaves the earth with his crooked plough: hence the labours of the year: hence he supports his country and his little offspring: hence his herds of kine and the steers which have earned his sustenance."

*Agri non omnes frugiferi sunt.* Ctc.—"All fields are not fruitful." So too all men are not equally susceptible of improvement.

—*Ah miser !*

*Quantá laboras in Charybdi,*

*Digne puer meliõre flammá !* HOR.

—"Into what an abyss hast thou fallen, unhappy youth ! deserving of a more happy flame!" A parallel case to that of Samson and Delilah.

*Ah ! nimium faciles, qui tristia crimina cædis*

*Fiumineá tolli posse putatis aquá.* OVID.

—"Ah ! too credulous mortals, who imagine that the guilt of bloodshed can be removed by the waters of the stream."

*Albæ gallinæ filius.* PROV.—"The son of a white hen."

Said of a person extremely fortunate. An eagle is said to have dropped a white hen, with a sprig of laurel, into the lap of Livia, the wife of the Emperor Augustus.

*Album calcûlum addõre.*—"To give a white stone." In voting, among the ancients, approval was signified by putting into the urn a white stone; disapproval, or censure, by a black one.

*Alca judiciõrum.*—"Chance judiciary." "The uncertainty of judgments;" which too often, as it were, depend on

the throw of a die. "The glorious uncertainty of the law."

*Aleātor, quanto in arte est m̄lior, tanto est nequior.* SYR.—  
"The gambler, the more skilful he is in his art, the more wicked is he."

*Alexander victor tot regum atque populorum iræ succubuit.*  
SEN.—"Alexander, the conqueror of so many kings and nations, was himself subdued by anger."

*Aliam quercum excūte.*—"Go, shake some other oak." Said by a person who has already shown his liberality to an applicant.

*Alia res sceptrum, alia plectrum.*—"A sceptre is one thing, a fiddlestick another."

*Alias.*—"Otherwise." Applied to persons who assume two or more names; as A, *alias* B. It also means a second writ, issued after a first writ has been issued to no purpose.

*Alibi.*—"Elsewhere." *Law Term.* When a person accused of an offence endeavours to prove that he was absent from the place at the time when the crime was committed, he is said to set up an *alibi*.

—*Aliēna negotia centum*

*Per caput, et circa sāliunt latus*— HOR.

—"A hundred affairs of other people come into my head, and beset me on every side."

—*Aliēna negotia curo,*

*Excussus propriis.*— HOR.

—"I attend to the business of other men, regardless of my own." This quotation may be aptly applied to such busy-bodies as Æsop met, when carrying his lantern at mid-day. See *Phædrus*, B. iii. F. 19.

*Aliēna nobis, nostra plus aliis placent.* SYR.—"That which belongs to others pleases us most, while that which belongs to us is most valued by others." Few men are content with their station: so true it is that—

"Men would be angels, angels would be gods;

Aspiring to be gods, if angels fell,

Aspiring to be angels, men rebel." POPE'S *Essay on Man*

—*Aliena opprobria sæpe*

*Abstērrēt vitiis*— HOR.

—"The disgrace of others often deters us from crime."

*Aliená optimum insaniá frui.*—"It is best to profit by the madness of others." A proverb quoted by the Elder Pliny. See *Optimum est aliéná*, &c.

*Aliéna vitia in oculis habémus—a tergo nostra sunt.* SEN.—"We have the vices of others always before our eyes—our own behind our backs." See *Ut nemo in sese*, &c.

*Aliéná vivere quadrá.* JUV.—"To eat off another man's trencher." To live at another's expense.

*Aliéni appetens, sui profusus.* SALL.—"Covetous of another's, lavish of his own." Catiline is here described by the historian.

*Aliéni temporis flores.*—"Blossoms of a time gone by." Flowers that bloomed in other days.

—*Aliéno in loco*

*Haud stábile regnum est.* SEN.

—"Over a distant realm sovereignty is insecure."

*Aliénos agros irrigas tuis sitientibus.* *Prov.*—"You are watering your neighbours' fields, while your own are parched with drought." Said to an interfering busy-body.

*Alii sementem faciunt, alii metent.* *Prov.*—"The one sows, the other will reap."

*Alio patriam quærunt sub sole jacentem.* VIRG.—"They seek a country situate beneath another sun."

*Aliórum médicus, ipse ulcéribus scates.*—"The physician of others, you are full of ulcers yourself."

*Aliquando gratius est quod fáciili quam quod plená manu datur.*—"Sometimes that is more acceptable which is given with a kindly, than that which is received from a full hand." Presents are acceptable according to the spirit in which they are given.

*Aliquem fortunæ filium reverentissimè colere ac venerári.* AUST.—"To treat with the greatest reverence and respect a man who is the darling of fortune." To

—"follow that false plan,

That money only makes the man."

*Aliquis non debet esse iudex in propriá causá.* COKE.—"No man ought to be judge in his own cause."

*Alis volat propriis.*—"He flies with his own wings." He is able to take care of himself. Motto of the Earl of Thanet.



*Aliter cātūli longe olent, āliter sues.* PLAUT.—“Puppies have one smell, pigs quite another.” All animals have an instinct by which they recognise their young.

*Alitur vitium, vivitque tegendo.* VIRG.—“Vice is nourished and lives by concealment.”

*Alium silere quod vāleas, primus sile.* SEN.—“That you may impose silence upon another, first be silent yourself.”

*Alma mater.*—“A kind,” or “benign, mother.” A term originally used in reference to the earth, but employed by students to designate the university in which they were educated. It is said to have been first applied to Cambridge.

—*Alta sedent civilis vulnera dextræ.* LUCAN.—“The wounds inflicted by civil war are deeply seated.”

*Altērā manu fert lapīdem, altērā panem ostentat.* PLAUT.—“In one hand he carries a stone, while in the other he shows bread.” So our proverb, “He carries fire in one hand, and water in the other.”

*Altērā manu scabunt, altērā feriunt.* *Prov.*—“They scratch you with one hand, and strike you with the other.” Said of treacherous and deceitful persons.

*Alter idem.* CIC.—“Another self.” See *Verus amicus*.

*Alter ipse amicus.* *Prov.*—“A friend is a second self.” The thought occurs more than once in the works of Aristotle.

*Altērīus non sit qui suus esse potest.*—“Let no man be the servant of another, who can be his own master.”

—*Alterīus sic*

*Altēra poscit opem, res et conjūrat amīcè.* HOR.

—“Thus does one thing require the co-operation of another, and they join in mutual aid.”

*Alter remus aquas, alter mihi radat arēnas.* PROP.—“Let one of my oars skim the water, the other touch the sands.” By acting thus, we shall not find ourselves out of our depth.

*Alter rixatur de lanā sæpe caprinā,  
Propugnat nugis armātus.*— HOR.

—“Another raises a dispute about a lock of goat’s wool, and has recourse to arms for trifles.” Potentates, as well as wolves, have often acted upon this principle, when they have deemed it to their interest to “pick a quarrel.”

*Altissīma quæque flumīna mīnimo sono labuntur.* CUBT.—“The deepest rivers flow with the least noise.” Of

similar application to our proverb, "Empty vessels make the greatest sound."

*A. M.* for *Artium Magister*.—"Master of Arts." The highest University degree in Arts. See also *Anno Mundi, Ante meridiem*.

*Ama tanquam osūrus. Oderis tanquam amatūrus. Prov.*—"Love as though you might hate. Hate as though you might love." Be prepared in either case for a change of circumstances; and neither make your friend acquainted with your failings and weak points, nor make it impossible that your enemy can ever become reconciled to you. Cicero, with considerable reason, dissents from the first part of this adage. See *Amicum ita*, &c.

*Amantium iræ amoris integratio est. TER.*—"The quarrels of lovers are the renewal of love." So our old proverb, "Old pottage is sooner heated than new made."

*Amāre et sapēre vix deo conceditur. LAHER.*—"It is hardly granted to a god to be in love and to act wisely."

*Amāre juvēni fructus est, crimen seni. SYR.*—"It is proper for a young man to be in love, a crime for an old one."

*Ambigūas in vulgum spargere voces.* Adapted from Virgil.—"To spread ambiguous reports among the populace."

*Ambigūum pactum contra venditōrem interpretandum est. LAVO Maxim.*—"A doubtful agreement is to be interpreted against the vendor."

*Amīci probantur rebus adversis. CIC.*—"Friends are proved by adversity."

*Amīci vitium nī feras, prodis tuum. SYR.*—"Unless you can put up with the faults of your friend, you betray your own;" you show that either the ties of friendship are easily relaxed, or that you are put out of temper by trifles.

*Amicitia semper prodest, amor et nocet. LAHER.*—"Friendship is always productive of advantage, and love of injury." This *dictum* seems to be stated in rather too general terms.

*Amicōrum, magis quàm tuam ipsius laudem, prædica.*—Enlarge upon the praises of your friends rather than on your own."

*Amicos res opimæ pariunt, adversæ probant. SYR.*—"Prosperity begets friends, adversity proves them."

*Amicum ita hābēas posse ut fieri hunc inimicum scias. LAHER.*

—“Live with your friend as if you knew that he might become your enemy.” This maxim, though inculcating caution, a considerable virtue, is better adapted to the political world than to the sphere of private friendship. See *Ama tanquam*, &c.

—*Amīcum*

*Mancipium dōmīno et frugi.* HOR.

—“A servant faithful to his master, and true.”

*Amīcum perdere est damnōrum maximū.* SYR.—“To lose a friend is the greatest of losses.”

*Amīcus certus in re incertā cernitur.* ENNIUS.—“An undoubted friend shows himself in doubtful circumstances.” Very similar to our proverb, “A friend in need is a friend indeed.”

*Amīcus curiæ.* *Law Term.*—“A friend of the court.” A member of the bar who makes a suggestion on any point of practice as to which the judge is in doubt is so called.

*Amīcus magis necessarius quam ignis aut aqua.*—“A friend is more needful than fire or water.”

*Amīcus Plato, amīcus Socrates, sed magis amīca veritas.* CIC.—“Plato is my friend, Socrates is my friend, but truth is a friend I prize above both.”

*Amīcus usque ad aras.*—“A friend to the very altar.”

*Amīssum quod nescitur non amittitur.* SYR.—“The loss that is not known is no loss.” Similar to our saying, “What the eye don’t see the heart don’t grieve.” So also Gray’s line, “Where ignorance is bliss ’tis folly to be wise.”

*Amittit meritō propriū qui aliēnum appetit.* PHÆD.—“He who covets that which belongs to another, deservedly loses his own.” Covetous men not unfrequently fall into the pit which they have dug for others.

—*Amor omnibus idem.* VIRG.—“Love is in all the same.”

*Amor et melle et felle est fecundissimus.* PLAUT.—“Love is most fruitful both in honey and in gall.”

*Amor tussisque non celantur.*—“Love and a cough cannot be concealed.” A proverbial saying.

*Amore nihil mollius, nihil violentius.*—“Nothing is more tender, nothing more violent than love.”

—*Amōres*

*De tenēro meditatur ungui.* HOR.

—“ She plans amours from her tenderest years.”

—*Amōto quærāmus sēria ludo.* HOR.—“ Joking apart, let us give our attention to serious matters.”

—*Anphōra cępit*

*Institui; currente rotā cur urceus exit?* HOR.

—“ A fine jar is intended to be made; why, when the wheel goes round, does it come out a humble pitcher?” A figure taken from the potter’s wheel. It has the same application as the Fable of the Mountain in Labour.

*Ampliat aetatis spatium sibi vir bonus; hoc est*

*Vivere bis vitā posse priore frui.*

MAR.

—“ The good man extends the period of his life; it is to live twice, to enjoy with satisfaction the retrospect of our past life.”

*An boni quid usquam est, quod quisquam uti possit*

*Sine malo omni; aut, ne laborem capias, cum illo uti velles.*

PLAUT.

—“ Is there any good whatever that we can enjoy wholly without evil, or where you must not endure labour when you would enjoy it?”

*An dives sit omnes quærunt, nemo an bonus.*—“ All inquire whether a man is rich, no one whether he is good.” A translation from EURIPIDES.

—*An erit qui velle recuset*

*Os populi meruisse, et cedro digna locutus*

*Linquere?*—

PERS.

—“ Will there be any one to disown a wish to deserve the people’s praise, and to leave words worthy to be preserved in cedar?” Presses for books were made of cedar, and the paper was steeped in oil of cedar, that wood being esteemed for its antiseptic qualities.

*An nescis longas rēgibus esse manus?* OVID.—“ Knowest thou not that kings have long arms?” that they can reach you at a distance even?

*An potest quidquam esse absurdius, quam quo minus viæ restat, eo plus viatici quærere?* CIC.—“ Can there be anything more absurd, than to be making all the greater provision, in proportion as the less of your journey remains to be performed?” A reproof of covetousness in old age.

*An quisquam est alius liber, nisi ducere vitam*

*Cui licet, ut voluit?*—

PERS.

—“Is any man free, but he who is at liberty to spend his life in whatever manner he may please?”

*Anceps remedium est melius quam nullum.*—“A doubtful remedy is better than none.”

*Anguillam caudâ tenes.* *Prov.*—“You hold an eel by the tail.” You have got to deal with a slippery fellow, and if you do not hold him fast, he will slip through your fingers.

*Anima est amica amanti.* *PLAUT.*—“His mistress is the very life of a lover.”

*Anima magis est ubi amat quam ubi animat.* *AUST.*—“The (soul is more where it loves than where it lives.”

—*Animâsque in vulnere ponunt.* *VIRG.*—“And they leave their lives in the wound.”

*Animi cultus quasi quidam humanitatis cibus.* *CIC.*—“Cultivation is to the mind what food is to the body.”

*Animo ægrotanti medicus est oratio.* *Prov.*—“Words are as a physician to an afflicted spirit.” See *Sunt verba*, &c.

—*Animoque supersunt*

*Jam prope post animam.* *SIDON. APOLL.*

—“They display spirit even though they have all but breathed forth their spirit.” There is a play upon the resemblance of the words *animus*, “courage,” and *anima*, “soul.”

—*Animorum*

*Impulsu, et cæcâ magnâque cupidine ducti.* *JUV.*

—“Led on by the impulse of our minds, by blind and headstrong passions.”

*Animula, vagula, blandula!*—

*Hospes, comesque corporis*—

—“Dear, fluttering, fleeting soul of mine, thou guest and companion of the body.” The beginning of the address of the emperor Adrian to his soul, composed in his last moments, and preserved by the historian Spartianus, as expressive of his uncertainty as to a future existence. The idea of Pope’s “Dying Christian’s Address to his Soul,” was suggested by these lines, which are replete with exquisite beauty.

—*Animum nunc huc celërem, nunc dividit illuc.* *VIRG.*—

“Now this way, now that, he turns his wavering mind.”

*Animum picturâ pascit inani.* *VIRG.*—“He feeds his mind

with an empty picture." He amuses himself with unsubstantial anticipations. See the stories of the Barmecide's Feast, and of Alnaschar and his brittle ware, in the *Arabian Nights*.

—*Animum rēgē, qui nisi paret*

*Impērat.*—

HOR.

—"Control your temper, for if it does not obey you, it will govern you."

*Animus æquus optimum est ærumnæ condimentum.* PLAUT.—

"A patient mind is the best remedy for affliction."

*Animus est in patinis.* TER.—"My thoughts are among the saucepans." I am thinking of something to eat.

*Animus furandi.* *Law Term.*—"The intention of stealing." It is the *animus*, and not the act, that constitutes an offence.

*Animus homīni, quicquid sibi impērat, obīnet.*—"Whatever it resolves on the human mind can effect."

*Animus hōmīnis semper appetit agere aliquid.* CIC.—"The mind of man is always longing to do something."

*Animus meminit præteritorum, præsentia cernit, futura prævidet.* CIC.—"The mind remembers past events, scans the present, foresees the future."

—*Animus quod perdidit optat,*

*Atque in præteritâ se totus imagine versat.* PETRON.

—"The mind still longs for what it has lost, and is wholly intent upon the past." The contemplation of lost opportunities has a kind of fascination, which at the same moment both invites and repels.

—*Animus si te non deficit æquus.* HOR.—"If your equanimity does not fail you."

*Anno Domīni.*—"In the year of our Lord;" for brevity, A. D.

*Anno Mundi.*—"In the year of the world;" for brevity, A. M.

*Anno Urbis conditæ.*—"In the year from the building of the city." See *Ab urbe*, &c.

*Annōsam arborem transplantare.*—"To transplant an aged tree." Said of a person late in life quitting an employment in which he has been long engaged, for a new one.

*Annōsa vulpes haud capitur laqueo.* *Prov.*—"An old fox is not to be caught with a sprinze." "Old birds are not to be caught with chaff."

*Annus mirabilis.*—"The year of wonders."

*Ante barbam doces senes.* *Prov.*—"Before you have got a beard you are for teaching the aged."

*Ante diem clauso compōnet Vesper Olympo.* *VIRG.*—"The evening star will first shut the gates of heaven upon the day."

*Ante mare, et tellus, et quod tegit omnia cælum,*

*Unus erat toto natūræ vultus in orbe,*

*Quem dixere Chaos; rudis indigestaque moles.* *OVID.*

—"At first the sea, the earth, and the heaven which covers all things, were the only face of nature through the whole universe, which men have named Chaos; a rude and undigested mass."

*Ante meridiem.*—"Before noon," or "mid-day," generally denoted by the initials A. M.

*Ante oculos errant domus, urbs, et forma locōrum;*

*Succēduntque suis singūla facta locis.*

*OVID.*

—"Before my eyes flit my home, the city, and each well-known spot: and then follows, in order, each thing, as it happens, in its appropriate place."

*Ante senectūtem curāvi, ut bene vivōrem; in senectūte, ut bene moriar.* *SEN.*—"Before old age, I made it my care to live well; in old age, to die well." St. Jerome ranked Seneca among the writers of Christianity.

*Ante tubam trepidat.*—"He trembles before the trumpet sounds."

*Ante victōriam canere triumphum.*—"To celebrate the triumph before victory." Similar in meaning to our expression, "To count our chickens before they are hatched."

*Ante victōriam ne canas triumphum.*—"Don't sing your triumph before you have conquered." So we say, "Don't halloo before you are out of the wood."

*Ante vidēmus fulguratiōnem quam sonum audiāmus.* *SEN.*—"We see the lightning before we hear the thunder."

*Antehac putābam te habere cornua.* *Prov.*—"Till now I thought you had horns." Said to a blusterer, who, at the last moment, is found defective in courage.

*Antequam incīpiās consulto, et ubi consulēris facto opus est.* *CIC.*—"Before you begin, consider, and when you have considered, act."

*Antiquā homo virtūte ac fide.* *TER.*—"A man of the virtue and fidelity of the olden time."

*Antiquitas sæculi juvenus mundi.*—“Ancient time was the youth of the world.” An aphorism of Lord Bacon, for which, according to Hallam and Whewell, he is indebted to Giordano Bruno.

*Anus simia sero quidem.* *Prov.*—“The old ape is taken at last.” Of the same meaning as our saying, “The old fox is caught at last.”

—*Apërit præcordia Liber.* *HOR.*—“Bacchus opens the heart.”

*Apertè mala cum est mulier, tum demum est bona.* *SYR.*  
—“When a woman is openly bad, then she is good.” This paradoxical expression implies that less injury results to the world from open dissoluteness, than from the hypocrisy of those who conceal profligacy under the guise of sanctity and virtue.

—*Aperto vivere voto.* *PERS.*—“To live with every wish revealed.” The motto of the Earl of Aylesford.

*Apio opus est.* *Prov.*—“There is need of parsley.” Said when a sick person was past all hope of recovery. The Grecians sowed the graves of the dead with this herb.

*Apparatus belli.*—“The *matériel* of war.”

*Apparent vari nantes in gurgite vasto.* *VIRG.*—“A few are seen here and there, swimming in the boundless ocean.” Virgil here describes the shipwrecked sailors of the Trojan fleet.

*Appetitus rationi parvat.* *CIC.*—“Let your passions be obedient to reason.” Employed as the motto of Earl Fitzwilliam.

*Aquam perdo.*—“I lose my time.” Time was measured by the ancients by means of water running in the clepsydra, as in more modern days by sand. A certain portion of time was allotted to each orator to plead his cause; whence the present expression, which literally means, “I am losing the water.”

*Aquam plorat cum lavat fundere.* *PLAUT.*—“He weeps at throwing away the water in which he was washed.” Said of a miser.

*Aquila non capit muscas.* *Prov.*—“The eagle does not stoop to catch flies.”

*Aquilæ senecta.* *Prov.*—“The old age of an eagle.” Applied to aged toppers—as the eagle was supposed, in its latter years, to live by suction only.



*Aquilam volāre doces.* *Prov.*—"You are for teaching an eagle how to fly." "You are teaching your grandam," &c.

*Aquōsus languor.*—"The watery weakness." The dropsy.

*Araneārum telas texere.*—"To weave a spider's web." Meaning, to support an argument by fine-spun sophistry, or to engage in a frivolous pursuit.

*Arbiter bibendi.*—"The arbitrator of drinking." The master of the feast among the ancients gave directions when to fill the cups. See the *Stichus* of *Plautus*, A. iv. sc. 4.

*Arbiter elegantiarum.*—"The arbitrator of politeness." Commonly used in reference to the person whose duty it is to decide on any matter of taste or form; a master of the ceremonies.

—*Arbiter hic sumtus de lite jocōsā.* *OVID.*—"He was chosen umpire in this sportive contest." Said of *Tiresias*, who was chosen umpire in the contest between *Jupiter* and *Juno*.

*Arbore dejectā qui vult ligna colligit.* *Prov.*—"When the tree is thrown down, every one who pleases gathers the wood." The meanest may, and often do, triumph over fallen majesty. See the fable of "The aged *Lion* and the *Ass*," in *Phædrus*, B. i. F. 21.

*Arbores magnæ diu crescunt, unā horā extirpantur.* *CURT.*—"Great trees are long in growing, but are rooted up in a single hour."

*Arbores serit diligens agricōla, quarum aspiciet nunquam ipse baccam.* *CIC.*—"The industrious husbandman plants trees, of which he himself will never see a berry." In imitation of him, we must not confine ourselves to good works, the fruit of which is to be *immediately* gathered.

—*Arcādes ambo*

*Et cantāre pares, et respondere parāti.* *VIRG.*

—"Both *Arcadians*, equally skilled in the song and ready for the response."

*Arcāna impērii.*—"The mysteries of governing." State secrets.

*Arcānum demens detegit ebrietas.*—"Frantic drunkenness reveals every secret."

*Arcānum neque tu scrutāberis ullius unquam,*

*Commissumque teges et vino tortus et irā.* *HOR.*

—"Enquire not into the secrets of others, and conceal

what is intrusted to you, even though racked by wine and anger."

*Arctum annūlum ne gestāto.* *Prov.*—"Do not wear too tight a ring." Do not by imprudence waste your property.

*Arcum intensio frangit, animum remissio.* *SYR.*—"Straining injures the bow, relaxation the mind." This maxim is in words not unlike that taught in the Fable of "Æsop at Play," except that he warns us against giving, not too much, but too little, relaxation to the mind. See *Phædrus*, B. iv. F. 14.

*Ardēat ipsa licet, tormentis gaudet amantis.* *JUV.*—"Although she herself may burn, she delights in the torments of her lover."

*Ardentia verba.*—"Words that glow." Expressions full of warmth and ardour.

—*Ardua cervice*

*Argūtumque caput, brevis alvūs, obesaque terga,  
Luxuriatque toris animosum pectus*— *VIRG.*

—"Lofty is his neck, and his head slender, his belly short, his back plump, while his proud chest swells luxuriant, with brawny muscles." A fine description of what a horse should be.

*Ardua molimur; sed nulla nisi ardua virtus.* *OID.*—"I attempt an arduous task; but there is no merit but what is to be secured by arduous means."

*Arēna sine calce.* *Prov.*—"Sand without lime." If sand is used too plentifully, the mortar will not adhere. This saying was used by the emperor Caligula with reference to the desultory works of the philosopher Seneca.

*Arēnæ mandas sēmina.* *Prov.*—"You are sowing your grain in the sand." You are labouring at an impossibility.

*Arescit gramen veniente autumnō.*—"The grass withers as autumn comes on." Applicable to the sear and yellow leaf of old age.

*Argentum accēpi, dote imp̄rium vendīdi.* *PLAUT.*—"I received money with her, and for the dowry have sold my authority."

*Argillā quidvis imitāb̄ris udā.* *HOR.*—"With moist clay you may imitate anything you please." Early impressions are most indelibly fixed.

*Argumentum ad hōcūnem.*—"An argument direct to the man." An argument which admits of a personal application.

*Argumentum ad ignorantiam.*—"An argument to ignorance." An argument founded on the ignorance of your adversary.

*Argumentum ad iudicium.*—"An argument by appeal to the judgment."

*Argumentum ad verecundiam.*—"An argument to decency."

*Argumentum baculinum.*—"The argument of the stick." Club law.

—*Argūtos inter strepit anser olōres.* VIRG.—"He gabbles like a goose among the tuneful swans."

*Arma cereālia.*—"The arms of Ceres." Implements of husbandry, of which Ceres was the goddess.

—*Arma tenenti*

*Omnia dat, qui iusta negat.*— LUCAN.

—"He who refuses what is just, grants everything to his opponent when armed." Consciousness of rectitude inspires us with that confidence which so greatly conduces to success.

*Ars est celāre artem.*—"The great object of art is to conceal art." The perfection of art is attained when no traces of the artist are to be seen.

*Ars est sine arte, cujus principium est mentīri, medium laborāre, et finis mendicāre.*—"The art is devoid of art, whose beginning is falsehood, its middle labour, and its end beggary." The character of the delusive science of alchemy.

*Ars longa, vita brevis.*—"Art is long, life is short." A translation of the first of Hippocrates' Aphorisms.

—*Ars mihi non tanti est.* OVID.—"The art is not worth so great a penalty to me."

*Ars varia vulpis, ast una echīno maxīma.* *Prov.*—"The fox has many tricks; the hedgehog only one, and that greater than all." The hedgehog effectually defends himself by rolling himself up in a ball. See *Multa novit*, &c.

*Artem quævis alit terra.*—"Every country nurtures some art."

*Artis magistra necessitas.* PLINY the Younger.—"Necessity is the mistress of the arts."

*Asīnum sub fræno currere docere.* *Prov.*—"To teach an

ass to obey the rein." A task which was considered by the ancients to be "labour in vain." See *At si cognātos*, &c.

*Asinus asino, et sus sui pulcher.*—"An ass to ass is a beauty, a swine to a swine." Somewhat similar to our saying, "Every Jack has his Jill." A fortunate feature in the harmonious system of nature.

*Asinus inter simias.* *Prov.*—"An ass among apes." Said of a fool among ill-natured persons who make a butt of him.

*Asinus in unguento.* *Prov.*—"An ass among perfumes." Said of a person "out of his element."

*Asp̄ræ facetiæ, ubi nimis ex vero trax̄ere, acrem sui mem̄oriam relinquunt.* *TACIT.*—"Cutting jokes, especially when based too much upon truth, leave a bitter remembrance." The truth of this is experienced by those who prefer to *have* their joke, and *lose* their friend.

*Asp̄ritas agrestis et inconciuna gravisque.* *HOR.*—"A clownish roughness, churlish and ill at ease."

*Asp̄rius nihil est humili cum surgit in altum.* *CLAUD.*—"Nothing is more unendurable than a low-bred man, when he attains an elevated station." We have a proverb to the same effect, "Set a beggar on horseback, and he will ride to the devil."

*Asp̄ice curvātos pom̄orum pond̄ere ramos.* *OVID.*—"Behold the branches bending beneath the weight of apples."

—*Assiduo labuntur temp̄ora motu*—

*Non secus ac flumen. Neque enim consist̄ere flumen,  
Nec levis hora potest*—

—"Time glides on with a constant progress, no otherwise than as a flowing stream. For neither can the stream nor the fleeting hour stop in its course."

*Assumpsit.* *Law Term.*—"He engaged to pay." An action of *assumpsit* lies on the promise to pay, which the law implies on the part of every man who buys of another.

—*Ast alii sex*

*Et plures, uno conclāmant ore*— *JUV.*

—"Six others, ay more, with one voice assent."

*Astra regunt h̄m̄ines, sed regit astra Deus.*—"The stars govern man, but God governs the stars." The belief of the astrologers.

*Astūtior coccyge.* *Prov.*—"More crafty than the cuckoo,"  
who lays her eggs in the nest of another bird.

*At dæmon hōmīni quum struit aliq̄uid malum,  
Pervertit illi primitus mentem suam.*

EURIPIDES, as quoted by *Athenagoras*.

—"But the dæmon, when he devises any mischief against a man, first perverts his mind." See *Quem Deus*, &c., and *Quem Jupiter*, &c.

*At hæc etiam servis semper libēra fuērunt, timērent, gaudērent, dolērent, suo potiùs quam alt̄rius arbitrio.* *CIC.*—  
"Slaves, even, have always been at liberty to fear, to rejoice, to grieve, at their own pleasure, and not at the will of another."—The body may be "cribb'd, cabin'd, and confin'd," but the mind cannot be chained.

*At jam non domus accipiet te læta; neque uxor*

*Optima, nec dulces occurrent oscūla nati*

*Prærip̄ere, et tacitâ pectus dulcēdine tangent.* *LUCR.*

—"No longer shall thy joyous home receive thee, nor yet thy best of wives, nor shall thy sweet children run to be the first to snatch thy kisses, and thrill thy breast with silent delight." See the similar lines in Gray's *Elegy*.

*At pulchrum est digito monstrūri et dicier, Hic est.* *PERS.*—

"It is a gratifying thing to be pointed at with the finger, and to have it said, That is he." Of course this applies to a man who has become *famous*, not *notorious*.

*At reditus jam quisque suos amat, et sibi quid sit*

*Utile, sollicitis suppūtat articūlis*— *OVID.*

—"Now-a-days every one loves his own interests, and reckons, on his anxious fingers, what may turn out useful for himself."

—*At scio, quo vos soleātis pacto perplexarīer;*

*Pactum non pactum est; non pactum pactum est, quod vobis  
lubet.* *PLAUT.*

—"But I understand the fashion in which you are wont to equivocate; an agreement is no agreement, no agreement is an agreement, just as it pleases you."

*At si cognātos, nullo natūra labōre*

*Quos tibi dat, retinēre velis, servāreque amīcos,*

*Infelix op̄eram perdas, ut si quis asellum*

*In campo doc̄eat parentem currēre fr̄enis.* *HOR.*

—"If you think to retain and preserve as friends the rela-

tives whom nature gives you, without taking any pains, wretched man! you lose your pains just as much as if a person were to train an ass to be obedient to the rein, and run along the plain." See *Asinum sub*, &c.

*At vindicta bonum vitâ jucundius ipsâ,*—

*Nempe hoc inducti.*— JUV.

—"But revenge is a blessing more sweet than life itself. Yes, fools think so."

*Atque deos atque astra vocat crudelia mater.* VIRG.—"Both gods and stars his mother charges with cruelty." A description of the grief of Daphnis on hearing of the death of her son.

*Atque utinam his potius nugis tota illa dedisset*

*Tempora servitiæ*— JUV.

—"And would that he had devoted to such trifles as these all those days of cruelty." Said of Domitian.

*Atqui vultus erat multa et præclara minantis.* HOR.—"But you had the look of one that threatened many and excellent things."

*Atria regum hominibus plena sunt, amicis vacua.* SEN.—"The halls of kings are full of men, empty of friends." Kings have many followers, but few real friends.

—*Audacem fecerat ipse timor.* OVID.—"Fear itself had made her bold."

*Auctor pretiosa facit.* OVID.—"The giver enhances the value of the gift." See *Acceptissima*, &c.

*Audaces fortuna juvat timidosque repellit.*—"Fortune favours the bold, and repels the timid."

*Audax ad omnia firmâna, quæ vel amat vel odit.*—"A woman, when inflamed by love or by hatred, will dare everything."

—*Audax omnia perpëti*

*Gens humana ruit per vëlitum et nefas.* HOR.

—"Bold to perpetrate every species of crime, mankind rushes into everything that is wicked and forbidden." These words may be appropriately applied to vice and refined dissoluteness, but they were used by Horace as a censure upon what we should now call "the march of progress."

*Aude aliquid brevibus Gyâris et carcëre dignum*

*Si vis esse aliquis. Probitas laudatur et alget.* JUV.

—“Dare to commit some act worthy of the little Gyara or the gaol, if you wish to be somebody. Virtue is praised and shivers with cold.” The Romans used the island of Gyara in the Ægean Sea as a place of transportation for criminals.

*Audendo magnus tegitur timor.* LUCAN.—“Great fear is concealed under a show of courage.”

*Audendum est, ut illustrata veritas patreat multique a perjurio liberentur.* LACTANT.—“We must make the attempt to set forth the truth, that it may be seen, and so be rescued from the mischiefs of perjury.”

—*Audentem Forsque Venusque juvant.* OVID.—“Fortune and Venus befriend the bold.”

*Audentes fortuna juvat.* VIRG.—“Fortune favours the brave.”

*Audi alteram partem.* Prov.—“Hear the other side.” Listen to what each party has to allege, before you give your decision.

—*Audi,*

*Nulla unquam de morte hominis cunctatio longa est.* JUV.

—“Listen! when a man’s life is at stake no delay can be too long.”

*Audi, vide, tace, si vis vivere in pace.*—“Listen, look on, and hold your tongue, if you would live in peace.” A Leonine line of the middle ages.

*Audiet pugnas, vitio parentum,*

*Rara juventus*— HOR.

—“Our youth, thinned by the vices of their fathers, shall hear of these battles.”

*Audire, atque togam jubeo componere quisquis*

*Ambitione mala, aut argenti pallet amore,*

*Quisquis luxuriam*— HOR.

—“Whoever is pale through foul ambition, or the love of money, or luxurious living, him I bid sit still and listen.”

*Audire est operæ pretium.* HOR.—“It is worth your while to listen.”

*Auditâ querelâ.* Law Phrase.—“The complaint of the defendant having been heard.” The name of a writ by which a defendant appealed against a judgment given against him.

—*Auditque vocatus Apollo.* VIRG.—“And Apollo hears when invoked.”

—*Aufērimur cultu.* OVID.—“We are captivated by dress.”  
*Auguriis patrum et priscā formidine sacrum.* TACIT.—“(A grove) hallowed by the auguries of our forefathers, and by ancient awe.” Like a fly in clouded amber, this hexameter lies concealed in the prose of the historian. It is probably a quotation from some Latin poet, but has been overlooked as such.

*Augurium ratio est, et conjectūra futūri :*

*Hāc divināvi, notitiamque tuli.* OVID.

—“Reason is my augury, and my estimate of the future; from it have I made my prediction and derived my knowledge.”

*Aula regis.*—“The court of the king.” A court which, in the middle ages, accompanied the king wherever he went, and in which originated the present Court of King’s Bench.

*Aura populāris.*—“The breeze of popularity.” A man who has the populace upon his side, is for the moment wafted on by the *aura popularis*. See *Virtus repulsæ*, &c.

*Aurea ne credas quæcunque niteſcere cernis.*—“Think not that everything that shines is gold.” “All is not gold that glitters.” Trust not to outside appearances.

*Aurea nunc vere sunt sæcula, plurimus auro*

*Venit honos : auro conciliātur amor.* OVID.

—“Truly this is the golden age : the chief honours accrue through gold ; with gold love is purchased.”

*Aurea prima sata est ætas, quæ vindice nullo,*

*Sponte suā, sine lege, fidem rectumque colēbat.*

*Pæna metusque abērant—*

OVID.

—“The golden age was first founded, which without any avenger, of its own accord, and without laws, practised faith and rectitude. Punishment, and the fear of it, did not yet exist.”

*Auream quisquis mediocritātem*

*Diligit, tutus caret obſolēti*

*Sordibus tecti, caret invidendā*

*Sobrius aulā.*

HOR.

—“Whoever loves the golden mean, avoids in safety the squalor of an old house, while, in the enjoyment of moderation, he escapes the cares of splendour.”

*Aureo piscāri hamo.* *Prov.*—“To fish with a golden hook.”



To spare no sum however large in obtaining the object of our pursuit. A saying much used by Augustus Cæsar.

*Auri sacra fumes*—— VIRG.—“The cursed greed of gold.”

See *Quid non mortalia*, &c.

*Auribus tēnō lupum*. TER.—“I hold a wolf by the ears.”

If I leave go he will destroy me, yet I shall not be able long to retain him. Somewhat similar to our English phrase of “catching a Tartar.” An Irish soldier, under Prince Eugene, called out to his comrade, in a battle against the Turks, that he had caught a Tartar. “Bring him along then,” said the other. “He won’t come,” was the reply. “Then come yourself.” “But he won’t let me,” was the answer.

*Auro contra cedo modestum amatōrem*. PLAUT.—“Find me a reasonable lover against his weight in gold.”

*Auro loquente nihil pollet quævis rätio*. PROV.—“When gold speaks, no reason is of the slightest avail.”

*Auro pulsa fides, auro venālia jura,*

*Aurum lex sēquitur, mox sine lege pudor*. PROP.

—“By gold good faith is banished, the laws are put up to sale for gold, the law follows gold, and before long will modesty lose the protection of the laws.”

*Aurum e stercōre*.—“Gold from a dunghill;” said of a thing which lies concealed where least expected.

*Aurum in fortunā invēnitur, naturā ingēnium bonum*. PLAUT.—“Gold is met with by luck, a good disposition is found by nature.”

*Aurum omnes, victā jam pietāte, volunt*. PROP.—“All men now long for gold, piety being overcome;” in other words, “Money now only makes the man.”

*Aurum per mēdios ire satellites*

*Et perrumpēre amat saxa, potentius*

*Ictu fulminēo*——

HOR.

—“Gold delights to make its way through the midst of guards, and to break through stone walls, more powerful than the thunderbolt.” The poet alludes to the story of Jupiter and Danaë.

*Aut amat, aut odit mulier; nil est tertium*. SYR.—“A woman either loves or hates; there is no third part.”

*Aut bibat, aut abbeat*.—“Let each one drink or begone.” The man who passes the bottle without helping himself may

possibly take advantage of the unguarded expressions of those who are drinking more freely.

*Aut Cæsar aut nullus.*—"Either Cæsar or nobody." I will attain supreme eminence, or perish in the attempt. A saying of Julius Cæsar.

*Aut hoc quod produxi testium satis est, aut nihil satis.*—"Either this testimony which I have brought is sufficient, or nothing will suffice."

*Aut insānit homo, aut versus facit.* HOR.—"Either the man is mad, or is making verses."

*Aut non tentāris, aut perfice.* OVID.—"Either try not, or persevere."

"Fain would I climb, but that I fear to fall," were the words written by Sir W. Raleigh on a pane of glass:

"If thy heart fails thee, why then climb at all?" was Queen Elizabeth's rejoinder.

*Aut pētis, aut urges ruitūrum Sisyphæ, saxum.* OVID.—"You Sisyphus, either pursue or push forward the stone that is destined to fall back again."

*Aut potentior te, aut imbecillior læsit: si imbecillior parce illi; si potentior tibi.* SEN.—"He who injured thee was either stronger or weaker: if weaker, spare him; if stronger, spare thyself."

*Aut prodesse volunt aut delectāre poëtæ,*

*Aut simul et jucunda et idonea dicere vitæ.* HOR.

—"It is the wish of poets either to instruct or to amuse at the same time to inculcate what is agreeable and what is conducive to living well."

*Aut regem aut fatuum nasci oportuit.* PROV.—"A man ought to be born a king or a fool." Idiots were in former times, and still are, in the East, held in the highest respect. The fools, or jesters, of kings and nobles, both in ancient times and the middle ages, were allowed the utmost licence; and it was a common saying, that "Fools are fortunate."

—*Aut virtus nomen ināne est,*

*Aut decus et pretium rectè petit experiens vir.* HOR.

"Either virtue is an empty name, or the wise man rightly seeks it as his glory and reward."

*Autumnus—Libitinæ questus acerbæ.* HOR.—"Autumn—th

harvest of the direful Libitina." Autumn was in ancient times, as now, accounted a sickly season, and Libitina was the patron goddess of the *pollinctores*, or undertakers.

*Auxilia humilia firma consensus facit.* LABER.—“Concord gives strength to humble aids.” Union imparts strength.

*Vivārus, nisi cum moritur, nil rectè facit.*—“A miser, until he dies, does nothing right.” His heir, at all events, is apt to think, that his dying was the best action of his life.

*Via Piëridum perägro loca, nullius antè*

*Trita solo, juvat intëgros accedëre fonteis*

*Atque haurire.*—

LUCRET.

—“I wander through the retired retreats of the Muses, untrodden before by another foot; I delight to approach their untouched fountain, and to drink thereof.”

*Vida est periculi Virtus, et quo tendat non quid passura sit cogitat.* SEN.—“Virtue courts danger, and considers what it may accomplish, not what it may suffer.”

*Vidis natura parum est.* SEN.—“The bounty of nature is too little for the greedy man.”

—*Avitus apto*

*Cum lare fundus.* HOR.

—“A farm inherited from my ancestors, with a suitable dwelling.” Horace here describes his Sabine farm.

## B.

*Balnea, vina, Venus corrumpunt corpöra nostra ;*

*Sed vitam faciunt balnea, vina, Venus.*

*Epitaph in Gruter's Monumenta.*

—“Baths, wine, and Venus cause our bodies to decay: but baths, wine, and Venus make up the sum of life.”

“Wine, women, warmth, against our lives combine,  
But what were life without warmth, women, wine?”

*Barbæ tenus säpientes.* *Prov.*—“Philosophers as far as beard.” Ironically said of persons who, by assuming grave manners, wish to pass themselves off for men of learning.

*Bastardus nullius est filius, aut fñlius pöpñli.* *Law Maxim.*—

“A bastard is the son of no man, in other words, the son of the public.” A bastard, not being born in wedlock, his

father is not recognised as such by the law ; but, as an individual, the public laws protect his life and property.

*Beāti immaculāti in viā.*—“ Blessed are the undefiled in the way.” The commencing words of the 119th Psalm.

*Beāti monōcūli in regiōne cecōrum.*—“ Happy are the one-eyed in the country of the blind.” All things ought to be judged of *comparatively*; and, whatever may be the extent of our misfortunes, there will still be found something for consolation.

*Beātissīmus is est, qui est aptus ex sese, quique in se uno sua ponit omnia.* CIC.—“ He is the most happy who is self-prepared, and who centres all his resources in himself.”

*Beātus ille qui procul negōtiis,  
Ut prisca gens mortālium,  
Paterna rura bobus exercet suis.  
Solūtus omni sēnōre.* HOR.

—“ Happy the man who, remote from business, after the manner of the ancient race of mortals, cultivates his paternal lands with his own oxen, disengaged from all usury.”

*Beātus qui est, non intelligo quid requirat ut sit beātiōr.* CIC.—“ I do not see why he who is already happy, needs seek to be happier.”

*Bella! horrīda bella!* VIRG.—“ War! horrid war!”

*Bella matribus detestāta.* HOR.—“ War, so detested by mothers.”

*Bella—nullos habitūra triumphos.* LUCAN.—“ Wars which will leave no cause for triumph.” Most truly said of civil war.

*Bella suscipienda sunt ob eam causam, ut sine injuriā in pace vivātur.* CIC.—“ Wars are to be undertaken in order that we may live in peace without suffering wrong.”

*Bellè narras.*—“ You tell a very pretty story.” Said ironically.

*Bellua multōrum capītum.*—“ The many-headed monster.” The mob.

*Bellum ita suscipiātur, ut nihil aliud nisi pax quærita videātur.* CIC.—“ War should be so engaged in, that nothing but peace should appear to be aimed at.”

*Bellum nec timendum nec provocandum.* PLINY the Younger.—

“War ought neither to be dreaded, nor provoked.”

*Bene dormit, qui non sentit quam male dormiat.* SYRUS.—

“He sleeps well who does not perceive how badly he has slept.”

—*Benè est cui Deus obtūlit*

*Parcā quod satis est manu.* HOR.

—“Happy for him, to whom God has given enough with a sparing hand.”

*Bene ferre magnam*

*Disce fortunam.* HOR.

—“Learn to support your good fortune with moderation.”

*Bene merenti bene profūerit, male merenti par erit.* PLAUT.

—“To the well-deserving God will show favour, to the ill-deserving will he give like for like.”

*Benè nummatum decōrat Suadēla Venusque.* HOR.—“Love and compliance \* favour the wealthy suitor.”

*Bene si amico fēcēris, ne pīgeat fecisse,*

*Ut pōtius pudeat si non fēcēris.* PLAUT.

—“If you have conferred a favour upon your friend, repent not of having done so; rather feel that you would have been ashamed had you not done so.”

*Benefacta malè locāta, malefacta arbitror.* CIC.—“Favours injudiciously conferred I consider injuries.” Nothing is more injurious to the common good, than indiscriminate charity, or profuse indulgence.

*Beneficia dare qui nescit injustè petit.* SYR.—“He who knows not how to bestow a benefit, is unreasonable if he expects one.”

*Beneficia plura rēcipit qui scit reddēre.* SYR.—“He receives most favours, who knows how to make a proper return.”

*Beneficia usque eo læta sunt dum videntur exsolvi posse; ubi multum antevenēre, pro gratiā odium redditur.* TACIT.—

“Benefits are only acceptable so long as we think we may requite them; but when they exceed the possibility of so doing, hatred is returned instead of gratitude.” This maxim, it is to be hoped, is not of general acceptation, but applies to the exception, and not the rule. If universally acted on, the world would soon be a dreary wilderness.

See *Æs debitorem*, &c.

\* *Suadela*, or *Suada*, the goddess of persuasion.

- Beneficium accipere libertatem vendere est.* LABER.—“To accept an obligation is to barter your liberty.”
- Beneficium dignis ubi des, omnes obliges.* SYR.—“Where you confer a benefit, worthy of it, the obligation is extended to all.”
- Beneficium invito non datur.* PROV.—“A benefit conferred on a churl is no benefit.” The phrase may also mean that a benefit conferred with an ill grace is no benefit.
- Beneficium meminisse debet is, in quem collocata sunt; non commemorare qui contulit.* CIC.—“He ought to remember benefits on whom they are conferred; he who confers them ought not to mention them.”
- Beneficium non in eo quod fit aut datur constitit, sed in ipso facientis aut dantis animo: animus est enim qui beneficiis dat pretium.* SEN.—“A benefit consists not in that which is done or given, but in the spirit in which it is done or given; for it is the spirit which gives all the value to the benefit.”
- Beneficium saepe dare, docere est reddere.* SYR.—“Often to confer a benefit is to teach how to make a return.” In giving to others, we teach them to be charitable.
- Beneficus est qui non sui, sed alterius causam benignè facit.* CIC.—“He is beneficent who acts kindly, not for his own sake, but to serve another.” Disinterestedness is the soul of benevolence.
- Benignior sententia in verbis generalibus seu dubiis est præferenda.* COKE.—“In cases where general or doubtful words are employed, the more merciful construction is to be preferred.”
- Benignitas quæ constat ex operâ et industriâ honestior est, et latius patet, et prodesse potest pluribus.* CIC.—“That bounty, the essence of which is works and industry, is more honourable and more extended in its results, and has the power of benefiting more largely.” The distinction between active charity and the mere bestowal of money.
- Benignus etiam dandi causam cogitat.* PROV.—“Even the benignant man takes into consideration the grounds of his liberality.” Indiscriminate bounty is as baneful as avarice. See *Benefacta male*, &c.
- Bibere papaliter.*—“To drink like a pope.” A mediæval expression.

*Bis dat qui citò dat.* ALCIATUS.—“He gives twice who gives in time.” The value of a service depends very much upon the grace and promptness with which it is done. See *Inopi beneficium*, &c., *Gratia ab*, &c.

*Bis est gratum quod opus est, si ultro offeras.* SYR.—“That is doubly acceptable, which is spontaneously offered when we stand in need.” “A friend in need is a friend indeed.”

*Bis interimitur qui suis armis perit.* SYR.—“He dies twice who perishes by his own arms.” Misfortunes are doubly bitter when caused by ourselves.

*Bis peccare in bello non licet.* *Prov.*—“It is not permitted to err twice in war.” Errors in war are often irretrievable, and leave no opportunity for a repetition.

*Bis pueri senes.* *Prov.*—“Old men are twice children.” Said in reference to the years of dotage. “Once a man, twice a child.”

*Bis vincit qui se vincit in victoriâ.* SYR.—“He conquers twice, who, when a conqueror, conquers himself.”

*Blandæ mendacia linguæ.*—“The lies of a flattering tongue.”

*Bœotum in crasso jurâres aëre natum.* HOR.—“You would swear he was born in the dense atmosphere of Bœotia.” The inhabitants of Bœotia, in Greece, were said to be remarkable for extraordinary stupidity. Their country, however, produced Pindar and Epaminondas.

*Bombâlio, clangor, stridor, taratantâra, murmur.*—Words descriptive of a hubbub, or *charivari*.—“Oh what a row, what a rumpus, and a rioting!” as the song says.

*Bona bonis contingunt.*—“Blessings befall the good.”

*Bonâ fide.*—“In good faith.”

*Bona malis paria non sunt, etiam pari numëro; nec lætitia ulla minîmo mœröre pensanda.* PLINY the Elder.—“The blessings of life do not equal its ills, although even in number; nor can any pleasure compensate for even the slightest pain.” The sentiment of a melancholy mind, which looks on the dark side of things.

*Bona nēmîni hora est, ut non alicui sit mala.* SYR.—“There is no hour good for one man but that it is bad for another.” “One man’s loss is another man’s gain.”

*Bona notabilia.* *Law Term.*—“Known goods.” Goods beyond the value of five pounds left by a person deceased, in any other diocese than that in which he died.

*Bonæ leges malis ex mōribus procreantur.* MACROB.—“Good laws grow out of evil acts.”

*Bonārum rerum consuetūdo pessīma est.* SYR.—“The constant enjoyment of good things is most hurtful.” Habitual indulgence in luxuries is prejudicial; by constant repetition the taste becomes cloyed, and all sense of enjoyment lost.

*Bonī nullo emolumento impelluntur in fraudem, imprōbi sæps parvo.* CIC.—“Good men are never induced to commit fraud by any gain whatsoever; the bad often by a very little.”

*Bonī pastōris est tondēre pecus non deglubēre.* SUTTON.—“It is the duty of a good shepherd to shear his sheep, not to flay them.” A saying of Tiberius Cæsar, in reference to excessive taxation.

*Bonī venātōris est plures feras cāpēre non omnes.*—“It is the business of a good sportsman to take much game, not all.” From Notes to HORACE, by NANNIUS.

*Bonī viri omnes æquitatem ipsam amant.* CIC.—“All good men love justice for its own sake.”

*Bonīs avibus.*—“With good omens.”

*Bonīs inter bonos quasi necessaria est benevolentia.* CIC.—“Between good men there is a necessary interchange, as it were, of good feeling.”

*Bonīs nocet quisquis pepercērit malis.* SYR.—“He injures the good, who spares the wicked.” Misplaced sympathy is an injury committed against society.

*Bonīs quod bñēfit haud perit.* PLAUT.—“A kindness done to the good is never lost.” Good deeds are never ill-bestowed.

*Bono ingēnio me esse ornātam, quam auro multo mavōlo.* PLAUT.—“I had much rather that I was adorned with a good disposition than with gold.”

*Bonum ego quam beātum me esse nimio dici mavōlo.* PLAUT.—“I would much rather be called good than fortunate.”

*Bonum est fugienda aspiciēre in aliēno malo.* SYR.—“It is well to see what to avoid in the misfortunes of others.”

*Bonum est, pauxillum amāre sane, insāne non bonum est.* PLAUT.—“It is good to love in a moderate degree; to love to distraction is not good.”

*Bonum magis carendo quam fruendo sentitur.* PROV.—“A



good is more valued when we are in want of it, than when we enjoy it." The value of good health is only truly estimated by the sick man.

—*Bonum summum quo tendimus omnes.* LUCRET.—“That ultimate good at which we all aim.”

*Bonus animus in malá re dimidium est mali.* PLAUT.—“Good courage in a bad case is half of the evil got over.”

*Bonus arátor agricultiōne se oblectat, cultu sæpe defatigātur, cultūrā ditescit.* CIC.—“A good husbandman takes delight in agriculture; he is often wearied with his labours, but by culture he gets rich.”

—*Bonus atque fidus*

*Judex honestum prætulit utili.* HOR.

—“A good and faithful judge prefers the honest to the expedient.”

*Bonus dux bonum reddit militem.* PROV.—“A good general makes good soldiers.”

*Bonus judex secundum æquum et bonum judicat, et æquitatem strictæ legi præfert.* COKE.—“A good judge gives judgment according to what is equitable and right, and prefers an equitable construction to the strict letter of the law.”

*Bos aliēnus subinde prospectat foras.* PROV.—“The strange ox repeatedly looks to the door.” Significant of that love of home which pervades the animated creation.

*Bos fortius fatigātus figit pedem.* PROV.—“The wearied ox treads the surest.”

*Bos in linguá.*—“An ox on his tongue.” Said of a man who had been bribed, as the Athenians had money stamped with the figure of an ox.

*Breve tempus ætātis satis est longum ad bene honestēque vivendum.* CIC.—“A short life is long enough for us to live well and honestly.”

*Brevi manu.*—“With a short hand.” Off-hand, in a summary manner.

—*Brevis esse labōro,*

*Obscūrus fio.*— HOR.

—“While I endeavour to be brief, I become obscure.” Said of authors who, aiming at conciseness, give their readers credit for knowing too much. The exclamation of Thomas Warton, on accidentally snuffing out a candle.

*Brevis ipsa vita est, sed malis sit longior.* SYR.—“Life itself is short, but it may last longer than your misfortunes.” Somewhat similar to our proverb, “It is a long lane that has no turning.”

*Brevis voluptas mox dolōris est parens.*—“Short-lived pleasure is the parent of speedy sorrow.”

*Brutum fulmen.*—“A harmless thunderbolt.” Big words; the groans of the mountains when they were delivered of the mouse.

## C.

*Cacoëthes.*—“A bad habit.” This is a Greek word Latinized, which has been adopted in other languages.

*Cacoëthes carpendi.*—“An itch for finding fault,” or “carping at.”

*Cacoëthes scribendi.*—“An itch for scribbling.”

*Cadit quæstio.* A phrase in Logic.—“There is an end of the question.” The matter requires no further investigation. See *Casus quæstionis*.

*Cæca invidia est, nec quidquam aliud scit quam detractare virtutes.* LIVY.—“Envy is blind, and knows not how to do aught but detract from the virtues of others.”

*Cæci sunt oçuli, cum animus res alias agit.* SYR.—“The eyes are blind, when the mind is intent upon something else.”

*Cæcus non judicat de colōre.*—“A blind man is no judge of colours.”

*Cæsarem portas, et fortūnas ejus.*—“Thou carriest Cæsar and his fortune.” Said by Cæsar to the pilot in the tempest.

*Cætëra desunt.*—“The rest is wanting.”

*Cætëra quis nescit?* OVID.—“The rest who knows not?”

*Calamitas quërula est et superba felicitas.* CURT.—“Adversity is complaining, and prosperity proud.”

*Calamitosus est animus futuri anxius.* SEN.—“The mind that is anxious about future events, is miserable.”

—*Campos ubi Troja fuit.* LUCAN.—“The fields where Troy once stood.”

*Callidos eos appello, quorum tanquam manus opere sic animus usu concalluit.* CIC.—“I call those experienced, whose minds become strengthened just as the hands are hardened by labour.”

*Calumniāre fortiter, aliquid adhærēbit.*—"Slander stoutly; some of it will stick."

*Calumniāri si quis autem voluerit,*

*Quod arbōres loquantur, non tantum feræ ;*

*Fictis jocāri nos memīnerit fābūlis.* PHÆD.

—"But if any one shall think fit to cavil, because not only wild beasts, but even trees speak, let him remember that we are disporting in the language of fable."

"'Tis clear that birds were always able

To hold discourse, at least in fable." COWPER.

*Camēlus desidērans cornua etiam aures perdīdit.* *Prov.*—

"The camel begging for horns lost its ears as well." We should be thankful for the faculties with which Providence has endowed us, and not wish for those which are inconsistent with our condition.

*Camēlus saltat.* *Prov.*—"The camel is dancing." Said of a person doing something quite repugnant to his ordinary habits.

*Candīda me capiet, capiet me flava puella.* OVID.—"The blonde will charm me, the brunette will charm me too."

*Candīda pax homīnes, trux decet ira feras.* OVID.—"Fair peace becomes human beings, savage fury wild beasts."

*Candīda, perpetuo rēsīde, concordia, lecto,*

*Jamque pari semper sit Venus æqua jugo :*

*Diligat illa senem quondam ; sed et ipsa marito,*

*Tunc quoque cum fuerit, non videatur anus.* MAR.

—"Fair concord, ever attend their bed, and may Venus ever prove auspicious to the well-matched pair; may she at a future day love her old man; and may she, even when she is so, not appear to her husband to be aged."

*Candīdus in nautā turpis color : æquōris undā*

*Debet et a rādīs sīdēris esse niger.* OVID.

—"A fair complexion is unbecoming in a sailor; he ought to be swarthy, from the spray of the sea and the rays of the sun."

*Candor dat vīribus alas.*—"Candour imparts wings to strength."

*Canes socium in culinā nullum amant.* *Prov.*—"Dogs love no companion in the kitchen." See *Figulus*, &c., and *Ursus domus*, &c.

- Canes timidi vehementius latrant quam mordent.* Q. CURT  
 “With cowardly dogs, the bark is worse than the bite.”
- Canina facundia.*—“Dog eloquence.” Mentioned by Quintilian as that kind of eloquence which distinguished itself in snarling at others. See *Littera canina*.
- Canis festinans cæcos parit cãtũlos.* *Prov.*—“The bitch, in making too much haste, brings forth her whelps blind.” Said of persons who are in too great a hurry to put the finishing stroke to what they have undertaken.
- Cantabit vacuus coram latrone viator.* *Juv.*—“The traveller with empty pockets, will sing in presence of the robber.” He who has nothing to lose is in no fear of being robbed.
- Cantantes licet usque (minus via lædet) çãmus.* *VINO.*—“Let us sing as we travel on, the journey will be all the less tedious.”
- Cantat, et ad nautas ebria verba jacit.* *OVID.*—“He sings aloud and cracks his drunken jokes upon the sailors.”
- Cantat vinctus quoque comp̃de fossor,*  
*Indocili nũmero cum grave mollit opus,*  
*Cantat et innitens limosæ pronus arẽna,*  
*Adverso tardam qui trahit amne ratem.* *OVID.*  
 —“The miner, chained with the fetter, sings as he lightens his heavy labours with his untaught numbers; and the man sings, who strives as he bends forward on the oozy sand, while he drags the slow barge against the tide.”
- Çantãte Domino.*—“O sing unto the Lord (a new song).” Beginning of the 98th Psalm.
- Cantilẽnam eandem canis.* *TER.*—“You are singing the same tune.” Like our expression, “You are always harping on one string.”
- Cãpias.* *Law Term.*—“You may take” the body of the defendant, under either a
- Cãpias ad respondendum.* *Law Term.*—“You may take him to make answer.” A writ issued to take the defendant and make him answer to the complaint,—or a
- Cãpias ad satisfaciendum.* *Law Term.*—“You may take him to satisfy.” “A writ of execution on a judgment obtained, commanding the officer to imprison the defendant until satisfaction is made for the debt recovered against him.”
- Captantes capti sumus.*—“We catchers are caught.” “The biter is bitten.”

*Capistrum maritāle.* JUV.—“The noose matrimonial.”

*Capita aut navem?*—“Head or ship?” Or as we say, “Head or tail.” “Cross or pile?” The copper coins of Rome had on one side the double head of Janus, on the other the figure of a ship.

*Cāpitis nives.* HOR.—“The snows of the head.” White hair.

*Captum te nidōre suæ putat ille culīnæ.* JUV.—“He thinks he has caught you with the fumes of his kitchen.” He thinks that you will submit to anything for a good dinner.

*Caput artis est, decēre quod faciās.* PROV.—“It is the perfection of good management, to let all that you do be becoming.” Every one should endeavour to act in a manner becoming to his age and position.

*Caput mortuum.*—“The dead head.” A term used in chemistry, meaning the residuum of a substance that has been acted on by heat. By punsters the term has been applied to a blockhead.

*Caput mundi.*—“The head of the world.” The designation of ancient Rome in the days of her splendour. It is still applied, by Roman Catholics, to modern Rome, as the see of the head of their religion.

*Cara fuit, conjux, primæ mihi cura juventæ*

*Cognita; nunc ubi sit quæritis? Urna tegit.* OVID.

—“I once had a dear wife, known as the choice of my early youth. Do you ask where she is now? The urn covers her.” Lines full of pathos.

*Carbone notāre.*—“To mark with charcoal.” To place a black line against the name of a person was to signify disapproval.

—*Caret insidiis hominum, quia mitis, hirundo.* OVID.—“The swallow is exempt from the snares of men, because it is gentle.”

*Caret pericūlo, qui etiam cum est tutus cavet.* SYR.—“He is secure against danger who, even when in safety, is on his guard.” This caution must however be used, without being over anxious about the future. See “*Calamitosus est*,” &c.

*Cari sunt parentes, cari libēri, propinqui, familiāres; sed omnes omnium caritātes patria una complexa est.* CIC.—“Dear are our parents, dear our children, our relatives,

our friends; but our country in itself embraces all of these affections."

*Caritate benevolentiaque sublata, omnis est e vita sublata jucunditas.* CIC.—"Charity and benevolence removed, all the delights of life are withdrawn."

*Carmen triumphale.*—"A song of triumph."

*Carmina nil prosunt; nocuerunt carmina quondam.* OVID.—"Verses are of no use; verses once did me harm."

*Carmine fit vivax virtus; expersque sepulcri,  
Notitiam seræ posteritatis habet.* OVID.

—"By verse is virtue made immortal; and, secure from death, it thereby obtains the notice of late posterity."

*Carni vale.*—"Adieu to flesh." Hence the Carnival of the Romish Church, the beginning of Lent.

*Carpe diem quàm minimè credula postero.* HOR.—"Seize upon to-day, trusting as little as possible in the morrow." The poet says this in conformity with the Epicurean maxim, "Eat, drink, and be merry, for to-morrow we die;" but it may admit of a more extended and more useful application, and teach us not to put off till to-morrow what may be done to-day.

*Caseus est nequam quia concœquit omnia secum.* *Med. Aphor.*—"Cheese is injurious, because it digests all things with itself." The saying is at the present day, that cheese digests all things but itself.

*Caseus est sanus quem dat avâra manus.* *Aphorism of the School of Health at Salerno.*—"Cheese, when given with a sparing hand, is wholesome."

*Cassis tutissima virtus.*—"Virtue is the safest helmet." Motto of the Marquis of Cholmondeley.

*Casta ad virum matrôna parendo imperat.* SYR.—"A virtuous wife, by obeying her husband, gains the command over him."

*Castor gaudet equis, ovo prognatus eodem*

—*Pugnis.*— HOR.

—"Castor delights in horses, he that was born from the same egg, in boxing." All men have their own peculiar tastes.

*Casus belli*—"A cause for war."

*Casus in eventu est.* OVID.—"The result is doubtful."

*Casus omissus.* *Law Term.*—"A case omitted." A case for which provision was not made in the statute under con-

sideration, either from neglect, or from the fact of its antecedent improbability.

*Casus quæstionis*.—"Loss of question." In Logic, this means the failure to maintain a position. This is most probably what is alluded to in a passage of Shakspeare, which has so puzzled his commentators,

"As I subscribe not these nor any other,  
But in the loss of question."

*Measure for Measure*, A. ii. s. 4.

*Casus quem sæpe transit, aliquando invēnit*. SYR.—"He whom misfortune has often passed by, is by it at last assailed." Good fortune, however long continued, is no pledge of future security. "The pitcher that goes oft to the well gets broken at last."

*Casus ubique valet; semper tibi pendeat hamus.*

*Quo minimè credas gurgite, piscis erit.* OVID.

—"Chance is powerful everywhere; let your hook be always hanging ready. In waters where you least think it, there will be a fish."

*Cato mirari se aiēbat, quod non rideret aruspex aruspicem cum videret.* CIC.—"Cato used to say that he was surprised that one soothsayer could keep his countenance when he saw another." In allusion to the barefaced manner in which they imposed upon the credulity of the multitude.

*Cātulæ domīnas imitantes.* *Prov.*—"Puppies imitating their mistresses." Said of servants affecting the state and grandeur of their masters, and acting "high life below stairs."

*Catus amat pisces, sed non vult tingere plantas.*—"Puss loves fish, but is loth to wet her feet." It wisely "lets 'I dare not' wait upon 'I would.'" A mediæval adage.

*Caudæ pilos equino paulatim oportet evellere.* *Prov.*—"You must pluck out the hairs of a horse's tail one by one." Many things can be effected by patience and perseverance, which are proof against the efforts of violence and precipitation.

*Causa latet, vis est notissima.* OVID.—"The cause lies hid, the power is most evident." The evil is unseen, but its mischievous effects cannot be overlooked.

- Causam hanc justam esse in animum inducite, Ut aliqua pars laboris minuatur mihi.* TER.
- “For my sake come to the conclusion that this request is fair, that so some portion of my labour may be abridged.”
- Cautus enim mētuit foveam lupus, accipiterque Suspectos laqueos, et opertum miluus hamum.* HOR.
- “For the cautious wolf dreads the pit, the hawk the suspected snare, and the fish the concealed hook.”
- Cave a signātis.*—“Beware of those who are branded.” Avoid bad company.
- Cave ne quid stulte, ne quid temere, dicas aut facias contra potentes.* CIC.—“Beware that you neither say nor do anything rashly against the powerful.”
- Cave sis te superare servum siris faciendo bene.* PLAUT.—“Take care that you do not let your servant excel you in doing well.”
- Cave tibi a cane muto et aqua silenti.* Prov.—“Have a care of a silent dog and a still water.”
- Caveat emptor; qui ignorare non debuit quod jus alienum emit.* Law Maxim.—“Let the buyer be on his guard: for he ought not to plead ignorance that he is buying the right of another.” He is bound to take all reasonable precautions in such a case, and will be supposed to have seen all patent defects.
- Cavendum est ne assentatoribus patefaciamus aures.* CIC.—“We must be careful not to give ear to flatterers.”
- Cavendum est ne major pœna, quam culpa, sit; et ne iisdem de causis alii plectantur, alii ne appellentur quidem.* CIC.—“Care must be taken that the penalty does not exceed the fault, and that some are not punished for the same offences for which others are not so much as called upon to answer.”
- Cedant arma togæ, concedat laurea linguæ.* CIC.—“Let the sword give place to the gown, the laurel yield to the tongue.” Let violence give place to law and justice, the sword of the conqueror to the eloquence of the orator.
- Cedant carminibus reges, regumque triumphi.* OVID.—“Let kings, and the triumphs of kings, yield to verse.”
- Cedat uti conviva satur*— HOR.—“Like a well-filled guest, let him depart (from life).” See *Cur non*, &c.



*Cede Deo.* VIRG.—“Yield to God.” Submit to the decrees of Providence.

*Cede repugnanti; cedendo victor abibis.* OVID.—“Give way to your opponent; by yielding you will come off victorious.” A prudent concession will often secure for us greater advantages than an obstinate assertion of our rights.

*Cēdite Romāni scriptōres, cēdite Graii.* PROP.—“Yield, ye Roman writers; give way, ye Greeks:” ironically applied to a conceited scribbler, such for instance as Zoilus, the sour critic of Homer.

*Cedunt grammatici, vincuntur rhetōres.* JUV.—“The grammarians give way, the rhetoricians are vanquished.”

—*Celsæ graviōre casu*

*Decidunt turres.* HOR.

—“Lofty towers fall down with the greatest crash.” The greater the elevation, the heavier the fall.

*Centum doctūm hominum consilia sola hæc devincit dea Fortūna.* PLAUT.—“This goddess, Fortune, unaided, prevails over the plans of a hundred learned men.”

—*Centum solātia curæ*

*Et rus, et cōmites, et via longa dabunt.* OVID.

—“The country, and companions, and the length of the journey, will afford a thousand solaces for your cares.”

*Cepi corpus.* Law Term.—“I have taken the body.” The return made by the sheriff upon a *capias*, or other similar process.

*Cērērem pro frugibus, Libērum pro vino, Neptūnum pro mari, Curiam pro senātu, Campum pro comitiis, togam pro pace, arma ac tela pro bello appellāre solent.* CIC.—“They are in the habit of using the word ‘Ceres’ for fruits, ‘Bacchus’ for wine, ‘Neptune’ for the sea, ‘Curia’ for the senate, ‘Campus’ (Martius) for civic elections, ‘Toga’ for peace, and ‘arms’ and ‘weapons’ for war.” Examples of the figure Metonymy.

*Cēreus in vitium flecti, monitōribus asper.* HOR.—“(Youth), pliable as wax to the bent of vice, rough to its reprovers.”

*Cernis, ut ignāvum corrumpant ōtia corpus;*

*Ut cāpian vitium, ni moveantur, aquæ.* OVID.

—“You see how ease enervates the slothful body; how water contracts a taint if it remains unmoved.”

*Cervitè sim qualis; qui modo qualis eram.* OVID.—“Behold what I am; and what I was but a little while ago!”

*Cernuntur in agendo virtutes.* CIC.—“The virtues of a man are seen in his actions.”

*Certa amittimus, dum incerta p̄t̄imus.* PLAUT.—“We lose what is certain, while we are seeking what is uncertain.”

*Certa sunt paucis.* Prov.—“There is certainty in few words.” This, however, may admit of some doubt.

*Certe ego fecissem, nec sum sapientior illo.* OVID.—“At all events I should have done so, and I am no wiser than he.”

*Certe ignoratio futurorum malorum utilior est quam scientia.* CIC.—“Assuredly the ignorance of future evils is preferable to the knowledge of them.” To much the same effect as our proverb, “What the eye don't see the heart don't grieve.” “Where ignorance is bliss,” &c.

*Certiorari.* Law Term.—“To be made more certain.” A writ from the Court of Chancery, or Queen's Bench, commanding the judges of the inferior courts to certify or to return the records of a cause pending before them.

*Certis rebus certa signa præcurrunt.* CIC.—“Certain signs precede certain events.” This reminds us of Campbell's line, “Coming events cast their shadow before.”

*Certum est quod certum reddi potest.* COKE.—“That is certain which is capable of being made certain.”

—*Certum voto pete finem.* HOR.—“To your wishes fix a certain end.”

*Cervi, luporum præda rapacium,  
Sectamur ultro, quos opimus  
Fallere et effugere est triumphus.* HOR.

—“We, like stags, the prey of rapacious wolves, follow of our own accord those, whom to deceive and escape would be a signal triumph.”

*Cessante causâ, cessat et effectus.* COKE.—“The cause removed, the effect ceases also.”

*Chius d̄m̄num emit.* Prov.—“The Chian buys himself a master.” This adage was used in reference to those who bring calamities on themselves. When Chios was conquered by Mithridates, he delivered the inhabitants into the hands of the slaves, whom they themselves had imported.

*Christe eleison.*—“Christ have mercy upon us.” Latinized

Greek, used in the service of the Romish Church. See *Kyrie eleison*.

*Chronica si penses, cum pignant Oxonienses,*

*Post paucos menses, volat ira per Anglinenses.*

—"If you examine the chronicles, when the Oxford men fall out, within a few months the strife will fly throughout all England." A monkish Leonine proverb in reference to the numerous strifes and dissensions which arose at Oxford during the middle ages.

*Circuitus verbōrum*.—"A round-about expression." A rambling story.

*Citius quam asparāgi coquantur*. *Prov.*—"Quicker than you could cook asparagus." A proverb frequently used by the emperor Augustus, when he wanted anything to be done instantly.

*Citius venit pericūlum cum contemnitur*. *SYR.*—"When danger is despised, it overtakes us all the sooner." An enemy despised is the most dangerous enemy of all.

*Cito matūrum cito putridum*.—"Soon ripe, soon rotten." A proverb in dispraise of precocity. See *Odi puerulos, &c.*

*Citò scribendo non fit ut bene scribātur, benè scribendo fit ut citò*. *QUINTIL.*—"In writing readily, it does not follow that you write well, but in writing well, you must be able to write readily." See *Sat cito, &c.*

*Citra pulvĕrem*.—"Without dust," i. e. "without labour." The ancient wrestlers, after anointing themselves, sprinkled their bodies with fine dust, to stop the pores and prevent exhaustion by too great perspiration.

*Cives magistrātibus pāreant, magistrātus lēgibus*.—"Let the citizens obey the magistrates, the magistrates the laws."

*Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex aliēno arbitrio pendet*. *LIVY.*—"That nation is in the enjoyment of liberty which stands by its own strength, and does not depend on the will of another."

*Clamāto, Meus est hic ager, ille tuus*. *OVID.*—"Cry aloud, 'This is my land, that is yours.'"

—*Clarum et venerābile nomen*

*Gentibus, et multum nostræ quod prōdĕrat urbi*. *LUCAN.*

—"A name illustrious and revered by nations, and one that has advantaged our city much." Said of Cato of Utica.

*Claudicantis conversatiōne utens, ipse quoque claudicare discēs*.

- Prov.*—"Associate with the lame and you will learn to limp." To the same effect as the line quoted by St. Paul from the Greek, "Evil communications corrupt good manners." We have a very similar proverb, "Tell me your company, and I will tell you what you are."
- Claudite jam rivos, sat prata bibérunt.* *VIRG.*—"Now close your streams, the meadows have imbibed enough." Alluding to irrigation of the fields, but figuratively meaning, "Cease the song," or "conversation," as the case may be.
- Clausum fregit.* *Law Term.*—"He broke into my enclosure." An action of trespass committed on lands or tenements.
- Clavam extorquere Hercūli.* *Prov.*—"To wrest his club from Hercules." To attempt to do a thing which is far beyond our capacity.
- Clericus, vel addiscens.*—"Either a clerk, or learning to be one." A mediæval expression, used with reference to a man who wishes to appear very knowing.
- Clodius accūsāt merchos.* *Prov.*—"Clodius accuses the adulterers." Clodius himself was one of the greatest profligates of his age. Hence these words became a proverb, like our saying, "The devil rebukes sin."
- Cælo tēgitur qui non habet urnam.*—"He is covered by the heavens who has no urn."
- Cælum ipsum petimus stultitiâ.* *HOR.*—"We aim at heaven even in our folly." Said in allusion to the Fable of the Giants attempting to seize heaven, and the restless spirit of man.
- Cælum non animum mutant qui trans mare currunt.* *HOR.*—"Those who cross the sea, change their clime but not their character."
- Cœpisti mēlius quam desinis; ultima primis Cedunt: dissimiles hic vir, et ille puer.* *OVID.*  
—"With more honour didst thou begin, than thou dost close; the last scene falls short of the first: how unlike the present man and the child of that day!"
- Certus dulces, valēte!*— *CATUL.*—"Happy meetings, fare ye well!"
- Cogenda mens est ut incipiat.* *SEN.*—"The mind must be excited to make a beginning." The great difficulty in

most things is how to make a beginning, hence the saying,  
 “A thing begun, is half done.”

*Cogi qui potest nescit mori.* SEN.—“He who can be compelled knows not how to die.” A man who, upon compulsion, will do that which is dishonourable, is afraid to meet death, the other alternative.

*Cogitāto, mus pusillus quam sit sapiens bestia, Ætātem qui uni cubili nunquam committit suam.* PLAUT.—“Consider the little mouse, what a sagacious animal it is, for it never intrusts its life to one hole only.”

*Cognātio movet invidiam.* Prov.—“Relationship gives rise to envy.” We are more apt to envy the good fortune of our relatives than that of strangers.

*Cognōvit actiōnem.* Law Term.—“He has confessed the action.” The case is so called where a defendant confesses the plaintiff’s cause against him to be true, and suffers judgment to be entered against him without trial.

*Collectumque fremens volvit sub nāribus ignem.* VIRG.—“And snorting, rolls the volumes of fire beneath his nostrils.”

*Colūbram in sinu fovēre.*—“To cherish a serpent in one’s bosom.” To admit into your confidence a false friend, or as we call him, “a snake in the grass.”

*Comes jucundus in viā pro vehiculō est.* SYR.—“A pleasant companion, upon a journey, is as good as a carriage.” Because he will shorten the journey by beguiling the time.

*Comis et humānus erga alios.* CIC.—“One courteous and humane towards others.”

*Comis in uxōrem*—HOR.—“A man attentive to his wife.”

*Comitas inter gentes.*—“Comity between nations.” Courtesy in their intercourse, and consideration for the interests and feelings of each other. It is this *comity* that renders sacred between belligerents the flag of truce.

*Commōdum ex injuriā suā nemo habēre debet.* Law Maxim.—“No man ought to derive advantage from his own wrong.”

—*Commōtā fervet plebēcula bile.* PERS.—“Its anger moved, the rabble is excited.”

*Commūne bonum.*—“A common good.”

*Commūne periculūm concordiam parit.*—“A common danger produces unanimity.”

*Commūne naufragium omnibus est consolūtio.*—“A general

shipwreck is a consolation to all." A general calamity, when all row in the same boat, is borne with more firmness of mind, by each individual, than a similar misfortune would have been, had it happened to himself alone.

*Commune vitium in magnis liberisque civitatibus ut invidia comes glorie sit.* CORN. NEP.—"It is a common vice in great and free states, for envy to be the attendant upon glory,"—especially in Athens, where Aristides became hated, because he had deserved to be called "the Just."

*Communia propriè dicere.* Adapted from HORACE, *De Arte Poet.*—"To express common-place things with propriety."

*Communiònis annis.*—"One year with another."

*Communis utilitas societatís maximum vinculum est.* LIVY.—"The common good is the great chain which binds men together in society."

*Communitè negligitur, quod communitè possidètur.*—"That is neglected by all, which is possessed by all." "Every man's business is nobody's business."

—*Compònitur orbis*

*Régis ad exemplum; nec sic inflectère sensus*

*Humános edicta valent, quam vita regentis.* CLAUD.

—"The manners of the world are formed after the example of the king; nor can edicts influence the human understanding, so much as the life of the ruler."

*Compòsitum miracòli causá.* TACIT.—"A story trumped up for the sake of exciting wonder." Much like what we call a "cock and bull story."

*Compos mentis.* *Law Lat.*—"In the enjoyment of his understanding."

*Conciliat anímòs comítas affabilitasque sermónis.* CIC.—"Courtesy and affability of address conciliate the feelings."

*Concordia discors.* LUCAN and OVID.—"A discordant concord." Expressive of a harmonious union of things of different natures.

*Concordiá res parvæ crescunt, discordiá maxímæ dilabuntur.* SALL.—"With concord, from small beginnings things increase; with discord, the greatest advantages are frittered away." The former part of this quotation is the motto of the corporation of the Merchant Tailors.

*Condo et compòno quæ mox depromère possim.* HOR.—"I

store and lay by things which I may be enabled one day to draw upon." In my hours of study I gain knowledge, which is to be useful to me in after-life.

*Confirmat usum qui tollit abūsum.* *Law Maxim.*—"He confirms the use of a thing, who takes away the abuse."

*Confiteor, si quid prodest delicta fatēri.* *OVID.*—"I confess my errors, if it is of any use to acknowledge them."

*Conjugium vocat, hoc prætexit nōmine culpam.* *VIRG.*—"She calls it wedlock, by this name she glosses over her fault." The unfortunate Dido is not the only one who on such an occasion has laid the same "flattering unction to her soul."

*Conscia mens recti famæ mendācia risit ;*  
*Sed nos in vitium crēdūla turba sumus.* *OVID.*

—"Her mind, conscious of integrity, laughed to scorn the falsehoods of report ; but we are, all of us, a set too ready to believe ill."

*Conscientia mille testes.* *Prov.*—"The conscience is as good as a thousand witnesses."

*Conscientia rectæ voluntātis maxīma consolātio est rerum incommodārum.* *CIC.*—"A consciousness of good intentions is a very great consolation in misfortunes."

*Consensus facit lēgem.* *Law Maxim.*—"Consent makes the law." Two parties having made an agreement with their eyes open, and without fraud, the law will insist on its being carried out.

*Consentientes et agentes pari pœnā plectentur.* *COKE.*—"Those who consent to the act, and those who commit it, should be visited with equal punishment." See *Qui facit, &c.*

*Consentire non vidētur qui errat.* *Law Maxim.*—"He who is under a mistake is not considered to consent." No one, in law, is deemed to consent to that of which he had not a previous knowledge. But every man is supposed to know the law, and "*ignorantia legis non excusat.*" See *Nil volitum, &c.*

*Consilia firmiōra sunt de divīnis locis.* *PLAUT.*—"Advice is given with higher sanction from holy places."

*Consilia qui dant prava cautis homīnibus,*  
*Et perdunt ōpēram et dēridentur turpīter.* *PHÆD.*  
—"Those who give bad advice to discreet persons, both lose their pains and, to their disgrace, are laughed to scorn."

*Consilium Pompeii plaxe Themistoclēum est ; putat enim, qui mari potitur, eum rerum potiri.* CIC.—“The plan of Pompey is clearly that of Themistocles ; for he thinks that he who gains the command of the sea, must obtain the supreme power.”

—*Conspicit arcem,*

*Ingēnis, opibusque, et festā pace virentem.* OVID.

—“She looks upon the citadel, flourishing in arts, in wealth, and joyous peace.”

*Constans et lenis, ut res expositulet, esto.* CATO.—“Be firm or mild, as circumstances may require.”

—*Constitērant hinc Thisbe, Pŷramus illinc,*

*Inque vicem fuerat captatus anhēlitus oris.* OVID.

—“They took their stations, Thisbe on the one side, and Pyramus on the other, and the breath of their mouths was mutually caught by turns.”

*Constructio legis non facit injuriam.* COKE.—“The construction of the law does no injury.”

*Consuefacere aliquem suā sponte rectē facere quam aliēno metu.*

TER.—“To teach a person to act correctly of his own accord, rather than through fear of another.”

*Consuetudine animus rursus te huc inducet.* PLAUT.—

“Through habit your inclination will be leading you to do it again.”

*Consuetudinem benignitatis, largitioni munērum antepōno.*

*Hęc est gravium hominum atque magnōrum ; illa quasi assentatorum populi, multitudinis levitatē voluptatē quasi titillantium.* CIC.—“I prefer much the habit of courtesy, to the bestowing of contributions. The one is in the power of men of eminence and high character ; the other belongs to the flatterers of the populace, who in a manner tickle and delight the multitude thereby.”

*Consuetudo est altēra natura.* CIC.—“Use is second nature.”

*Consuetudo est altēra lex.* COKE.—“Usage is a second law.”

*Consuetudo est optimus interpretes legum.* COKE.—“Custom is the best interpreter of the laws.”

*Consuetudo pro lege servatur.* *Law Max.*—“Custom is held as law.” Usage from time immemorial is the basis of our common law.

*Consule de gemmis, de tinctā mūrīce lanā,*

*Consule de faciē corpōribusque diem.* OVID.



—"Consult the daylight about gems, about wool dyed in purple; consult it about the face and the figure as well."

*Consummātum est.*—"It is finished."

*Contemni est gravius stultitiæ quam percūti.*—"To a foolish man, it is more bitter to be treated with contempt, than to receive a blow."

*Contemni se impatienter ferunt principes, quippe qui coli consuevērunt.* TACIT.—"Princes, because they have been accustomed to receive homage, can ill brook being treated with contempt."

*Contemnuntur ii qui nec sibi, nec alteri prosunt, ut dicitur; in quibus nullus labor, nulla industria, nulla cura est.* CIC.—"They are to be despised, who neither profit themselves nor others, as the saying is; in whom there is no exertion, no industry, no thought."

*Contemporanea expositio est fortissima in lege.* *Law Max.*—"A contemporary exposition prevails in law." A precedent drawn from the established practice of the time, when the law was promulgated, being made in accordance with the then prevailing notions and usages, ought to have the most force.

*Contigimus portum, quo mihi cursus erat.* OVID.—"I have reached the harbour, to which I steered my course."

*Continuò culpam ferro compesce, priusquam*

*Dira per incautum serpent contāgia vulgus.* VIRG.

—"Instantly repress the mischief with the knife, before the dire contagion has infected the unthinking multitude."

Even among civilized nations, we see life sacrificed for the common good.

*Contra bonos mores.*—"Contrary to good manners," or morals.

*Contra malum mortis, non est medicāmen in hortis.* *Med.*

*Aphor.*—"Against the evil of death there is no remedy in gardens." A Leonine line.

*Contra stimulum calcas.* TER.—"You kick against the spur."

So in *Acts ix. 5*, "It is hard for thee to kick against the pricks?" The meaning is, that you only injure yourself by resistance.

*Contra verbōsos noli contendere verbis;*

*Sermo datur cunctis, animi sapientia paucis.* CATO.

—"Strive not with words against the contentious; speech is given to all, wisdom to few."

*Contumeliam si dices, audies.* PLAUT.—“If you utter affronting speeches, you will have to hear them.”

*Convivens vitæ mors fuit ista suæ.* OVID.—“That was a death conformable to his life.”

*Conventio privatorum non potest publico juri derogare.* COKE.—“An agreement between private persons cannot derogate from the rights of the public.”

*Convivæ certè tui dicant, Bibamus, moriendum est.* SEN.—“Your guests are for saying, no doubt, ‘Let us drink, for die we must.’” See 1 Cor. xv. 32.

—*Convivoris, uti ducis, ingruum res Adversæ nudare solent, celare secunde.* HOR.

—“Untoward circumstances usually bring out the talents of a host, as they do those of a general; while everything goes on well, they lie concealed.”

*Cor ne edito.* PROR.—“Eat not your heart.” A figurative expression, meaning, “Do not consume your life with cares.”

*Coram domino rege.*—“Before our lord the king.”

*Coram nobis.* LAW LAT.—“Before us.” Before the court. Before persons invested with due authority.

*Coram non judice.*—“Before a person who is not a judge.” Before a tribunal which has no jurisdiction.

*Cornix scorpionem røpuit.* PROR.—“The crow seized a scorpion,” and was stung to death. MischieF recoils on its author. See *Neque enim*. &c.

*Coronat virtus cultores suos.*—“Virtue crowns her votaries.”

*Corpõra lentè augescunt, citò extinguuntur.* TACIT.—“All bodies are slow in growth, rapid in decay.”

*Corpõra magnanimo satis est prostrasse leõni: Pugna suum finem, cum jacet hostis, habet.* OVID.

—“It is sufficient for the noble-hearted lion to have brought the body to the ground: the contest is over when the enemy lies prostrate.” The poets give the lion a better character than he really deserves.

*Corpõri tantum indulgeas quantum bonæ valetudini satis est.* SEN.—“Indulge the body only so far as is necessary for good health.” Be moderate in pleasures although harmless in themselves.

*Corpõris et fortunæ bonõrum ut initium finis est. Omnia arte occidunt, et aucta senescunt.* SALL.—“Of the blessings of health and fortune, as there is a beginning, so there is an

**end.** Everything, as it is improved by art, hurries onward to decay, and increases only to become old."

*Corpus adhuc Echo, non vox erat : et tamen usum Garrula non alium, quam nunc habet, oris habebat ; Reddere de multis ut verba novissima posset.* OVID.

—"Echo was then a body, not a mere voice ; and yet the babbler had no other use of speech than she now has, to be able to repeat the last words out of many."

*Corpus delicti.* Law phrase.—"The body of the offence." The sum and substance of the crime.

*Corpus omne sive arescit in pulvorem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur nobis ; sed Deo elementorum custode reservatur.* MINUCIUS FELIX.—" (When death happens) every body is reduced to dust, dissolved into fluid, converted to ashes, or wasted away by evaporation, and so withdrawn from our sight ; but it is preserved in the hands of God, the guardian of the elements."

—*Corpus onustum*

*Hesternis vitiis animum quoque prægravat unum.* HOR.

—"The body, oppressed by the debauch of yesterday, weighs down the mind as well."

*Corpus quasi vas est aut aliquod animi receptaculum.* CIC.—"The body is a vessel, as it were, or receptacle for the soul."

*Corpus sine pectore.*—"A body without a soul." A lump of flesh without spirit or animation. See *Sine pectore corpus.*

*Corrumpunt bonos mores colloquia prava.* PROV.—"Evil communications corrupt good manners." From the Greek.

*Corrupti mores sunt depravatique admiratione divitiarum.* CIC.—"Manners become corrupted and depraved through the hankering for riches."

*Corruptio optimi pessima.*—"The corruption of the best produces the worst." Nothing is so pernicious both in example and results as the rebound from very good to very bad. So our old proverb, "The sweetest wine makes the sharpest vinegar."

*Corruptissima in republica plurimæ leges.* TACIT.—"In the state which is the most corrupt, the laws are always the most numerous." Such a state of things necessitates a multiplicity of laws.

*Cos ingeniōrum.*—"A whetstone for the wits."

*Cras credēmus, hodie nihil.* *Prov.*—"To-morrow we will believe, not to-day." Let us wait and see what will happen to-morrow; for the present we will sleep upon it.

—*Credat Judæus Apella.* *HOR.*—"Let Apella the Jew believe it." An expression used in derision of the Jews, who were held in the greatest contempt among the Romans, every vice or weakness being imputed to them.

*Crede mihi bene qui lātuit, bene vixit, et intra Fortūnam debet quisque manere suam.* *OVID.*

—"Believe me, he who has the good fortune to escape notice, lives the happiest life, and every one is bound to live within his means."

*Crede mihi, misēros prudentia prima relinquit.* *OVID.*—"Believe me, prudence is the first thing to forsake the wretched."

*Crede mihi, multos hābeas cum dignus amicos, Non fuit e multis quolibet ille minor.* *OVID.*

—"Believe me, although you deservedly have many friends, he out of those many was inferior to none."

*Crede mihi, res est ingeniōsa dare.* *OVID.*—"Believe me, it is a noble thing to give."

*Crede quod est quod vis; ac dēsine tuta vereri; Deque fide certā sit tibi certa fides.* *OVID.*

—"Believe that that is, which thou dost wish to be; cease to fear for what is secure, and have a certain assurance of undoubted constancy."

*Crede quod habes, et habes.*—"Believe that you have it, and you have it." This is not universally true—witness the unhappy termination of Alnaschar's reverie, whose story is told in the Spectator and the Arabian Nights.

*Credēbant hoc grande nefas, et morte pīandum, Si juvenis vētulo non surrexerat.*— *JUV.*

—"They used to hold it to be a heinous sin, and one that death alone could expiate, if a young man did not rise to pay honour to an elder."

—*Credite, postēri!* *HOR.*—"Believe it, Posterity!"

*Credo pudicitiam, Saturno rege, morātam In terris.*— *JUV.*

—"In the reign of Saturn I believe that chastity did exist in the world." The reign of Saturn was the "golden

age" of the Romans. Juvenal is speaking of the almost universal corruption of the Roman females in his day.

*Credula res amor est*—— OVID.—“Love is a credulous thing.”

——*Credula vitam*

*Spes fovet, ac melius cras fore semper ait.* TIBULL.

—“Credulous hope cherishes life, and ever tells us that to-morrow will be better.”

*Crescentem sequitur cura pecuniam,  
Majorumque fames. Multa petentibus,  
Desunt multa. Bene est cui Deus obtulit  
Parca quod satis est manu.*

HOR.

—“Care attends accumulated wealth, and a thirst for still greater riches. They who require much are always in want of much. Happy is he to whom God has given a sufficiency with a sparing hand.”

*Crescit amor nummi quantum ipsa pecunia crescit :*

*Et minus hanc optat, qui non habet*——

JUV.

—“The love of money increases as fast as our wealth, and he who has none wishes for it the least.”

*Crescit indulgens sibi dirus hydrops.* HOR.—“The fatal dropsy nursed by self-indulgence increases apace.” This figure is here used in reference to the “greed for gain.”

*Crescit sub pondere virtus.*—“Virtue grows under every weight;” shines forth with renewed lustre under every trial. The motto of the Earl of Denbigh.

*Cressa ne careat pulchra dies nota.* HOR.—“Let not a day so joyful be without its mark of Cretan chalk.”

*Creta an carbone notandum.* HOR.—“To be marked with chalk, or with charcoal.” The Romans thus distinguished their lucky and unlucky days.

*Creta notare.*—“To mark with chalk.” To place a white line against the name of a person was to signify approval.

*Cretizandum cum Crete.* *Prov.*—“A man must be a Cretan with the Cretans.” We must do at Rome as Rome does.

*Crevērunt et opes, et opum furiosa cupido :*

*Et cum possideant plurima, plura volunt.* OVID.

—“Both wealth has increased, and the maddening lust for wealth: and though men possess ever so much, they still wish for more.”

*Crimen læsæ majestätis.* *Law Term.*—"The crime of lese-majesty," which involves the guilt of high-treason.

*Crimen quod mihi dabatur, crimen non erat.* *CIC.*—"That which was imputed to me as a crime was no crime."

*Crimina qui cernunt aliorum, non sua cernunt,  
Hi sapiant aliis, desipiuntque sibi.*

—"Those who see the faults of others, do not see their own; such men are wise towards others, and fools to themselves."

—*Crimine ab uno*

*Disce omnes*— *VIRG.*

—"From one offence learn all."

*Crine ruber, niger ore, brevis pede, lumine læsus :*

*Rem magnam præstas, Zoile, si bonus es.* *MART.*

—"With red hair, and tawny features, short of one foot, and blind of an eye—you do wonders, indeed, Zoilus, if you are a good man."

—*Cræsum, quem vox justi facunda Solonis*

*Respicere ad longæ jussit spatia ultiora vitæ.* *JUV.*

—"Cræsus, whom the eloquent voice of the righteous Solon bade look upon the closing scene of a long life." See *Herodotus*, b. i. c. 32.

*Crudèlem medicum intempèrans æger facit.* *SYR.*—"A disobedient patient makes an unfeeling physician." Because he is obliged to have recourse to harsher measures to effect a cure.

—*Crudelis ubique*

*Luctus, ubique pavor, et plurima mortis imâgo.* *VIRG.*

—"Everywhere is cruel sorrow, terror on every side, and death in a thousand shapes."

*Crux.*—"A cross." Anything that frets or annoys us, a difficulty or stumblingblock is so called. Thus, *crux criticorum*, "the cross of critics;" *crux medicorum*, "the cross of physicians;" *crux mathematicorum*, "the cross of mathematicians."

*Cucullus non facit monachum.*—"The cowl does not make the monk." Trust not appearances.

*Qui bono?*—"For whose benefit?" *A maxim of CASSIUS, the judge, quoted by Cicero (Pro Milone).* It is generally used as signifying, "What is the good of it?"

—*Cui famulatur maximus orbis*

*Diva potens rerum, domitrixque pecunia fati.*

—“She to whom the great world is obedient, that goddess who rules mankind, money, the controller of fate.”

*Cui licet quod majus, non debet quod minus est non licere.*

*Law Max.*—“He who has the greater right, ought not to be without the lesser one.” Thus, in the transfer of property, a conveyance of the rights incident to it is always to be presumed.

*Cui malo?*—“To what evil?” What harm can result from it?

—*Cui mens diviniior atque os*

*Magna sonaturum des nōminis hujus honōrem.* HOR.

—“To him who is divinely inspired, and has a command of lofty language, you may grant the honour of this title.” Said in allusion to the true poet.

*Cui nihil satis, huic etiam nihil turpe.*—“Nothing will be base to him for whom nothing is enough.” The man is troubled with no scruples, who covets unlimited wealth.

*Cui non convēniat sua res, ut calceus olim,*

*Si pede major erit, subvertet; si minor, uret.* HOR.

—“To him who is not satisfied with his fortune, it is as with a shoe; if it is too large for his foot it will upset him, if too small, it will pinch him.”

*Cui placet alterius, sua nimirum est odio sors.* HOR.—“When a man is captivated with the lot of another, no wonder if he is discontented with his own.”

*Cui placet, obliviscitur; cui dolet, meminit.*—“He who is pleased at a thing, forgets it; he who is grieved at it, bears it in mind.”

*Cui prodest scelus, is fecit.* SEN.—“He who profits by the villany, has perpetrated it.” This is true in reference to the share of criminality which attaches to the “accomplice after the fact,” but is not of universal application.

*Cuicunque aliquis quid concēdit, concēdere videtur et id, sine quo res ipsa esse non potest.* *Law Max.*—“He who makes a grant to another, is held to have granted that as well, without which the thing so granted cannot be enjoyed.”

A house or land, for instance, cannot be sold without right of ingress to it, if in the vendor’s power to grant it.

- Cuilibet in arte suâ p̄rito est credendum.* COKE.—“Every man ought to have credit for skill in his own art.”
- Cuivis dolōri remēdium est patientia.* SYR.—“Patience is the remedy for every sorrow.”
- Cujus conātibus obstat*  
*Res angusta domi*— HOR.  
 —“Whose efforts are frustrated by the narrowness of his means.” The fate of too many!
- Cujus est solum, ejus est usque ad cælum.* LAW MAX.—“To him to whom the soil belongs, belongs everything over it, even to the sky.” The building of no man, for instance, may project over the land of his neighbour.
- Cujus summa est.*—“Of which the sum and substance is.” This is the long and short of it.
- Cujus tu fidem in pecuniâ perspexeris,*  
*Verere ei verba credere?* TER.  
 —“Do you fear to trust a man with your secret, of whose honesty in pecuniary matters you have had experience?”
- Cujus vita despicitur, restat ut ejus prædicatio contemnatur.* ST. GREGORY.—“When a man’s life is despised, it follows that his preaching must fall into contempt.” The necessity of supporting precept by practice.
- Cujus vultūris hoc erit cadaver?* MART.—“To what vulture’s share shall this carcass fall?”
- Cujuslibet rei simulātor atque dissimulātor.* SALL.—“A man who possessed the power on every occasion to seem to be what he was not, and to conceal what he really was.” The character of Catiline, a finished hypocrite, as portrayed by Sallust.
- Cujusvis hōminis est errāre, nullius nisi insipientis in errore perseverāre.* CIC.—“Every man is liable to err, but it is only the part of a fool to persevere in error.”
- Culpā suâ damnum sentiens, non intelligitur damnum pati.* LAW MAX.—“He who suffers a loss by his own fault, is not considered (by the law) a sufferer.”
- Culpam pœna premit comes.* HOR.—“Punishment follows hard upon crime.”
- Cultaque Judæo septima sacra Syro.* OVID.—“And the seventh day kept holy and observed by the Syrian Jew.”
- Cum domus ingenti sūbito mea lapsa ruinā*  
*Concidit, in dōmini prōcubuitque caput.* OVID.



—“When my house came suddenly down, and fell in ruins with a tremendous crash upon its master’s head.”

—*Cum corpore mentem*

*Crescere sentimus, pariterque senescere.*— LUCRET.

—“We feel that the mental powers increase with those of the body, and, in like manner, grow feeble with it.”

*Cum dubia et fragilis sit nobis vita tributa,*

*In morte alterius spem tu tibi ponere noli.* CATO.

—“Seeing that life has been given us precarious and full of uncertainty, fix not thy hopes on the death of another.”

*Cum duo inter se pugnancia repèriuntur in testamento, ultimum ratum est.* COKE.—“When two clauses are found

in a will, repugnant to each other, the last holds good.”

But in deeds, the first holds good.

*Cum duplicantur lætères venit Moses.*—“When the tale of

bricks is doubled, then comes Moses;”—to the rescue of

the Israelites. A mediæval proverb, meaning that, “when

things are at the worst they will mend.”

*Cum est concupita pecunia, nec ratio sanat cupiditatem, existit morbus animi eique morbo nomen est avaritia.* CIC.—

“When money is coveted, and the desire is not cured by

reason, there is a disease of the mind, and the name of

that disease is ‘avarice.’”

*Cum feriunt unum, non unum fulmina terrent.* OVID.—

“When the lightning strikes but one, not one only does

it alarm.”

*Cum fortuna manet, vultum servatis amici;*

*Cum cedit, turpi vertitis ora fugâ.* PETRON. ARB.

—“While prosperity lasts, you, my friends, give me your

countenance; when it fails, you turn away your faces in

disgraceful flight.”

*Cum fortuna perit, nullus amicus erit.*—“When fortune fails

us, we shall have no friend left.”

*Cum fueris felix, quæ sunt adversa caveto;*

*Non eadem cursu respondent ultima primis.* CATO.

—“When you are enjoying prosperity, provide against

adversity; the end of life will not be attended by the

same train of fortunate circumstances as the beginning.”

*Cum furor haud dubius, cum sit manifesta phrenesis,*

*Ut locuples moriâris, egentis vivere fato.*

JUV.

—“Since it is undoubted madness, manifest insanity, to live the life of a beggar that you may die rich.”

*Cum grano salis.* *Prov.*—“With a grain of salt.” With something which will help us to swallow it; with some latitude or allowance. Said of anything to which we are unable to give implicit credence.

*Cum larvis luctāri.* *Prov.*—“To wrestle with ghosts.” To speak ill of the dead. See *De mortuis*, &c.

*Cum licet fugere ne quere litem.* *Prov.*—“When you can escape it, avoid a law-suit.”

—*Cum lux altera venit,*

*Jam cras hesternum consumpsimus; ecce aliud cras*

*Egerit hos annos.*—

PERS.

—“When another day arrives, we have consumed the morrow of yesterday; behold, another morrow comes, and so wastes our years.” A censure against procrastination, “the thief of time.”

—*Cum magna male superest audacia causa,*

*Crēditur a multis fiducia*—

JUV.

—“When a bad cause is backed by great impudence, it is believed by many to be the boldness of innocence.”

—*Cum magnis virtutibus affers*

*Grande supercilium.*—

JUV.

—“With thy high virtues thou dost bring great superciliousness.”

*Cum moritur dives concurrunt undique cives;*

*Pauperis ad funus vix est e millibus unus.*

—“When a rich man dies, the citizens flock together from every side; at a poor man’s funeral there is hardly one out of thousands.” Mediæval Leonine lines.

*Cum multis aliis, quæ nunc perscribere longum est.*—“With many other things which it would now be tedious to set forth in writing.” A line often used in an ironical sense. To whom does it belong?

*Cum plus sint potæ, plus potiuntur aquæ.*—“The more water is drunk, the more is desired.” See *Quo plus*, &c.

—*Cum prostrata sopore*

*Urget membra quies, et mens sine pondere ludit.*

PETRON. ARBITER.

—“When repose steals over the limbs, extended in sleep, and the mind disports without restraint.”

*Cum pulchris tunicis sumet nova consilia et spes.* HOR.—  
“Happy in his fine clothes, he will adopt new plans and cherish fresh hopes.”

*Cum surges abitūra domum, surgēmus et omnes.* OVID.—  
“When you rise to go home, we will all rise too.”

*Cum tābūlis animum censōris sumat honesti.* HOR.—“Let him, with his papers, assume the spirit of an honest critic.”

*Cum tristibus sevērè, cum remissis jucundè, cum senibus grāviter, cum juventūte comīter vīve.* CIC.—“With those who are of a gloomy turn, be serious; with the idle, be cheerful; with the old, be grave; and with the young, be gay.”

*Cum volet illa dies, quæ nil nisi corpōris hujus*

*Jus habet, incerti spatium mihi finiat ævi.* OVID.

—“Let that day, which has no power but over this body of mine, put an end to the term of my uncertain life, when it will.”

*Cuncta prius tentāta : sed immedicābile vulnus*

*Ense rēcidendum, ne pars sincēra trahātur.* OVID.

—“All methods have been already tried; but a wound that admits of no cure must be cut away, that the sounder parts may not be corrupted.”

—*Cunctando restituit rem.* ENNIUS.—“He saved the state by delay.” Said in praise of Fabius, who saved Rome by avoiding an engagement with Hannibal.

*Cuncti adsint, mēritæque expectent præmia palmæ.* VIRG.

—“Let all attend, and await the reward of well-earned laurels.”

*Cunctis servatōrem liberatōremque acclamantibus.*—“All hailing him as their saviour and deliverer.”

*Cupido dominandi cunctis affectibus flagrantior est.* TACIT.

—“The desire of rule is the most powerful of all the affections of the mind.”

—*Cur ante tubam tremor occupat artus?* VIRG.—“Why does tremor seize the limbs before the trumpet sounds?”

That is, before the signal for battle.

*Cur in thēātrum, Cato sevère, venisti?* MART.—“Why, Cato, with all thy gravity, didst thou come to the theatre?”

On the occasion of the indecent celebration of the Floralia, when he only came that he might be seen to depart.

See *An ideo*, &c. (App.)

—*Cur indecōres in limīne primo*

*Deficimus?*—

VIRG.

—“Why faint we inglorious at the very outset?”

*Cur me querēlis exanimas tuis?* HOR.—“Why worry me to death with your complaints?”

*Cur mōriātur homo, cui salvia crescit in horto?* Maxim of the School of SALERNO.—“Why should the man die in whose garden sage grows?”

“He that would live for aye,  
Must eat sage in May.”

Sage is a good stomachic, and its medicinal qualities were highly valued in former times. It is said to have derived its name from the Latin *salvus*, “safe,” or “healthy.”

*Cur mōriātur homo qui sumit de cinamōmo?* Maxim of the School of SALERNO.—“Why should the man die who takes cinnamon?”

*Cur nescire, pudens pravè, quam discere malo?* HOR.—“Why do I prefer, through false modesty, to be ignorant rather than learn?”

*Cur non, ut plenus vitæ conviva, recedis?*

*Æquo animoque capis secūram, stulte, quiētem.* LUCRET.

—“Why not, fool, like a well-filled guest at life’s banquet, withdraw, and, with contented mind, take a repose that is removed from every care?”

*Cur opus affectas, ambitiōse, novum.* OVID.—“Why, in your ambition, do you attempt a new task?”

*Cura esse quod audis.*—“Take care to be as good as you are esteemed to be.”

*Cura ut valeas.*—“Take care of your health.”

*Cura pii Dīs sunt*— OVID.—“The good are the care of the gods.”

—*Curæ est sua cuique voluptas.* OVID.—“His own gratification is the object of each.”

*Curæ leves loquuntur, ingentes stupent.* SEN.—“Light grief find utterance, deeper ones are dumb.”

*Curas tolle graves, irasci crede profānum.*—“Dispel anxious cares; consider it profane to be angry.”

*Curatio funēris, conditio sepultūræ, pompæ exequiārū, magi sunt vivōrum solātia, quam subsidia mortuōrum.* Words of the Emperōr AUGUSTUS.—“The arrangements of the

funeral, the place of burial, the procession and the ceremonial, are rather a consolation to the living, than of importance to the dead."

*Cūria advisāre vult.* *Law Latin.*—"The court wishes to advise thereon." The entry made when the court takes time to deliberate before giving judgment.

*Cūria paup̄ribus clausa est; dat census honōres.* OVID.—"To the poor the senate-house is closed; wealth confers honours."

*Currente cālāmo.*—"With a running pen." The ancients sometimes wrote with a reed, whence this phrase. Equivalent to our English term, "off-hand."

*Currus bovem trahit.* *Prov.*—"The chariot is drawing the ox." "The cart is put before the horse." Said of anything done preposterously, or out of place.

*Curtæ nescio quid semper abest rei.* HOR.—"There is a something, I know not what, always found wanting in every man's too meagre fortunes."

*Custos morum.*—"The guardian of morality." A magistrate is so called.

*Custos regni.*—"The guardian of the realm." A person appointed to perform the sovereign's duties in his absence.

*Custos rotulōrum.*—"The master of the rolls." The principal justice of the peace in a county is also so called.

*Cutem gerit laceratam canis mordax.* *Prov.*—"A snapping dog wears a torn skin."

"Those who in quarrels interpose,  
Must often wipe a bloody nose." GAY.

*Cutis vulpina consuenda est cum cute leōnis.* *Prov.*—"The fox's skin should be sewed to that of the lion." Where the strength of the lion fails, the cunning of the fox may prevail.

*Cymīni sectōres.* *Prov.*—"Splitters of cummin-seeds," or, as we say, "splitters of straws." An expression borrowed from Aristotle. Learned triflers, like many of the schoolmen of the middle ages.

## D.

*D. D.* for *Dono dedit.*—"Has presented," or "has given."

*D. D. D.*—In presentation copies of books, these letters are

inserted after the name of the giver, meaning either *donum dat, dicatque*, “presents (this book), and dedicates it;” or else, *dat, donat, dicatque*—“gives, presents, and dedicates (this book).”

*D. M.* for *Dīs Manibus*.—“To the divine Manes,” or “shades of the dead.” The usual commencement of Roman sepulchral inscriptions.

*D. O. M.*—See *Deo optimo maximo*.

*D. V.*—See *Deo volente*.

*Da juranti vñiam*.—“Pardon the oath.” Forgive me for swearing.

*Da locum m̃liōribus*. TER.—“Give way to your betters.” The same maxim of modesty is inculcated by our Saviour, in Luke xiv. 8.

*Da mihi mutuū testimōnium*. CIC.—“Give me your testimony, and I’ll do as much for you.” “Claw me, and I’ll claw thee.”

*Da modo lucra mihi, da facto gaudia lucro;*

*Et face ut emptōri verba dedisse juvet.* OVID.

—“Do but grant me profit, give me the delight that arises from making a bargain, and grant that it may prove to my advantage to have imposed upon my customers.” The prayer of a fraudulent tradesman to Mercury.

*Da, Pater, augustam menti conscendere sedem;*

*Da fontem lustrare boni; da, luce repertā,*

*In te conspicuos ānīmi defigere visus!* BOETH.

—“Grant, Father, that my mind may climb to thy august abode; grant that it may survey the source of good; grant that, when it has gained the light, I may fix my full gaze on thee!”

*Da popūlo, da verba mihi; sine nescius errem.* OVID.—“Deceive the public, deceive me too; in my ignorance let me be mistaken.”

*Da, precor, ingēnio præmia digna meo.* OVID.—“Grant, I pray, a reward worthy of my genius.”

*Da spatium tenuemque moram, male cuncta ministrat*

*Impētus.*—

STAT.

—“Allow time and a short delay, haste and violence mar everything.”

*Da vñiam lacrymis.*—“Grant pardon to these tears.”

—*Dabit Deus his quoque finem.* VIRG.—“God will grant

an end to even these misfortunes." A phrase generally applied to public calamities, and the only real consolation that they will admit of.

—*Damna minus consuēta movent.* JUV.—“Misfortunes to which we are used affect us less severely.” To the same effect is our vulgar adage—“Eels become accustomed to skinning.”

*Damnant quod non intelligunt.* CIC.—“They condemn what they do not understand.” They make up by positiveness of assertion for lack of real knowledge.

*Damnōsa hærēditas.* Law Term.—“A losing property.” A property, the possession of which entails loss on the owner.

*Damnōsa quid non imminuit dies?* HOR.—“What does not all-destructive time impair?”

—*Damnōsa senem juvat alea, ludit et hæres.* JUV.—“If the destructive dice have pleasures for the father, his son will be a gamester.” So our proverb, “Bad hen, bad eggs.” See *Mala gallina*, &c.

*Damnum absque injuriā.* Law Term.—“Loss without injury.” That kind of loss which all persons are liable to, who are exposed to the competition of others in the same business or profession as themselves. Loss, in fact, by fair competition.

*Damnum appellandum est cum malā famā lucrum.* SYR.—“That ought to be called a loss, which is gained by the sacrifice of character.”

*Dapes inemptæ.* HOR. and VIRG.—“Dainties unbought.” The produce of the farm.

—*Dapibus suprēmi*

*Grata testūdo Jovis.* HOR.

—“The shell so loved at the feasts of supreme Jove.” Mercury framed the *cithara*, (the origin of the modern guitar,) by stretching strings across the shell of a tortoise; his music was in high requisition at the table of Jupiter.

—*Dare jura marītis.* HOR.—“To lay down laws for husbands.”

—*Dare pondus idōnea fumo.* PERS.—“Things suited to give weight to smoke.” To impart value to that which is worthless.

*Dat Deus imviti cornua curta bovi.* Prov.—“God gives

short horns to the vicious ox." "God sends a curst cow short horns." *Much Ado About Nothing*, act ii. sc. 1.

—*Dat inānia verba*,

*Dat sine mente sonum.*— VIRG.

—"He utters empty words, he utters sounds without meaning."

*Dat vñiam corvis, vexat censūra columbas.* JUV.—"He grants pardon to the ravens, but visits with heavy censure the doves." A line often used to signify that the innocent man meets with injustice, while the guilty escape without censure.

—*Data tempöre prosunt*,

*Et data non apto tempöre vina nocent.* OVID.

—"Wine given at a proper time, is useful; given at an improper time, it is injurious."

*Date obölum Belisārio.*—"Give your mite to Belisarius."

It is said that this great general, when blind and aged, was neglected by the emperor Justinian, and obliged to beg for charity. The tale is however treated as a fiction by Gibbon.

—*Datur ignis, tametsi ab inimicis petas.* PLAUT.—"Fire

is granted, even though you ask it of your enemies."

It was considered unlucky to refuse fire to any one.

*Davus sum, non Œdipus.* TER.—"I am Davus, not Œdipus."

I am a plain, simple man, not a conjuror. Œdipus was said to have solved the riddle of the Sphinx.

*De aliēno corio liberālis.* Prov.—"Liberal of another man's leather."

*De aliēno largitor, et sui restrictus.* CIC.—"A bestower of other men's property, but tenacious of his own." One who is liberal, but at the expense of others.

*De āsini umbrā disceptāre.* Prov.—"To dispute about an ass's shadow." To give one's attention to frivolous matters.

*De bene esse.* Law Term.—"As being well done for the present." A thing is done *de bene esse*, when it is done conditionally, and is to stand good till some time named, when the question of its being rightly or wrongly done will be determined. Depositions are often taken *de bene esse*, the question as to whether they shall be used for the benefit of the party so taking them, being reserved for consideration at a future time.



*De calceosollicitus, at pedem nihil curans.* *Prov.*—"Anxious about the shoe, but careless about the foot." Said of those who are more thoughtful about outside appearances than the cultivation of the mind.

—*De duro est ultima ferro.*

—*Fugere pudor, verumque, fidesque :*

*In quorum subiére locum fraudesque, dolique, Insidiæque, et vis, et amor sceleratus habendi.* OVID.

—"The last age was of hard iron.—Modesty, and truth, and honour took to flight; in place of which succeeded fraud, deceit, treachery, violence, and the cursed hankering for acquisition." The condition of man after the fall, according to heathen tradition.

*De facto.*—"From the thing done." Because it is so. An usurper holds a throne *de facto*, not by right, but might.

*De fumo disceptare.* *Prov.*—"To dispute about smoke." To wrangle about trifles. See *De asini*, &c.

*De fumo in flammam.* *Prov.*—"Out of the smoke into the flame." Quoted by Ammianus Marcellinus. Similar to our proverb, "Out of the frying-pan," &c.

*De gustibus non est disputandum.*—"There is no disputing about tastes." Like our saying, "What is one man's meat is another man's poison."

*De hoc multi multa, omnes aliquid, nemo satis.*—"Of this matter many people have said many things, all something, no one enough."

*De jure.*—"From what is lawful," or "by law." Possession *de jure* is possession by right of law.

*De lanâ caprinâ.*—"About goat's wool." About a worthless object.

*De male quæsitis vix gaudet tertius hæres.*—"A third heir seldom enjoys property dishonestly got." Hence the saying, "Badly got, badly gone." See *male parta*, &c.

*De medietate linguæ.* *Law Term.*—"Of a moiety of languages." A jury empannelled to try a foreigner, when, at his request, one half of it is composed of foreigners, is a jury *de medietate linguæ*.

*De mendico male meretur, qui ei dat quod edat, aut quod bibat, Nam et illud quod dat perdit, et illi producit vitam ad miseriam.*

PLAUT.

—"He deserves ill of a beggar, who gives him to eat or

to drink; for he both loses that which he gives, and prolongs for the other a life of misery."

*De minimis non curat lex.* *Legal Maxim.*—"The law takes no notice of extreme trifles." The theft of a pin, for instance.

*De missâ ad mensam.*—"From mass to table," or, to preserve the jingle, "From mass to mess." A mediæval saying, implying that the only active employment of the monks was to eat and say their prayers.

*De mortuis nil nisi bonum.*—"Of the dead be nothing said but what is good." Silence, at least, is a duty where we cannot praise the dead.

*De motu proprio.*—"From his own impulse." "Of his own free will."

—*De multis grandis aceruus erit.* OVID.—"Out of many things a large heap is made."

*De nihilo nihil, in nihilum nil posse reverti.* PERS.—"From nothing there is nothing made, and no existing thing can be reduced to nothing." The doctrine of the Epicureans as to the eternity of matter. See *Lucretius*, B. i. l. 160—265.

*De non apparentibus, et non existentibus, eadem est ratio* COKE.—"The reasoning is the same as to things which do not appear, and those which do not exist."

*De omnibus rebus, et quibusdam aliis.*—"About everything, and something more besides." Said ironically of a voluminous book, or of a speech in which numerous topics are discussed. The saying is said to have derived its origin from the circumstance that Smalgruenius first wrote a work entitled *De omnibus rebus*, and then another, *De quibusdam aliis*. The same story has, however, been fathered on Thomas Aquinas.

—*De paupertate tacentes*

*Plus poscente ferent.*— HOR.

—"Those who are silent as to their poverty will obtain more than he who begs." So the lion rewarded the modest traveller, and rebuffed the importunate robber. See *Phædrus' Fables*, B. II. Fab. I.

*De pilo, or de filo, pendet.* *Prov.*—"It hangs by a hair," or "by a thread." The risk, or danger, is imminent. Originally said in reference to the sword which Dionysius of Syracuse caused to be suspended over the head of the courtier Damocles.

*De quo libelli in celeberrimis locis proponuntur, huic ne perire quidem tacitè conceditur.* CIC.—“The man who is publicly arraigned is not allowed even to be ruined in quiet.”

*De vitâ hominis nulla cunctatio longa est.* Adapted from JUVENAL.—“When the life of a man is at stake, no delay can be too long.” See *Audi, nulla*, &c.

*Debētis velle quæ velimus.* PLAUT.—“You ought to wish as we wish.”

*Dēbile principium mēlior fortūna sequētur.*—“Better fortune will succeed a weak beginning.”

*Dēbilem facito manu,  
Dēbilem pede, coxâ,  
Lūbricos quate dentes,  
Vita dum superest, bene est.*

*A portion of a fragment of MÆCENAS, as quoted by Seneca.*—“Make me weak in the hands, weak in the feet and hips, dash out my failing teeth. So long as life remains 'tis well.” The words of a man who clings to life at any cost.

*Debito justitiæ, or E debito justitiæ.* Law Phrase.—“By debt of justice.” By virtue of a claim justly established.

*Deceptio visus.*—“A deceiving of the sight.” An illusion practised on the eye. “An ocular deception.”

*Decet affectus animi neque se nimium erigere nec subjicere serviliter.* CIC.—“We ought neither to allow the affections of the mind to become too much elated, nor yet abjectly depressed.”

*Decet patriam nobis cariorem esse quam nosmetipsos.* CIC.—“Our country ought to be dearer to us than ourselves.”

—*Decies repetita placēbit.* HOR.—“Ten times repeated it will please.” It will be encored again and again.

*Decipimur specie recti.*—HOR.—“We are deceived by an appearance of rectitude.”

—*Decipit*

*Frons prima multos; rara mens intelligit*

*Quod interiōre condidit cura angulo.* PHÆDR.

—“First appearances deceive many; the penetration of but few enables them to discern that which has been carefully concealed in the inmost corners of the heart.”

*Decōrum ab honesto non potest separāri.* CIC.—“Propriety cannot be separated from what is honourable.”

*Ded̄cet philosophum abjic̄ere anim̄um.* CIC.—“It is unbecoming in a philosopher to be dejected.”

*Ded̄cōrant bene nata culpæ.* HOR.—“Vices disgrace what is naturally good.”

*Dēdimus potestātem.* *Law Term.*—“We have given power.”

A writ, or commission, giving certain powers, for the purpose of speeding the business of the court.

*Dediscit anim̄us sero quod dīdicit diū.* SEN.—“The mind is slow to unlearn what it has been long in learning.” Impressions once made on the mind are not easily erased.

—*Dedit hanc contāgio lubem,*

*Et dabit in plures.*— JUV.

—“Contagion has caused this plague-spot, and will extend it to many more.”

*Defectio vir̄ium adolescentiæ vitiis efficitur sæpius quam senectūtis.* CIC.—“Loss of strength is more frequently the fault of youth than of old age.”

*Defendit num̄erus junctæque umbōne phalanges.* JUV.—“He is defended by their numbers, and the array of their serried shields.”

*Defluit sax̄is agitātus humor,*

*Concidunt venti, fugiuntque nubes,*

*Et minax, (nam sic voluere,) ponto*

*Unda recumbit.*

HOR.

—“The troubled surge falls down from the rocks, the winds cease, the clouds vanish, and the threatening waves, (for such is the will of the sons of Leda,) subside.”

*Deforme est de seipso prædic̄ere, falso præsertim.* CIC.—“It is unseemly to talk of one’s self, and more especially to state falsehoods.”

*Deformius nihil est ardeliōne sene.* MART.—“There is nothing more unseemly than an aged busybody.”

*Degēnēres anim̄os timor arguit.*— VIRG.—“Fear shows an ignoble mind.”

*Dei plena sunt omnia.* CIC.—“All things are full of God.”

See *Sunt Jovis*, &c.

—*Delectando pariterque monendo.* HOR.—“Pleasing as well as instructing.” Having an eye both to the useful and the ornamental. See *Omne tulit*, &c.

*Delegāta potestas non potest delegāri.* COKE.—“A power

that is delegated cannot again be delegated ” That is, by the person to whom it is delegated.

*Delenda est Carthāgo.*—“ Carthage must be destroyed.” A phrase with which Cato the Elder used to end all his speeches, to stimulate the people to the destruction of Carthage, which from its wealth and commerce he looked upon as the most dangerous enemy of Rome.

*Deleo omnes dehinc ex animo muliēres.* TER.—“ From henceforth I blot out all women from my mind.”

*Deliberando sæpe perit occāsio.* SYR.—“ The opportunity is often lost by deliberating.” This may occur where we have to perform a duty in a given time.

*Deliberandum est diu quod statuendum est semel.* SYR.—“ Time must be taken for deliberation, where we have to determine once for all.”

*Deliberāre utilia, mora est tutissīma.* SYR.—“ To deliberate about useful things is the safest of all delay.”

*Deliberat Roma, perit Saguntum.* Prov.—“ Rome deliberates, Saguntum perishes.” The Saguntines, the brave allies of Rome, perished while the Romans were deliberating how to save them. Too much deliberation is nearly as dangerous as too little. See *Dum deliberamus*, &c.

*Deliciæ illēpidæ atque inelegantes.* CATULL.—“ Gross and vulgar pleasures.”

*Delīramenta doctrīnæ.*—“ The ravings of the learned.” Such, for instance, as the question which was seriously argued among the schoolmen, how many angels could dance on the point of a needle.

—*Delīrant reges, plectuntur Achīvi.* HOR.—“ The kings play the madman, the Achæans (the people) are punished for it.” When kings fight, it is at the expense of the blood and treasure of their subjects.

*Delphīnum natāre doces.* Prov.—“ You are teaching a dolphin how to swim.” “ You are teaching your grandam to suck eggs.”

*Delphīnum sylvis appingit, fluctibus aprum.* HOR.—“ He paints a dolphin in the woods, a boar in the waves.” A description of the incongruities of a wretched painter.

—*Demētrī, teque Tigellī,*

*Discipulārum inter jubeo plorāre cathēdras.* HOR.

—“ You, Demetrius, and you, Tigellius, I bid lament among the forms of your female pupils.” Addressed to frivolous authors.

*Demitto aurículas ut iniquæ mentis asellus.* HOR.—“ Like an ass of stubborn disposition, I drop my ears.”

*Denique non omnes eadem mirantur amantiæ.* HOR.—“ All men, in fact, do not admire and love the same things.” No two men probably have the same tastes, any more than exactly similar bodies and features.

*Deo dante nil nocet invidia, et non dante, nil proficit labor.*  
—“ With the favour of God, envy cannot injure us; without that favour, all our labours are of no avail.”

*Deo favente.*—“ With God’s favour.”

*Deo juvante.*—“ With God’s help.”

*Deo optimo maximo.*—“ To God, all good and all great.” The usual beginning of epitaphs in Roman Catholic countries, denoted by the initials, D. O. M.

*Deo volente.*—“ God willing.” Often denoted by the initials, D. V.

*Deorum cibus est.* *Prov.*—“ ’Tis food fit for the gods.”

*Deprendi miserum est.*— HOR.—“ To be detected is a shocking thing.”

*Derelictio communis utilitatis contra naturam est.* *Cic.*—“ The abandonment of the common good is contrary to nature.”

*Deridet, sed non derideor.*—“ He laughs, but I am not laughed at.” Said by a wise man, who will not take an affront.

*Derivativa potestas non potest esse major primitivâ.* *Law Maxim.*—“ A power that is derived cannot be greater than that from which it is derived.”

*Descriptas servare vices, operumque colores,*

*Cur ego, si nequeo ignoroque, poeta salutor?* HOR.

—“ If I am incapable of, and ignorant how to observe the distinctions described, and the complexions of works of genius, why am I saluted with the name of ‘ Poet ’ ? ”

*Desiderantem quod satis est, neque*

*Tumultuosum sollicitat mare,*

\* \* \*

*Non verberatæ grandine vineæ,*

*Fundusve mendax.*— HOR.

—“**H**UMAN who desires but a competence, neither the tempestuous sea renders anxious, nor yet vineyards peited with hail, nor disappointments in his farm.”

*Designatio unius est exclusio alterius.* COKE.—“The mention of one condition implies the exclusion of another.”

—*Desinant*

*Maledicere, facta ne noscant sua.* TER.

—“Let them cease to speak ill of others, lest they should happen to hear of their own doings.”

*Desine fata Deum flecti sperare precando.* VIRG.—“Cease to hope that the decrees of the gods can be changed through your prayers.”

*Desinat in piscem mulier formosa supernè.* HOR.—“A woman beautiful above, ends in the tail of a fish.” A description of bad taste and incongruity of style.

*Destitutus ventis remos adhibe.*—“When the wind fails, ply your oars.”

*Desunt cætera.*—“The rest is wanting.” Words often placed at the end of an imperfect narrative.

*Desunt inopiæ multa, avaritiæ omnia.* PROV.—“Poverty is in want of much, avarice of everything.” With the one, a wish to gain money is natural, with the other, a disease.

*Det ille veniam facile, cui veniâ est opus.* SEN.—“He who needs pardon, should readily grant pardon.”

*Detriores omnes sumus licentiâ.* TER.—“We are all of us the worse for too much licence.” There are *spoilt children* even among men.

*Detestando illo crimine, scëlëra omnia complexa sunt.* CIC.—“In that one detestable crime all wickedness is comprised.”

*Detrahëre aliquid alteri, et hominem hominis incommôdo suum augere commôdum, magis est contra naturam quam mors, quam paupertas, quam dolor, quam cætera quæ possunt aut corpõri accidëre, aut rebus externis.* CIC.—“To deprive another of anything, and for one man to increase his own advantage by the distress of another, is more repugnant to nature, than death, or poverty, or grief, or any other contingencies that can possibly befall our bodies, or affect our external circumstances.”

*Detur aliquando otium quiesque fessis.* SEN.—“Rest and repose should sometimes be granted to the weary.” The bow must be sometimes unstrung.

*Detur pulchriōri.*—"Let it be given to the most beautiful." The inscription on the golden apple, by adjudging which to the goddess Venus, Paris offended Juno and Minerva, and ultimately caused the Trojan war.

—*Deum namque ire per omnes*

*Terrasque, tractusque maris, cælumque profundum.* VIRG.  
—"For God, they say, pervades all lands, the tracts of sea, and the heaven profound." In these lines Virgil gives a broad outline of the Pantheistic philosophy.

*Deus det.*—"May God grant." In the middle ages, grace at meat was so called, from the commencing words.

*Deus est mortāli juvāre mortālem, et hæc ad æternam gloriam via.* PLINY the Elder.—"For man to assist man is to be a god; this is the path that leads to everlasting glory."

*Deus est summum bonum.*—"God is the supreme good."

—*Deus hæc fortasse benignâ*

*Rêducet in sedem vice.*—HOR.

—"God will, perhaps, by some propitious change, restore these matters to their former state."

*Deus id vult.*—"It is the will of God." The cry of the Crusaders at the siege of Jerusalem.

*Deus misereātur nobis.*—"God be merciful unto us." The beginning of the 67th Psalm.

—*Deus nobis hæc otia fecit.* VIRG.—"God has granted unto us this repose."

*Deus omnibus quod sat est supp̄ditat.*—"God supplies enough to all." Because God alone is properly the judge of what is enough.

*Dextras dare.*—"To give the right hands to each other." An assurance of mutual friendship, or at least of security, because two right hands, when clasped, cannot conceal any weapon.

*Dextro tempore.* HOR.—"At a propitious time." At a lucky moment.

*Di bene fecerunt, inōpis me quodque pusilli*

*Finxerunt animi, raro et perpauca loquentis.* HOR.

—"The gods have dealt kindly with me, since they have framed me of an humble and meek disposition, speaking but seldom and briefly."

*Di bene vertant, tene crumēnam.* PLAUT.—"May the gods send luck—take the purse."



—*Dī immortāles, obsēcro, aurum quid valet.* PLAUT.—

“Immortal gods, I do beseech you, how powerful is gold!”

*Dī laneos pedes habent.* Prov.—“The gods have feet made of wool.” The judgments of Providence overtake us silently, and when we least expect them.

*Dī mēlius, quam nos moneāmus tālia quengquam.* OVID.—

“May the gods forbid that I should advise any one to follow such a course.”

*Dī nobis labōribus omnia vendunt.* Prov.—“The gods sell us everything for our labours.”

—*Dī nos quasi pilas hōmīnes habent.* PLAUT.—“The gods treat us men like balls.”

*Dī, quibus impērium est animārum, umbræque silentes,*

*Et Chaos, et Phlęgēthon, loca nocte tacentia late;*

*Sit mihi fas audita loqui! sit nūmine vestro*

*Pandēre res altā terrā et caligine mersas.*

VIRG.

—“Ye gods, to whom belongs the empire of the ghosts, and ye silent shades, and Chaos, and Phlegethon, places where silence reigns around in night! permit me to utter the secrets I have heard; may I by your divine will disclose things buried deep in the earth and darkness.”

—*Dī talem terris avertite pestem.* VIRG.—“Ye gods, avert from the earth such a scourge.”

*Dī tibi dent annos! a te nam cętera sumes;*

*Sint modo virtūti tempōra longa tuę.* OVID.

—“May the gods grant thee length of years! All other blessings from thyself thou wilt derive, let only time be granted for thy virtues.”

*Dī tibi sint faciles; et opis nullius egentem*

*Fortūnam præsent, dissimilemque meę.* OVID.

—“May the gods be propitious to thee; may they also grant thee a fate that needs the aid of no one, and quite unlike to mine.”

*Dic mihi, cras istud, Posthūme, quando vēniet?* MART.—

“Tell me, Posthumus, when will this to-morrow arrive?”

Said to a procrastinating friend.

*Dic mihi, si fias tu leo, qualis eris?* MART.—“Tell me, if

you were a lion, what sort of one would you be?” No man should speak too positively as to how he would conduct himself under a total change of circumstances and position.

*Dicam insigne, recens adhuc*

*Indictum ore alio.* HOR.

—"I shall record a remarkable event, which is new as yet, and untold by the lips of another."

*Dicēbam, Medicāre tuos desiste capillos :*

*Tingere quam possis, jam tibi nulla coma est.* OVID.

—"I used to say—Do leave off doctoring your hair; and now you have no hair left for you to dye."

—*Dicenda, tacenda locutus.* HOR.—"Speaking of things to be mentioned and to be kept silence upon."

—*Dicenda tacendaque calles?* PERS.—"Dost thou understand when to speak, and when to hold thy tongue?"

*Dicere quæ puduit, scribere jussit amor.* OVID.—"What I was ashamed to say, love has commanded me to write."

*Dicetur meritâ nox quoque nenia.* HOR.—"The night too shall be celebrated in an appropriate lay."

*Dicite Iô Pæan, et Iô bis dicite Pæan ;*

*Decidit in casses præda petita meos.* OVID.

—"Sing *Io Pæan*, and *Io Pæan* twice sing, the prey that was sought has fallen into our toils." Ovid says this, having taught the men the arts of successful courtship.

*Art of Love, B. ii.*

*Dicitis, omnis in imbecillitate est et gratia et caritas.* CIC.—

"You affirm that all kindness and benevolence is founded in weakness."

*Dicitur certe vulgari quodam proverbio ; Qui me amat, amat et canem meum.* ST. BERNARD.—"At all events there is a certain common proverb which says, Love me, love my dog."

—*Dicta tibi est lex.* HOR.—"The law has been laid down for you."

*Dicto celerius hostis abscidit caput,*

*Victorque rediit—*

PHÆD.

—"Sooner than you could say it, he whipped off the head of the enemy, and returned victorious."

*Dictum de dicto.*—"A report founded on hearsay."

*Dictum sapienti sat est.* PLAUT. and TER.—"A word to the wise is enough." A hint is enough for a sensible man.

*Dictus eram cuidam subito venisse puellæ ;*

*Turbida perversas induit illa comas.* OVID.

—"I was unexpectedly announced as having paid a visit

to a certain lady; in her confusion she put on her wig the wrong side before."

*Diem perdididi!*—"I have lost a day!" The exclamation of the Emperor Titus, on finding at night that he had done nothing worthy of recollection during the day.

*Dies adimit ægritudinem.* *Prov.*—"Time removes afflictions."

*Dies datus.* *Law Term.*—"A day given." The day appointed for appearing.

*Dies dolorem minuit.*—"Time alleviates grief."

*Dies Dominicus non est juridicus.* COKE.—"Sunday is not a day in law."

*Dies faustus.*—"A lucky day."

*Dies infaustus.*—"An unlucky day."

*Dies iræ, dies illa,*

*Sæclum solvet in favillâ*

*Teste David cum Sibyllâ.*

"The day of wrath, that dreadful day,

The world in ashes all shall lay—

This David and the Sibyl say."

These are the commencing lines of the Sequence used by the Romish Church in the Office of the Dead. The authorship of this hymn, which is of considerable beauty, does not seem to be positively known. It has been attributed to Thomas de Celano, a Minorite friar of the fourteenth century, but, more generally, to Frangipani, Cardinal Malabranca.

—*Dies, ni fallor, adest, quem semper acerbum,*

*Semper honoratum, sic Di voluistis, habebo.* VIRG.

—"The day, if I mistake not, is at hand, which I shall always account a day of sorrow, always a day to be honoured, such, ye gods, has been your will."

*Dies non* (the word *juridicus* being understood).—"No legal day." A day on which the courts are closed, and no law proceedings are going on, which is therefore called "no day." Such days were by the Romans called "nefasti." Sunday is a *dies non* in law. See *Dies Dominicus*, &c.

*Dies si in obligationibus non pōnitur, præsentē die debetur.* *Law Maxim.*—"If a day for payment is not stated in a bond, the money is due on the day on which it is executed."

*Dies solemnes.*—"Holidays."

*Difficile custoditur quod plures amant.*—"That is preserved with difficulty which many covet."

*Difficile est, fateor, sed tendit in ardua virtus.* OVID.—"It is difficult, I confess; but true courage seeks obstacles."

*Difficile est longum subito depōnere amorem.* CATULL.—"It is difficult to relinquish on a sudden a long cherished love."

*Difficile est mutare animum, et si quid est pñitum insitum moribus, id subito evellere.* CIC.—"It is difficult to alter the disposition, and, if there is anything deeply implanted in our nature, suddenly to root it out."

*Difficile est plurimum virtutem revereri, qui semper secundā fortunā sit usus.* AD HERENN.—"It is difficult for him to have a very high respect for virtue, who has enjoyed uninterrupted prosperity." It is doubted if the four Books on Rhetoric, dedicated to Herennius, are the composition of Cicero.

*Difficile est satiram non scribere*— JUV.—"It is hard to avoid writing satire." This was especially true in reference to the corrupt age in which Juvenal lived.

*Difficile est temperare felicitati, quā te non putes diu usurum.* TACIT.—"It is difficult to enjoy with moderation the happiness, which we suppose we shall not long enjoy."

*Difficilem oportet aurem habere ad crimina.* SYR.—"One should be slow in giving ear to accusations."

*Difficilia quæ pulchra.* PROV.—"The best things are worst to come by."

*Difficilis, facilis, jucundus, acerbus es idem;*

*Nec tecum possum vivere, nec sine te.* MART.

—"Crabbed but kind, pleasant and sour together, I can neither live with you nor yet without you."

*Difficilis, querulus, laudator temporis acti.* HOR.—"Peevish, complaining, the praiser of by-gone times." A natural and not unamiable feature, if not carried to an extreme.

—*Difficulter continetur spiritus,*

*Integritatis qui sinceræ conscius,*

*A noxiōrum præmitur insolentiis.* PHÆD.

—"The mind is with difficulty restrained, which, conscious of unsullied integrity, is exposed to the insults of spiteful men."

*Difficulter reciduntur vitia quæ nobiscum creverunt.*—"Vices

which have grown with our growth are with difficulty lopped away."

—*Diffugiunt, cadis*

*Cum fæce siccâtis, amici*

*Ferre jugum pârîter dolösi.* HOR.

—"Friends too faithless to bear equally the yoke of adversity, when the casks are emptied to the very dregs, fly off in all directions."

*Dignior est vestro nulla puella choro.* TIBULL.—"No maiden, (Muses,) is more worthy of your choir."

*Dignum laude virum Musa vetat mori.* HOR.—"The Muse forbids the man who is worthy of praise to die."

*Dignum patellâ opercûlum.*—"A cover worthy of the pot." What better could be expected of one coming of such a stock?

—*Dignum sapiente, bonoque est.* HOR.—"'Tis worthy a wise man, and a good."

*Diis aliter visum*— VIRG.—"It has seemed otherwise to the gods."

—*Diis proxîmus ille est*

*Quem ratio, non ira movet, qui facta rependens*

*Consilio punire potest*—

CLAUD.

—"He is nearest to the gods, whom reason, not passion, influences; and who, weighing the circumstances, can inflict punishment with discretion."

*Dilatîones in lege sunt odiösæ.* LAW MAXIM.—"Delays in the law are odious."

*Diligere parentes prima natûræ lex est.* VAL. MAX.—"To love one's parents is the first law of nature."

*Diligimus omnia vera, id est fidélia, simplicia, constantia; vana, falsa, fallentia ödîmus.* CIC.—"We (naturally) love all qualities that are genuine, that is, that are faithful, frank, and constant; such as are vain, fickle, and deceitful, we abhor."

*Diligitur nemo, nisi cui Fortûna secunda est,*

*Quæ, simul intönuît, proxîma quæque fugat.* OVID.

—"No one is beloved, but the man to whom Fortune is favourable; soon as she thunders, she chases away all that are near."

*Dimidium facti, qui cœpit, habet*— HOR.—"He who has

made a beginning, has half done." This is sometimes quoted "*bene capit.*" So our old proverb, "Well begun is half done."

*Dimidium plus toto.* *Prov.*—"The half is more than the whole." Meaning that the half which we have with safety, is better than the whole when only to be obtained with danger. *A translation from HESIOD.*

*Diruit, ædificat, mutat quadrata rotundis.* *HOR.*—"He pulls down, he builds up again, he changes square for round." Descriptive of a restless love of change.

*Disce aut discède.*—"Learn or depart." A punning motto sometimes put up in school-rooms.

*Disce docendus adhuc, quæ censet amiculus, ut si Cæcus iter monstrare velit; tamen aspice si quid Et nos quod cures proprium fecisse loquâmur.* *HOR.*

—"Hear what are the sentiments of your humble friend, who himself still requires teaching just as much as a blind man who undertakes to show the way; however, see if even I can advance anything which you may think it worth your while to adopt as your own."

*Disce, puer, virtutem ex me, verumque laborem, Fortunam ex aliis*— *VIRG.*

—"Learn, my son, valour and real exertion from me, good fortune from others." The words of Æneas to Iulus, when the former was about to engage Turnus in single combat.

*Discipulus est prioris posterior dies.* *SYR.*—"The day that follows is the scholar of that which has gone before."

*Discit enim citius, meminitque libentius illud Quod quis deridet quam quod probat et veneratur.* *HOR.*

—"Each learns more readily, and retains more willingly, that which causes laughter than that which merits his approbation and respect." The poet here censures that love of scandal which prevails unfortunately among all grades and classes.

*Discite justitiam moniti et non temnere divos.* *VIRG.*—"Learn justice from my advice, and not to despise the gods." The words of one who spoke from bitter experience, and when repentance was too late.

*Discrèpant facta cum dictis.* *CIC.*—"The facts differ from the statement."

—*Disjecti membra poëtæ.* HOR.—“The limbs of the dismembered poet.”

*Disjice compositam pacem, sere crīmīna belli.* VIRG.—“Cast aside this patched-up peace, sow the evils of war.” The address of Juno to the Fury Alecto, when prompting her to “let slip the dogs of war.”

*Dissimile est, pecūniæ debītis et grātīæ.* CIC.—“There is a difference between the owing of money and of gratitude.”

*Dissolve frigus, ligna super foco  
Largè repōnens, atque benignius  
Deprōme quadrimum Sabinā,  
O Thaliarche, merum diōtā.* HOR.

—“Dispel the cold, by heaping logs in plenty on the hearth, and bountifully pour, O Thaliarchus, the wine of four years old from the Sabine jar.”

*Distat opus nostrum; sed fontibus exit ab isdem;  
Artis et ingēnuæ cultor uterque sumus.* OVID.

—“Our pursuits are different; but they arise from the same source, and each of us is the cultivator of a liberal art.”

*Distrāhit ānimum librōrum multitūdo.* SEN.—“A multitude of books distracts the mind.” A hint to *dilettanti* students.

*Districtus ensis cui semper impiā  
Cervīce pendet, non Sicūlæ dapes  
Dulcem elaborābunt sapōrem,  
Non āvium cithāræque cantus  
Somnum rēdūcent.* HOR.

—“Sicilian dainties will not force a delicious relish for the man over whose impious neck ever hangs the naked sword; the songs of birds and of the lyre will not restore his sleep.”

*Distringas.* *Law Phrase.*—“You may distrain.” A writ issued to the sheriff, commanding him to distrain.

*Diversum vītio vītium prope majus*— HOR.—“To this vice there is an opposite vice, almost the greater of the two.”

*Dives agris, dives pōsitis in fœnōre nummis.* HOR.—“Rich in lands, rich in money placed out at interest.”

—*Dives amīcus*  
*Sæpe decem vitiis instructor, odit et horret.* HOR.

—“Your rich friend who has many a time been initiated into ten times as many vices as you have, hates and ab-

hors you (for yours).” He sees the mote in your eye, and takes no thought of the beam in his own.

*Dives aut iniquus est, aut iniqui hæres. Prov.*—“A rich man is either a knave, or the heir of a knave.” As illiberal as the English adage :

“It is a saying, common more than evil,  
The son is blest, whose sire is at the devil.”

*Dives eram dudum, fecerunt me tria nudum,  
Alea, vina, Venus, per quæ sum factus egæus.*

—“I was rich of late; three things have made me poor, gaming, wine, and women; through these have I been brought to want.” Leonine rhymes of the middle ages.

—*Dives qui fieri vult,  
Et citò vult fieri*— JUV.

—“The man who is anxious to become rich, is anxious to become so with all speed.”

*Divide et imp̃ra.*—“Divide and rule.” Not a Christian precept, but one which has been often acted upon by successful politicians.

—*Divisum sic breve fiet opus. MART.*—“Thus divided, the work will become short.” All difficulties are to be surmounted by method.

*Divitiæ grandes hõm̃ni sunt, viṽre parcè  
Æquo âñmo*— LUCR.

—“It is great wealth to a man, to live frugally, with a contented mind.”

*Divitiæ virum faciunt.*—“Money makes the man.” It is fortunate that this is not universally the case, and that people are sometimes estimated for other qualities. See *Et genus et proavos, &c.*

*Divitiarum acquisitio magni labõris, possessio magni timõris, amissio magni dolõris.*—“The gaining of wealth is a work of great labour; the possession, a source of great apprehension; the loss, a cause of great grief.”

*Divitiarum et formæ gloria fluxa atque frãg̃ilis; virtus clara æternaque habetur. SALL.*—“The glory of wealth and of beauty is fleeting and unsubstantial; virtue is brilliant and everlasting.”

*Dixerit e multis aliquis, Quid virus in angues  
Adjicis? et rabidæ tradis ovile lupæ?* OVID.

—“One of the multitude may say, Why add venom to the



serpent? And why deliver the sheepfold to the ravening wolf?"

*Dixero quid si forte jocosius, hoc mihi juris*

*Cum veniâ dabis—*

HOR.

—"If perchance I shall speak a little jocosely, you will kindly allow me that privilege."

—*Dociles imitandis*

*Turpibus et pravis omnes sumus—* JUV.

—"We are all apt scholars in learning that which is base and depraved."

*Docti non solum vivi atque præsentis studiosos dicendi erudiunt, atque docent; sed hoc etiam post mortem monumentis literarum assequuntur.* CIC.—"Learned men not only teach and instruct others desirous to learn during their life, and while they are still with us, but, even after death, they do the same by the records of literature which they leave behind them."

*Docti rationem artis intelligunt, indocti voluptatem.* QUINT.

—"Learned men understand the principles of art, the unlearned have a perception of the pleasure only."

*Doctrina est ingenii naturale quoddam pabulum.* CIC.—

"Learning is as it were the natural food of the mind."

*Doctrina sed vim promovet insitam,*

*Rectique cultus pectora roborant:*

*Utcunque defecere mores,*

*Dedecorant bene nata culpæ.* HOR.

—"But learning improves the innate force, and good discipline confirms the mind; whenever morals are deficient, vices disgrace what is naturally good."

*Dolendi modus, timendi non autem.* PLINY the Younger.—

"To grief there is a limit, not so to fear."

*Doli non doli sunt, nisi astu colas.* PLAUT.—"Fraud ceases

to be a fraud, if not artfully planned." The intention with which an action is done gives it its real weight and importance.

*Dolium volvitur.* PROV.—"A cask is soon set a rolling." A weak man is easily turned from his purpose.

*Dolor decrescit, ubi quo crescat non habet.* SYB.—"Grief decreases, when it has nothing to make it increase."

*Dolorem aut extimescere venientem, aut non ferre presentem, turpe est.* CIC.—"To be terrified at an approaching evil,

or not to be able to bear up against it when present, is disgraceful."

—*Dolus an virtus, quis in hoste requirat?* VIRG.—"Who inquires in an enemy whether it was stratagem or valour?"

*Dolus versatur in generalibus.* Law Max.—"Fraud employs generalities."

*Domini manere convenit felicibus.*—"Those who are happy at home ought to remain there."

*Domini mansit, lanam fecit.*—"She stayed at home and spun her wool." An epitaph upon an exemplary wife.

*Domini puer ea sola discere potest quæ ipsi præcipiuntur: in scholâ etiam quæ aliis.* QUIST.—"A boy can only learn at home those things which are taught him individually; at school, he can learn by what is taught to others."

*Domine, exaudi.*—"Lord, listen to my prayer."

*Dominium a possessione copisse dicitur.* Law Maxim.—"Right is said to have had its beginning in possession." Length of possession is sufficient to give a legal title.

*Dominus vobiscum.*—"The Lord be with you."

*Domitæ naturæ.*—"Of a tame nature." See *Feræ naturæ.*

*Donus amica domus optima.*—"The house of a friend is the best of houses."

*Domus procerum.*—"The house of peers." Often written *Dom. proc.*

*Domus sua est unicuique tutissimum refugium.* COKE.—"Every man's house is his safest refuge." "Every man's house is his castle."

*Dona præsentis cape lætus horæ, et Linque severa.*

HOB.

—"With cheerfulness enjoy the blessings of the present hour, and banish sad thoughts."

*Donatio mortis causâ.* Law Term.—"A gift made in apprehension of death." A death-bed disposition of property, when a person delivers his personal goods to another to keep, in case of his decease.

*Donec eras simplex, animum cum corpore amavi;*

*Nunc mentis vitio læsa figura tua est.*

OVID.

—"So long as you were disinterested I loved both your mind and your person; now, to me, your appearance is affected by this blemish on your disposition."

*Donec eris felix multos numerābis amīcos ;*

*Tempōra si fuerint nūbila, solus eris.* OVID.

—“So long as you are prosperous you will reckon many friends ; if the times become cloudy, you will be alone.”

—*Donum exitiāle Minervæ.* VIRG.—“The fatal gift of Minerva.” The wooden horse, by means of which the Greeks gained possession of Troy.

*Dormiunt aliquando leges, nunquam moriuntur.* COKE.—“The law sometimes sleeps, it never dies.” It is not so much the law that sleeps, as those who ought to put it in force ; often from a sense of the impolicy of asserting their legal rights to the very letter.

—*Dos est magna parentum*

*Virtus*—— HOR.

—“The virtue of one’s parents is a great dowry.”

*Duābus anchōris nītitur.*—“She is held by two anchors.”

So our saying, “He has two strings to his bow.”

*Dubiam salūtem qui dat afflictis, negat.* SEN.—“He who gives to the afflicted a dubious support, denies it.” Such support is deprived of its grace, if not of its efficacy.

*Duc me, Parens, celsique dominātor poli,*

*Quocunq̄ placuit ; nulla parendi mora est ;*

*Adsum impiger.*

SEN.

—“Conduct me, Parent of all, and ruler over the lofty heavens, wherever it pleases thee ; in obeying thee I make no delay ; I am ever ready at thy command.”

*Duces tēcum.* Law Term.—“Bring with you.” A writ which commands a person to appear in court on a certain day, and bring with him certain writings or evidences.

—*Ducimus autem*

*Hos quoque felices, qui, ferre incommōda vitæ,*

*Nec jactāre jugum, vitā didicēre magistrā.* JUV.

—“We consider those men happy, who, from their experience in life, have learned to bear its inconveniences without struggling against the yoke.”

—*Ducis ingēnium, res*

*Adversæ nudāre solent, celāre secundæ.* HOR.

—“Disasters are wont to reveal the abilities of a general, good fortune to conceal them.” Hence the most consummate abilities of a general are shown in a masterly retreat.

*Ducunt volentem fata, nolentem trahunt.*—“Fate leads the willing, and the unwilling drags.” From the Greek of Cleanthes, in Seneca, Epistle 107.

*Dulce domum.*—“Sweet home.” A Latin song is thus called, which is sung at Winchester College, on the evening preceding the Whitsun holidays.

*Dulce est desipere in loco.* HOR.—“It is pleasant to play the fool on the proper occasion.” As there is “a time for everything,” there is a time for merriment and relaxation.

*Dulce est miseris socios habuisse doloris.*—“It is a comfort for the wretched to have companions in their sorrow.”

*Dulce et decorum est pro patria mori.* HOR.—“It is sweet and glorious to die for one’s country.”

*Dulces moriens reminiscitur Argos.* VIRG.—“And, as he dies, his thoughts revert to his dear Argos.”

*Dulcibus est verbis alliciendus amor.*—“Love must be allured with kind words.”

*Dulcior est fructus post multa pericula ductus.*—“The fruit is sweetest that is gained after many perils.” A Leonine proverb quoted by Rabelais, “Stolen fruit is the sweetest.”

—*Dulcique animos novitate tenēbo.* OVID.—“And I will enthrall your mind with the charms of novelty.”

*Dulcis amor patriæ, dulce videre suos.*—“Sweet is the love of one’s country, sweet to behold one’s kindred.”

*Dulcis inexpertis cultura potentis amici ;*

*Expertus metuit*—

HOR.

—“Worship of the great is pleasant to those who are inexperienced in the world, but he who has gained experience dreads dependence.”

*Dum Aurora fulget, moniti adolescentes, flores colligite.*—

“Take my advice, my young friends, and gather flowers while the morning shines.” Employ the hours of sunshine, for “when the night cometh, no man can work.”

*Dum bene dives ager ; dum rami pondere nutant,*

*Afferat in calatho rustica dona puer.*

OVID.

—“While the country is bountifully rich, while the branches are bending beneath their load, let the boy bring your country presents in his basket.”

*Dum caput infestat, labor omnia membra molestat.*—“While the head aches, weariness oppresses all the limbs.”

*Dum curæ ambiguae, dum spes incerta futuri.* VIRG.—  
“While I am immersed in doubtful care, with uncertain hopes of the future.”

*Dum deliberamus quando incipiendum, incipere jam serum fit.*  
QUINT.—“While we are deliberating when to begin, it becomes too late to begin.” See *Deliberat*, &c.

*Dum fata fugimus, fata stulti incurrimus.* BUCHANAN.—  
“While we fly from our fate, like fools we rush on to it.”

*Dum fata sinunt vivite læti.* SEN.—“So long as the Fates permit, live in cheerfulness.”

*Dum flammæ Jovis et sonitus imitatur Olympi.* VIRG.—  
“While he imitates the flames of Jove, and the lightnings of Olympus.”

*Dum in dubio est animus, paulo momento huc illuc impellitur.*  
TER.—“While the mind is in suspense, it is swayed by a slight impulse one way or the other.”

*Dum lego, assentior.* CIC.—“Whilst I read, I assent.”  
The exclamation of Cicero, while reading Plato’s reasoning on the immortality of the soul.

*Dum licet, in rebus jucundis vive beatus,  
Vive memor quàm sis ævi brevis.* HOR.

—“While you have the power, live contented with happy circumstances, live mindful how short is life.” See *Dum vivimus*, &c.

—*Dum loquor, hora fugit.* OVID.—“While I am speaking, time flies.”

*Dum ne ob malefacta p̄ream, parvi æstimo.* PLAUT.—“So I do not die for my misdeeds, I care but little.”

*Dum potuit solita gemitum virtute repressit.* OVID.—“So long as he is able, he suppresses his groans with his wonted fortitude.” Said of Hercules when he has put on the fatal garment sent him by his wife.

—*Dum recitas incipit esse tuus.* MART.—“As you recite it, it begins to be your own.” See *Mutato nomine*, &c.

*Dum se bene gessit.*—“So long as he conducts himself well.” “During good behaviour.” The tenure upon which some official situations are held.

*Dum singuli pugnant, universi vincuntur.* TACIT.—“While each is fighting separately, the whole are conquered.” The Britons, being divided among themselves by the jealousies of their petty nations, and having no centre of action,

were more easily conquered by the Romans than if they had acted in concert.

*Dum spiro, spero.*—"While I breathe I hope."

*Dum tacent, clamant.* CIC.—"While silent, they cry aloud." Their silence is expressive of their smothered discontent.

*Dum vires annique sinunt, tolerāte labōres :*

*Jam vñniet tñcīto curva senecta pede.* OVID.

—"While strength and years permit, endure labour; soon will bowed old age come on with silent foot."

*Dum vitant stulti vñtia, in contrāria currunt.* HOR.—"While fools are for avoiding one fault, they run into the opposite one."

*Dum vivimus, vivāmus.* From an ancient inscription in GRUTER, p. 609.—"While we live, let us live." Let us enjoy life, for existence without enjoyment is not living. This was the maxim of the Epicureans. See *Dum licet, &c.*

*Dum vivit, hōminem nōvñris; ubi mortuus est, quiescas.* PLAUT.—"While he is alive, you may know a person; when he is dead, keep yourself quiet."

*Dummōdo morāta recte vñniat, dotāta est satis.* PLAUT.—"So long as a woman comes with good principles, she is sufficiently portioned."

*Dummōdo sīt dives, barbārus ipse placet.* OVID.—"If he be only rich, a very barbarian is pleasing."

*Duōbus modis, id est aut fraude aut vi, fit injūria—fraus quasi vulpñcūla, vis leōnis vidētur—utrumque ab hōmine alienissimum est.* CIC.—"Injury is done by two methods, either by deceit or by violence; deceit appears to be the attribute of the fox, violence of the lion; both of them most foreign to man."

*Duos qui sequitur lepōres neutrum capit.* PROV.—"He who follows two hares catches neither." So our saying, "Between two stools," &c.

*Duplex omnīno est jocandi genus: unum illiberāle, pñtñlans, flagitiōsum, obscurnum; altñrum, elegans, urbānum, ingeniōsum, facētum.* CIC.—"There are two sorts of pleasantry; the one ungentlemanly, wanton, flagitious, obscene; the other elegant, courteous, ingenious, and facetious."

—*Dura*

*Exerce impñria, et ramos compesce fluentes.* VIRG.

—“Exert a rigorous sway, and check the straggling boughs.”

*Durante beneplácito.*—“During our good pleasure.” The tenure by which most official situations are held in this country.

*Durante vitá.*—“During life.”

*Duráte, et vosmet rebus serváte secundis.* VIRG.—“Persevere, and reserve yourselves for better times.”

*Durum et durum non faciunt murum.*—“Hard and hard do not make a wall.” A mediæval proverb. As bricks require a soft substance to unite them, so proud men will never agree without the mediation of a mild and equable disposition.

*Durum! Sed lævius fit patientiá*

*Quicquid corrigère est nefas.* HOR.

—“’Tis hard! But that which it is not allowed us to amend, is rendered more light by patience.”

*Durum telum neccsitas.* Prov.—“Necessity is a sharp weapon.”

*Dux fæmina facti.* VIRG.—“A woman the leader in the deed.” Said in reference to the valour and enterprise of Queen Dido.

## E.

*E contra.*—“On the other hand.”

*E dëbito justitiæ.* See *Debito justitiæ.*

*E flammá cibum pëtère.* TER.—“To seek one’s food in the very flames.” Only the most abject and wretched would pick from out of the flames of the funeral pile the articles of food, which, in conformity with the Roman usage, were thrown there.

*E multis paleis, paulum fructus collëgi.* Prov.—“From much straw I have gathered but little fruit.” “Much straw, but little grain.” With much labour I have obtained but little profit.

*E se finxit velut arâneus.*—“He spun from himself like a spider.” He depended solely on his own resources.

*E tardigrädis äšinis equus non prödiit.* Prov.—“The horse does not spring from the slow-paced ass.” Worthy chil-

dren cannot be expected to spring from degenerate parents.

*E tēnui casū saepe vir magnus exit.* *Prov.*—"From an humble cottage a hero often springs."

*E terræ cavernis ferrum elīcimus, rem ad colendos agros necessārium.* *Cic.*—"We draw forth iron from the depths of the earth, a thing necessary for cultivating the fields."

*Ea ānīmī elātio quæ cernitur in periculīs, si justitiā vacat, pugnatque pro suis commōdis, in vitio est.* *Cic.*—"That elevation of mind which is to be seen in moments of peril, if it is uncontrolled by justice, and strives only for its own advantages, becomes a crime."

*Ea fama vagatur.*—"That report is in circulation." There is a report to that effect.

*Ea quōniam nēmīni obrūdi potest,*  
*Itur ad me*— TER.

—"Because she cannot be pushed off on any one else, they come to me."

—*Ēa sola voluptas*  
*Solāmenque mali*— VIRG.

—"That was his only delight, and the solace of his misfortune."

*Ea sub ōcūlis pōsita negligimus; proximōrum incuriōsi, longinqua sectāmur.* *PLINY the Younger.*—"Those things which are placed under our eyes, we overlook; indifferent as to what is near us, we long for that which is distant." The traveller abroad overlooks the beauties of his own country.

"'Tis distance lends enchantment to the view."

*Ecce homo.*—"Behold the man." The title given to pictures of our Saviour, wearing the crown of thorns and the purple robe—when Pilate said, "Behold the man," *John xix. 5.*

*Ecce itērum Crispīnus!*— *JUV.*—"Behold! Crispinus once again!" A notorious debauchee and favourite of the emperor Domitian, whom Juvenal has occasion more than once to make the object of his satire.

*Ēquem esse dices in mari piscem meum?* *PLAUT.*—"Of which fish in the sea can you say, 'That is mine?'"

*Edēpol næ hic dies pervorsus et advorsus mihi obtigit.* *PLAUT.*



—“Upon my word, this day certainly has turned out both perverse and adverse for me.”

*Edere non pōtēris vocem, lupus est tibi visus.* *Prov.*—“You cannot utter a word, you have surely seen a wolf.” It was said that the wolf, by some secret power, deprived of their voice those who beheld it. See *Lupus in fabulā.*

*Edere oportet ut vivas, non vivere ut edas.* *AD HERENN.*—“You ought to eat to live, not live to eat.”

*Edwardum occidere nolite timere bonum est.*—The ambiguous message penned by Adam Orleton, bishop of Hereford, and sent by Queen Isabella to the gaolers of her husband, Edward II. Being written without punctuation, the words might be read two ways; with a comma after *timere*, they would mean, “Edward to kill fear not, the deed is good;” but, with it after *nolite*, the meaning would be, “Edward kill not, to fear the deed is good.”

*Effodiuntur opes irritamenta malōrum.* *OVID.*—“Riches, the incentives of evil, are dug out of the earth.”

*Effugit mortem quisquis contempsit, timidissimum quemque consēquitur.* *CURT.*—“He who despises death, escapes it; while the most cowardly it overtakes.”

*Effutire leves indigna tragædia versus,*

*Ut festis matrōna moveri jussa diebus.* *HOR.*

—“Tragedy disdains to babble forth trivial verses, like a matron challenged to dance on festive days.”

*Ego apros occido, sed alter ūtitur pulpamento.*—“I kill the boars, while another enjoys the flesh.” “I beat the bush, another catches the hare.” A proverb used by the emperor Diocletian. See *Sic vos, &c.*

*Ego consuetudinē sermōnis vocābo consensum eruditōrum; sicut vivendi consensum bonōrum.* *QUINT.*—“I shall consider the style of speaking adopted by men of education, as the model of correct language; as I do the example of good men the model of our conduct through life.”

*Ego ero post principia.* *TER.*—“I will be behind the first rank.” I will get out of harm’s way.

*Ego et rex meus.*—“I and my king.” An expression attributed to Cardinal Wolsey. Though apparently egotistical and haughty, correct Latin would not admit of any other form.

— *Ego hæc mecum mussito,  
Bonæ meæ inhiant; certatim dona mittunt et munera.*

PLAUT.

—“I mutter this to myself—‘They are gaping after my property, while, vying with each other, they are thus sending me gifts and presents.’”

*Ego ita compærio omnia regna, civitates, nationes, usque eo prosperum imperium habuisse, dum apud eos vera consilia valuerunt.* SALL.—“I find that all kingdoms, states, and nations have enjoyed prosperity, so long as good counsels have had influence in their affairs.”

— *Ego nec studium sine divite vena,  
Nec rude quid prosit video ingenium.*— HOR.

—“For my part, I can neither conceive what study can do without a rich natural vein, nor what rude genius can avail of itself.”

*Ego—quod te laudas, vehementer probo,  
Namque hoc ab alio nunquam continget tibi.* PHÆD.

—“I greatly approve of your bestowing praise on yourself, for it will never be your lot to receive it from another.”  
The answer of Æsop to a wretched author, who praised himself.

*Ego, si bonam famam mihi scrvasse, sat ero dives.* PLAUT.—  
“If I keep a good character for myself, I shall be quite rich enough.”

— *Ego si risi, quod ineptus  
Pastillos Rufillus olet, Gargonius hircum,  
Lividus et mordax videor tibi?*— HOR.

—“If I laugh at the silly Rufillus, because he smells of perfumes, or at Gargonius, because he stinks like a he-goat, am I to be thought envious and carping?”

*Ego spem pretio non emo.* TER.—“I will not purchase hope with gold.” I will not throw away what is of value upon empty hopes.

— *Egrægi mortalem, atque silenti.* HOR.—“A being of extraordinary silence and reserve.”

*Eheu! fugaces, Posthume, Posthume,  
Labuntur anni; nec pietas moram  
Rugis et instanti senectæ  
Affret, indomitaque morti.* HOR.

—“Alas! Posthumus, Posthumus, our years pass away,

nor can piety stay wrinkles, and approaching old age, and unconquerable death."

*Eheu! quam brevibus p̄reunt ingentia causis!* CLAUD.—  
"Alas! by what trifling causes are great states overthrown!" or, as Pope says, "What mighty contests spring from trivial things!"

*Eheu! quam pingui macer est mihi taurus in arvo,  
Idem amor exitium p̄cōri est, p̄cōrisque magistro.* VIRG.  
—"Alas! how lean is my bull amid the rich pastures! love is equally the destruction of the cattle, and of the cattle's master."

—*Eheu!*

*Quam t̄m̄r̄e in nosmet legem sancimus iniquam!  
Nam vitis nemo sine nascitur; optimus ille est,  
Qui minimis urḡetur.*— HOR.

—"Alas! how rashly do we sanction severe rules against ourselves, for no man is born without faults; he is the best who is subject to the fewest."

*Eja, age, rumpe moras, quo te spectābimus usque?  
Dum quid sis dūbitas, jam potes esse nihil.* MART.

—"Come then, away with this delay, how long are we to be looking at you? While you are in doubt what to be, presently it will be out of your power to be anything at all."

*Elāti ān̄imi comprimendi sunt.*—"Minds which are too much elated must be humbled."

*Elēgit.* Law Term.—"He has chosen." A writ of execution that lies for one who has recovered a debt, to levy from a moiety of the defendant's lands: while holding which moiety the creditor is tenant by *elegit*.

*Elephantem ex muscā facis.* Prov.—"You are making an elephant of a fly."

*Elephantus non capit murem.* Prov.—"The elephant does not catch mice." Some annoyances are beneath our notice. See *Aquila non*, &c.

*Elige eum cujus tibi placuit et vita et oratio.* SEN.—"Make choice of him whose mode of living and whose conversation are pleasing to you."

*Eligito tempus, captatum sæpe, rogandi.* OVID.—"Choose your time for asking, after having often watched for it."

*Elocutio est idoneorum verbōrum et sentiētiarum ad rem in-*

*ventam accommodatio.* CIC.—“Elocution is an apt accommodation of the words and sentiments to the subject under discussion.”

*Eloquentia non modo eos ornat, penes quos est, sed etiam universam rempublicam.* CIC.—“Eloquence is not only an ornament to those who possess it, but even to the whole community.”

*Emax fœmina.* OVID.—“A woman who is always buying.”  
A lover of bargains.

*Emere malo quam rogare.*—“Better to have to buy than to beg.” Because in the former case there is no obligation.  
—*Emitur solâ virtute potestas.* CLAUD.—“(True) power is purchased by virtue alone.”

*Empta dolore docet experientia.* PROV.—“Experience bought by pain teaches us a lesson.”

*Emunctæ naris homo.*—“A man of sharp nose.” One of quick perception.

*En! hic declarat, quales sitis iudices!* PHÆD.—“Look! This shows what sort of judges you are.”

*Eo crassior aër est, quo terris propior.* CIC.—“The air is the more dense, the nearer it is to the earth.”

*Eo instanti.*—“At that instant.”

*Eo magis præfulgebatur quod non videbatur.* TACIT.—“He shone with all the greater lustre, because he was not seen.” Said of a great man whose statue was insidiously removed from public view.

*Eodem collyrio mederi omnibus.* PROV.—“To heal all with the same ointment.” To use the same argument, or adopt the same course, with persons of all ages and classes.

*Eodem modo quo quid constituitur eodem modo dissolvitur.*  
COKE.—“In the same manner in which an agreement is made, it is dissolved.” If made by deed, it must be dissolved by deed.

—*Epicuri de grege porcum.* HOR.—“One of the swinish herd of Epicurus.”

*Eques ipso melior Bellerophonte.* HOR.—“A better horseman than Bellerophon himself.” Bellerophon was master of the winged horse Pegasus.

—*Equo frenato est auris in ore.* HOR.—“The ear of a bridled horse is in his mouth.” He is guided by the bit, not by words.

*Equitis quoque jam migravit ab aure voluptas*

*Omnis, ad incertos oculos, et gaudia vana.* HOR.

—“In these days, our knights have transferred all pleasure from the hearing to the eyes that may deceive, and frivolous amusements.” The poet rebukes the Roman *equites* for their love of the shows of the Circus and the amphitheatre.

*Equus Seiānus.*—“The horse of Seius.” Cneius Seius, a Roman citizen, possessed a horse of singular size and beauty, and supposed to be sprung from those of Diomedes, king of Thrace. Seius was put to death by Antony, and the horse was bought for a large price by Cornelius Dolabella. He in his turn was conquered by Cassius, and fell in battle; upon which the horse came into the hands of Cassius. He slaying himself on being defeated by Antony, the horse came into Antony’s possession; who was afterwards defeated by Augustus, and put himself to death. The possession of this horse was considered so disastrous to its owner, that “The horse of Seius” became a proverbial expression for a thing that was supposed to bring ill luck.

*Erant in officio, sed tamen qui mallent imperantium mandata interpretari, quam exsequi.* TACIT.—“They attended to their duties, but still as preferring rather to cavil at the commands of their rulers, than to obey them.” Quoted by Lord Bacon in his Essays.

*Erant quibus appetentior famæ videretur, quando sapientibus cupido gloriæ novissima exuitur.* TACIT.—“There were some to whom he seemed too greedy of fame, at a time when the desire of glory, that last of all desires, is by the wise laid aside.” Milton was probably indebted to this passage for his line on ambition,

“That last infirmity of noble minds.”

*Ergo haud difficile est perituram arcessere summam,  
Lancibus oppositis, vel matris imagine fractâ.* JUV.

—“Therefore there is no scruple in borrowing a sum, soon to be squandered, by pawning their plate, or the battered likeness of their mother.”

—*Eripe te moræ.* HOR.—“Away with all delay.”

—*Eripe turpi*

*Colla juço. Liber, liber sum, dic age.*— HOR.

—“Rescue your neck from this vile yoke; come, say, I am free, I am free.”

*Eripite isti gladium, qui sui est impositus animi.* PLAUT.—

“Take away the sword from him who is not in possession of his senses.”

*Eripit interdum, modo dat medicina salutem.* OVID.—“Medicine sometimes takes away health, sometimes bestows it.”

*Eripuit cælo fulmen, sceptrumque tyrannis.*—“He snatched the lightning from heaven, and the sceptre from tyrants.”

This line, an adaptation of one from Manilius, was inscribed by the French minister Turgot on a medal struck in honour of Benjamin Franklin. The allusion is to his discovery that lightning is produced by electricity, and to the support which he gave to his country in the assertion of its independence of the British crown. See *Solvitque animis, &c.*

*Erramus si ullam terrarum partem immunem a periculo credimus.* SEN.—“We are mistaken if we believe that there is any part of the world free from danger.”

*Errantem in viam redūcīto.*—“Bring back him who has strayed, into the right way.” The duty of the pastor of the flock.

—*Errat, et illinc*

*Huc venit, hinc illuc, et quoslibet occupat artus  
Spīritus; eque feris humana in corpōra transit,  
Inque feras noster.*—

OVID.

—“The soul wanders about and comes from that spot to this, from this to that, and takes possession of any limbs it may; it both passes from the beasts into human bodies, and from us into the beasts.” The Pythagorean doctrine of the transmigration of the soul.

*Esse bonum facile est, ubi quod vetet esse remōtum est.* OVID.

—“It is easy to be good, when that which would forbid it is afar off.” It is easy to be virtuous when we are not exposed to temptation.

*Esse quam vidēri malim.*—“I would rather be, than seem to be.”

*Esse quoque in Fatis reminiscitur affōre tempus*

*Quo mare, quo tellus, correptaque rēgia cæli  
Ardeat; et mundi moles operōsa laboret.*

OVID.

-“He remembers too that it was in the decrees of fate,

that a time should come when the sea, the earth, and the palace of heaven, seized by the flames, should be burnt; and the laboriously-wrought fabric of the universe should be in danger of perishing." So we read in Scripture, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up." 2 Pet. iii.

*Esse solent magno damna minora bono.* OVID.—"Trivial losses are often of great benefit."

*Est amicus socius mensæ, et non permanēbit in die necessitātis.*  
—"Some friend is a companion at the table, and will not continue in the day of thy affliction."—*Ecclus.* vi. 10.

This, however, is only said of the class of *so-called* friends.  
—*Est animus lucis contemptor!* VIRG.—"My soul is a contemner of the light!"

—*Est animus tibi*

*Rerumque prudens, et secundis*

*Temporibus dubiisque rectus.* HOR.

—"You have a mind endowed with prudence in the affairs of life, and upright, as well in prosperity as in adversity."

*Est aviditas dives, et pauper pudor.* PHÆD.—"Covetousness is rich, while modesty starves."

—*Est bonus ut melior vir*

*Non alius quisquam.*— HOR.

—"He is so good a man, that no one can be better."

*Est brevitate opus, ut currat sententia.*— HOR.—"There is need of conciseness that the sentence may run agreeably."

*Est demum vera felicitas, felicitate dignum videri.* PLINY the Younger.—"The truest happiness, in fine, consists in the consciousness that you are deserving of happiness."

*Est egentissimus in sua re.*—"He is much straitened in circumstances."

*Est etiam miseris pietas, et in hoste probatur.* OVID.—"Towards the wretched there is a duty, and even in an enemy it is praised."

*Est etiam, ubi profecto damnum præstet facere, quam lucrum.* PLAUT.—"There are occasions when it is undoubtedly better to make loss than gain."

—*Est hic,*

*Est ubi vis, anīmus si te non dēfīcit æquus.* HOR.

—“ [Happiness] is to be found here, it is everywhere, if you possess a well-regulated mind.”

*Est in aquā dulci non invidiōsa voluptās.* OVID.—“ In pure water there is a pleasure begrudged by none.”

*Est ipsi res angusta domi.*—“ His means are but very limited.”

*Est mihi, sitque, precor, nostris diuturnior annis,*

*Filia; quā felix sospite semper ero.*

OVID.

—“ I have a daughter, and long, I pray, may she survive my years; so long as she is in comfort I shall ever be happy.”

*Est miserōrum, ut malevolentes sint atque invideant bonis.*

PLAUT.—“ 'Tis the nature of the wretched to be ill-disposed, and to envy the fortunate.”

*Est modus in rebus; sunt certi dēniq̄ue fīncs,*

*Quos ultra citrāque nequit consistere rectum.* HOR.

—“ There is a medium in all things; there are, in fact, certain bounds, on either side of which rectitude cannot exist.” The evils which have been produced by fanaticism, prompted by motives really good, are almost equal to those which have sprung from confirmed vice. The poet wisely commends the *golden mean*.

—*Est multi fābūla plena joci.* OVID.—“ It is a short story, but full of fun.”

*Est natūra hōmīnum novitātis āvida.* PLINY the Elder.—

“ Man is by nature fond of novelty.”

*Estne Dei sedes nisi terra, et pontus, et aēr,*

*Et cælum, et virtus? Supēros quid quærīmus ultra?*

*Jūpiter est, quodcunque vides, quocunque movēris.* LUCAN

—“ Has God any other seat than the earth, and the sea and the air, and the heavens, and virtue? Beyond these why do we seek God? Whatever you see, he is in it wherever you move, he is there.” The doctrine of Pantheism.

*Est nitidus, vitroque magis perlucidus omni*

*Fons.*—

OVID.

—“ The fountain is limpid and clearer than any glass.”

*Est op̄eræ pretium duplicis pernoscere juris*

*Naturam* —

HOR.



--“’Tis worth your while to know the nature of these two kinds of sauce.” A good motto for a disciple of Kit-chener or Soyer.

*Est pater ille quem nuptiæ demonstrant. Law Max.*—“He is the father whom the marriage-rites point out as such.” Each man must be content to father his wife’s children, unless he can show a satisfactory reason to the contrary.

*Est profectò Deus, qui quæ nos gerimus auditque et videt.* PLAUT.—“There is undoubtedly a God who both hears and sees the things which we do.”

*Est proprium stultitiæ aliõrum cernere vitia, oblivisci suõrum.* CIC.—“It is the province of folly to discover the faults of others, and forget its own.”

—*Est quædam flere voluptas ;*

*Explètur læchrymis, egèriturque dolor.* OVID.

—“There is, in weeping, a certain luxury; grief is soothed and alleviated by tears.”

—*Est quiddam gestus edendi.* OVID.—“One’s mode of eating is of some importance.”

*Est quoddam prodire tenus, si non datur ultra.* HOR.—“’Tis something to have advanced thus far, even though it be not granted to go farther.” Failure in a laudable attempt is far from being a thing to be ashamed of.

*Est quoque cunctarum novitas carissîma rerum.* OVID.—“Novelty is, of all things, the most sought after.”

*Est rosa flos Vènèris ; quo dulcia furta latèrent,*

*Harpocræti matris dona dicavit Amor.*

*Inde rosam mensis hospes suspendit amicis,*

*Convivæ ut sub eâ dicta tæcenda sciant.*

—“The rose is the flower of Venus; in order that his sweet thefts might be concealed, Love dedicated this gift of his mother to Harpocrates. Hence it is that the host hangs it up over his friendly board, that the guests may know how to keep silence upon what is said beneath it.” Harpocrates was the god of silence. Hence our expression, “It was said under the rose.”

*Est tempus quando nihil, est tempus quando aliquid, nullum tamen est tempus in quo dicenda sunt omnia.*—“There is a time when nothing may be said, a time when some things may be said, but no time when all things may be said.”

*Est via sublimis, cælo manifesta sereno,*

*Lactea nomen habet, candore notabilis ipso.* OVID.

—“There is a way on high, easily seen in a clear sky, and which, remarkable for its very whiteness, receives the name of the Milky Way.”

*Esto perpétua.*—“Be thou everlasting.” The last words of Father Paul Sarpi, spoken in reference to his country, Venice.

*Esto quod es ; quod sunt alii, sine quemlibet esse :*

*Quod non es, nolis ; quod potes esse, velis.*

—“Be what you really are ; let any other person be what others are. Do not wish to be that which you are not, and wish to be that which you can be.”

*Esto quod esse vidēris.*—“Be what you seem to be.” Motto of Lord Sondes.

*Esto, ut nunc multi, dives tibi, pauper amicis.* JUV.—“Be, as many are now-a-days, rich to yourself, poor to your friends.”

*Esurienti ne occurras.*—“Do not encounter a starving man.” An enemy reduced to desperation is likely to prove formidable.

*Et cætera.*—“And the rest.” Denoted by—&c.

—*Et credis cinēres curāre sepultos ?* VIRG.—“And do you suppose that the ashes of the dead care for what passes on earth ?”

*Et dicam, Mea sunt ; inñciamque manus.* OVID.—“And I will say, ‘They are mine,’ and will lay hands on them.”

*Et dubitāmus adhuc virtūtem extendere factis ?* VIRG.—“And do we hesitate to extend our glory by our deeds ?”

*Et errat longè meâ quidem sentiā,*

*Qui impērium credit grāvius esse aut stabilius*

*Vī quod fit, quam illud, quod amicitia adjungitur.* TER.

—“He is very much mistaken, in my opinion, at all events, who thinks that an authority is more firm, or more lasting, which is established by force, than that which is founded on affection.”

*Et facere et pati fortia Romānum est.* LIVY.—“To act bravely and to suffer bravely is the part of a Roman.”

*Et fert suspensos, corde micante, gradus.* OVID.—“And with palpitating heart he advances on tiptoe.”

*Et genus et formam regina pecunia donai* HOR.—“Money,

that queen, bestows both birth and beauty." Money becomes the substitute for high lineage and good looks.

*Et genus et proavos, et quæ non fecimus ipsi,*

*Vix ea nostra voco.*— OVID.

—"High lineage and ancestors, and such advantages as we have not made ourselves, all these I scarcely call our own."

*Et genus et virtus, nisi cum re, vilior algá est.* HOR.—"Virtue and high birth, unless accompanied by wealth, are deemed more worthless than sea-weed." That is, by the unthinking part of the community.

*Et lateat vitium proximitate boni.* OVID.—"And let each fault lie concealed under the name of the good quality to which it is the nearest akin." See *Et mala*, &c.

*Et latro, et cautus præcingitur ense viator;*

*Ille sed insidias, hic sibi portat opem.* OVID.

—"Both the cut-throat and the wary traveller is girded with the sword; but the one carries it for the purposes of crime, the other as a means of defence."

*Et magis adducto pomum decerpere ramo,*

*Quam de cœlâtâ sũmẽre lance juvat.* OVID.

—"It is more gratifying too, to pull down a branch and pluck an apple, than to take one from a graven dish."

*Et mala sunt vicina bonis; errore sub illo*

*Pro vitio virtus crimina sæpe dedit.* OVID.

—"There are bad qualities too near akin to good ones: by confounding the one for the other, a virtue has often borne the blame for a vice." See *Et lateat*, &c.

*Et male tornatos incũdi reddere versus.* HOR.—"And to return ill-polished verses to the anvil."

*Et mea cymba semel vastá percussa procellá*

*Illum, quo læsa est, horret adire locum.* OVID.

—"My bark too, once struck by the overwhelming storm, dreads to approach the spot on which it has been shattered."

*Et meæ, (si quid loquar audiendum,)*

*Vocis accedet bona pars.* HOR.

—"Then, if I can offer anything worth hearing, my voice shall readily join in the general acclamation."

*Et mihi, Prõpõsitum perfice, dixit, opus.* OVID.—"And said to me, Complete the work that you design."

- Et mihi res, non me rebus, submittere conor.* HOR.—“I endeavour to conquer circumstances, not to submit to them.”
- Et minimæ vires frangere quassa valent.* OVID.—“A very little violence is able to break a thing once cracked.” If we give way to dejection, we shall be unable to struggle against the caprice of fortune.
- Et monere, et moneri, proprium est veræ amicitiae.* CIC.—“To advise, and be advised, is the duty of true friendship.”
- Et moveant primos publica verba sonos.* OVID.—“And let the topics of the day lead to the first words.”
- Et nati natōrum, et qui nascentur ab illis.* VIRG.—“The children of our children, and those who shall be born of them.” Our latest posterity.
- Et neque jam color est misto candore rubori ;  
Nec vigor, et vires, et quæ modo visa placēbant ;  
Nec corpus remānet—* OVID.  
—“And now, no longer is his complexion of white mixed with red ; neither his vigour nor his strength, nor the points which charmed when seen so lately, nor even his body, now remains.”
- Et nova fictaque nuper habebunt verba fidem, si  
Græco fonte cadunt parcè detorta.—* HOR.  
—“And new and lately invented terms will have authority, if they are derived from Greek sources, with but little deviation.”
- Et nulli cessura fides, sine crimine mores,  
Nudaque simplicitas, purpureusque pudor.* OVID.  
—“A fidelity that will yield to none, manners above reproach, ingenuousness without guile, and blushing modesty.”
- Et nunc omnis ager, nunc omnis parturit arbos ;  
Nunc frondent sylvæ, nunc formosissimus annus.* VIRG.  
—“And now every field, now every tree, is budding forth ; now the woods look green ; now most beauteous is the year.” A description of Spring.
- Et peccare nefas, aut pretium est mori.* HOR.—“It is forbidden to sin, or the reward is death.” The sin to which the poet alludes, is that of adultery, as punished by the Scythians. So in Scripture, “The wages of sin is death” Rom. vi. 23.

—*Et Phœbo digna locūti,*

*Quique sui mēmōres ālios fecēre merendo ;  
Omnibus his nīvēā cinguntur tempōra vittā.* VIRG.

—“Those who have uttered things worthy of Phœbus, and those who have made others mindful of them by their merits, all these have their temples bound with the snow-white fillet.” In his description of the rewards of Elysium, the poet classes his brethren, the disciples of Phœbus, with the benefactors of mankind.

*Et pudet, et mētuo, semperque eādēque prēcāri,*

*Nē subeant ānīmo tēdia justa tuo.* OVID.

—“I am both ashamed and I dread to be always making the same entreaties, lest a justifiable disgust should take possession of your feelings.”

—*Et quæ sibi quisque timēbat,*

*Unius in misēri exitium conversa tulēre.* VIRG.

—“And what each man dreaded for himself, they bore lightly, when centred in the destruction of one wretched creature.” A picture of the readiness with which man makes a scapegoat of his fellow-man.

*Et quando ubērīor vītīōrum cōpia? Quando*

*Major avāritiæ pātuit sinus? Alea quando*

*Hos ānīmos?—*

JUV.

—“And when was vice ever in greater force? When was there ever a greater scope for avarice? When did the dice more thoroughly enthral the minds of men?”

*Et qui āliis nocent, ut in ālios liberāles sint, in eādē sunt injūstitiā, ut si in suam rem aliēna convertant.* CIC.—

“And those who injure one party to benefit another, are quite as unjust, as if they converted the property of others to their own benefit.”

—*Et qui nolunt occidēre quenquam*

*Posse volunt.—*

JUV.

—“Even those who have no wish to slay another, are wishful to have the power.” In allusion to the ambitious thirst for power.

*Et quiescenti agendum est, et agenti quiescendum est.* SEN.—

“He who is indolent should labour, and he who labours should take repose.”

*Et rident stōlidi verba Latīna.—* OVID.—“And the fools laugh at Latin words.”

*Et sanguis et spiritus pecunia mortalibus.* *Prov.*—"Money is both blood and life to men."

*Et sequentia.*—"And what follows." Generally written in short, *et seq.*

*Et si non aliquam nocuisses, mortuus esses.* *VIRG.*—"And if you could not have hurt him some way or other, you would have died (of spite)."

*Et sic de similibus.*—"And so of the like."

*Et tenuit nostras numerosus Horatius aures.* *OVID.*—"Horace too, with his varied numbers, charmed my ears."

*Et veniam pro laude peto; laudatus abunde, Non fastiditus si tibi, lector, ero.* *OVID.*

—"Pardon too, in place of praise, do I crave; abundantly, reader, shall I be praised, if I do not cause thee disgust."

*Et vitam impendere vero.*—"And in the cause of truth to lay down life."

*Et enim omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quædam inter se continentur.* *CIC.*—"All the arts appertaining to civilized life, are united by a kind of common bond, and are connected, as it were, by a certain relationship."

*Etiam capillus unus habet umbram suam.* *SYR.*—"Even a single hair has its shadow." The most trivial thing has its utility and importance.

*Etiam celeritas in desiderio, mora est.* *SYR.*—"In desire, even swiftness itself is delay."

*Etiam fera animalia, si clausa teneas, virtutis obliviscuntur.*—"Savage animals even, if you keep them in confinement, forget their ferocious disposition."

*Etiam fortes viros subitis terreri.* *TACIT.*—"The minds of resolute men even may be alarmed by sudden events." And on the other hand, weak men are then found resolute.

*Etiam in secundissimis rebus maxime est utendum consilio amicorum.* *CIC.*—"Even in our greatest prosperity, we ought by all means to take the advice of our friends."

*Etiam innocentes cogit mentiri dolor.* *SYR.*—"Pain makes even the innocent liars."

*Etiam oblivisci quod scis, interdum expedit.* *SYR.*—"It is sometimes as well to forget what you know."

—*Etiam Parnassia laurus*

*Parva sub ingenti matris se subjicit umbrâ.* *VIRG.*

—“Even the Parnassian laurel shelters itself beneath the dense shade of its mother.” Said of the suckers which shoot up from the root.

*Etiam sanāto vulnere cicatrix manet.* SYR.—“Even when the wound is healed the scar remains.” Injuries are more often forgiven than forgotten.

*Etiam si Cato dicat.* Prov.—“Even if Cato were to say so” —I would not believe it: Cato being a man of the most scrupulous integrity.

—*Etiam stultis acuit ingenium fames.* PHÆD.—“Hunger sharpens even the wits of fools.”

*Etsi pervivo usque ad summam ætatem, tamen*

*Breve spatium est perferendi quæ mīnitas mihi.* PLAUT.

—“Though I should live even to an extreme age, still, short is the time for enduring what you threaten me with.”

—*Euge poetæ.* PERS.—“Well done, ye poets!”

*Eum ausculata, cui quātuor sunt aures.* Prov.—“Listen to him who has four ears.” Attend to persons who show themselves more ready to hear than to speak.

*Eventus stultōrum magister est.* LIV.—“Experience is the master of fools.” Fools are only to be taught by experience.

*Eversis omnibus rebus, quum consilio profici nihil possit, una ratio videtur; quidquid evēnerit, ferre moderāte.* CIC.—“When we are utterly ruined, and when no counsel can profit us, there seems to be one way open to us; whatever may happen, to bear it with moderation.”

*Evolāre rus ex urbe tanquam ex vinculis.* CIC.—“To fly from the town into the country, as though from chains.”

*Ex abundantī cautēlā.*—“From excess of precaution.”

*Ex abūsu non arguitur ad usum.* Law Max.—“We must not argue, from the abuse of a thing, against the use of it.”

*Ex abūsu non argumentum ad desuetūdinem.* Law Max.—“The abuse of a thing is no argument for its discontinuance.”

*Ex æquo et bono judicāre.*—“To judge in fairness and equity.”

*Ex arēnā funiculum nectis.* Prov.—“You are for making a rope of sand.” You are attempting an impossibility.

*Ex auribus cognoscitur āsinus.* Prov.—“An ass is known by his ears.”

*Ex cāthēdrā.*—"From the chair," or "pulpit." Coming from high authority, and therefore to be relied on.

*Ex concessō.*—"From what has been conceded." An argument *ex concessō*, or from what the opponent has admitted.

*Ex contractu.*—"From contract."

*Ex curiā.*—"Out of court."

*Ex dēbitō justitiæ.*—"From what is due to justice."

*Ex delicto.*—"From the crime."

*Ex desuetūdīne amittuntur privilēgia.* *Law Max.*—"Rights are forfeited by non-user."

*Ex diuturnitāte temporis omnia præsumentur esse solemniter acta.* *Law Max.*—"From length of time everything is presumed to have been solemnly done."

*Ex eōdem ore cālidum et frigidum efflāre.*—"To blow hot and cold with the same mouth." This adage is founded on the Fable of the Satyr and the Traveller.

*Ex factis non ex dictis amici pensandi.* *LIV.*—"Friends are to be estimated from their deeds, not their words."

*Ex facto jus ōritur.* *Law Max.*—"The law arises from the fact." Until the nature of the crime is known, the law cannot be put in force.

*Ex hābitu hōmīnes mētientes.* *CIC.*—"Estimators of men from their outward appearances."

—*Ex humīli magna ad fastigia rerum*

*Extollit, quōties vōluit fortūna jocāri.* *JUV.*

—"As oft as fortune is in sportive mood, she raises men from an humble station to the highest pinnacle of power."

*Ex inimīco cōgīta posse fieri amīcum.* *SEN.*—"Think that you may possibly make of an enemy a friend." Avoid extremes in enmities. See *Amicum*, &c.

*Ex magnā cænā stōmācho fit maxīma pæna,*

*Ut sis nocte levis, sit tibi cæna brevis.*

—"From a heavy supper great uneasiness to the stomach is produced; that you may enjoy a good night's rest, let your supper be moderate." A Leonine or rhyming couplet, not improbably issued by the School of Health at Salerno.

*Ex malis mōribus bonæ leges natæ sunt.* *COKE.*—"From bad manners good laws have sprung."

*Ex mero motu.*—"From a mere motion;" of one's own free will.



*Ex necessitate rei.*—"From the urgency of the case."

*Ex nihilo nihil fit.*—"From nothing nothing is made."

Nothing can come of nothing.

*Ex officio.*—"By virtue of his office."

*Ex otio plus negotii quam ex negotio habemus.* *Old Scholiast.*

—"From our leisure we get more to do, than from our business." Especially when it gives us the opportunity of falling into mischief.

*Ex parte.* *Law Term.*—"On one part." Evidence given on one side only is called *ex parte*.

*Ex pede Herculem.* *Prov.*—"You may judge of Hercules from his foot." Pythagoras ascertained the length of the foot of Hercules by taking the length of the Olympic stadium or course, which was six hundred feet, originally measured by the foot of the hero. He thence came to the conclusion that his height was six feet seven inches. From this circumstance was formed the proverb, meaning that we may judge of the whole from the part.

*Ex post facto.* *Law Term.*—"Done after another thing."

A law enacted purposely to take cognizance of an offence already committed, is, so far as that individual offence is concerned, an *ex post facto* law.

*Ex quovis ligno non fit Mercurius.* *Prov.*—"A Mercury is not to be made out of every log." Mercury being a graceful god, it was not out of every piece of wood that his statue could be made.

*Ex tempore.*—"Off-hand." On the spur of the moment, or, without preparation.

*Ex umbrâ in solem.* *Prov.*—"Out of the shade into the sunshine." You have rendered clear what was obscure before.

*Ex ungue leonem.* *Prov.*—"You can tell the lion by his claw." The master's hand may be known in the specimen.

*Ex uno disce omnes.*—"From one learn all." From one example you may judge of all. What has been said of one may be said of the rest. See *Crimine ab uno*, &c.

*Ex uno spectata omnia.* *Prov.*—"From one circumstance judge of all."

*Ex vitâ discēdo, tanquam ex hospitio, non tanquam ex domo.* *Cic.*—"I depart from life as from an inn, not as from my

home." I die without regret, just as one quits an inn, where he has been a sojourner for a time only.

*Ex vitio alterius sapiens emendat suum.* SYR.—“From the faults of another a wise man corrects his own.”

*Ex vitulo bos fit.*—“The calf becomes an ox.” Small things enlarge to great.

*Ex vultibus hominum mores colligere.*—“To judge of men’s manners from their countenance.”

*Exceptio probat regulam.* *Law Max.*—“The exception prove the rule.” The fact of there being an exception proves the existence of a rule.

*Excepto quod non simul esses, cetera latus.*—“Except that you were not with me, I was in other respects happy.”

*Excessit ex ephēbis.*—“He is out of his minority.” He is of age, and has come to years of discretion.

—*Excludat iurgia finis.* HOR.—“Let this settlement terminate all disputes.”

*Excusatio non petita fit accusatio manifesta.* *Law Max.*—“An excuse that is uncalled for is a convincing proof of guilt.”

*Exeat.*—“Let him depart.” The leave given for temporary absence from college is so called.

—*Exeat aulā*

*Qui vult esse pius*— LUCRET.

—“Let him withdraw from court, who wishes to remain uncorrupted.”

*Exegi monumentum ære perennius.* HOR.—“I have completed a monument more durable than brass.” The prophecy of a poet, who formed a just estimate of his works.

*Exempli gratia.*—“For example.” For instance. Usually written *e. g.*

*Exemplo plus quam ratione vivimus.*—“We live more by example than by reason.” On this is based the tyranny of fashion.

*Exemplo quodcumque malo committitur ipsi*

*Displicet auctori; prima est hæc ultio, quod, se*

*Judice, nemo nocens absolvitur*—

JUV.

—“Every deed that will furnish a precedent for crime, must be condemned by the author himself. This is his first punishment, that, being his own judge, no guilty man is acquitted.”

—*Exempta juvat spinis e pluribus una.* HOR.—“A single

thorn extracted out of many, is a point gained." As the passage stands in the original, the poet puts the question, "Of what use is it to have one thorn plucked out when you are smarting from many?"

*Exercent illi söciæ commercia linguæ :*

*Per gestum res est significanda mihi.* OVID.

—"They enjoy the intercourse of a common language: by me everything has to be signified by gestures."

*Exercitatio optïmus est magister.* *Prov.*—"Practice is the best master."

*Exercitatio potest omnia.* *Prov.*—"Continued practice can accomplish everything." "Practice makes perfect."

*Exeunt omnes.*—"All depart." A stage direction.

—*Exi,*

*Intönat horrendum.* JUV.

—"Begone! she thunders out with awful voice."

*Exigit et a stätuis farïnas.* *Prov.*—"He exacts meal from a statue even." He can make something out of everything, and can "get blood out of a stone."

*Exigite ut mores tēnēros ceu pollice ducat,*

*Ut si quis cerâ vultum facit*— JUV.

—"Require him, with his thumb, as it were, to press into shape their unformed morals, just as one forms a face from wax." Said with reference to the importance of good training in tender years. The poet alludes to the Roman mode of taking portraits in wax.

*Exigua est virtus, præstâre silentia rebus ;*

*At contra, gravis est culpa, tacenda loqui.* OVID.

—"Tis a small merit to hold silence upon a matter; on the other hand, it is a serious fault to speak of things on which we ought to be silent."

*Exigui nūmëro, sed bello vivida virtus.* VIRG.—"Few in number, but valiant in spirit."

*Exiguum est ad legem bonum esse.* SEN.—"It is but a slight matter to be good to the letter of the law only."

*Exilis domus est, ubi non et multa supersunt,*

*Et dōminum fallunt, et prosunt fūrïbus*— HOR.

—"It is a poor house indeed, in which there are not many superfluities, which escape the master's notice, and fall a prey to thieves."

—*Exitio est avūlis mare nautis.* HOR.—"The sea is the

destruction of avaricious sailors." Few will think this an apposite maxim at the present day.

*Exitus in dubio est : audēbimus ultīma, dixit ;*

*Vidērit, audentes forsne Deusne juvet.* OVID.

—"The result is doubtful, we will dare the utmost," said he, 'Be it chance or be it a Providence that aids the bold, let him see to it.'

*Experientia docet.* *Prov.*—"Experience teaches." Or, as our proverb has it, "Experience makes fools wise."

*Expēritum erucis.*—"Trial by the cross." Alluding, probably, to a mode of eliciting truth by torture.

—*Experto crede.* VIRG.—"Believe one who speaks from experience."

*Experto crede Roberto.*—"Believe Robert, who speaks from experience." A proverb commonly used in the middle ages ; but its origin does not appear to be known. Burton uses it in the Introduction to his Anatomy of Melancholy.

—*Expertus mētuit*— HOR.—"He who has experienced it, dreads it."

*Expētuntur divitiæ ad perficiendus voluptates.* CIC.—"Riches are sought to minister to our pleasures."

*Explōrant adversa viros ; perque aspēra duro*

*Nititur ad laudem virtus interrita clivo.* SIL. ITAL.

—"Adversity proves men ; and virtue, undaunted, struggles through difficulties, and up the steep height, to gain the reward of fame."

*Expressa nocent, non expressa non nocent.* *Law Max.*—"What is expressed may be injurious, what is not expressed is not so." Said in reference to written contracts.

*Expressio unius est exclusio alterius.* *Law Max.*—"The naming of one man implies the exclusion of another."

—*Extinctus amābitur idem.* HOR.—"The same man will be beloved when dead." Men, in general, meet with more justice from their fellow-men, when dead, than when alive.

*Extra lutum pedes habes.* *Prov.*—"You have got your feet out of the mud." You are well out of that difficulty,

*Extra telōrum jactum.*—"Beyond bow-shot." Out of harm's way. See *Ego post*, &c.

*Extrema gaudii luctus occupat.* *Prov.*—"Grief borders on the extremes of gladness." "If you laugh to-day, you may cry to-morrow," is an old saying.

*Extrēma manus nondum opēribus ejus impōsita est.*—“The finishing hand has not yet been put to his work.”

*Extrēmīs dīgītīs attingēre.*—“To touch with the finger ends.”

To handle a matter lightly.

*Extrēmīs malīs extrēma remēdia.* *Prov.*—“Extreme evils require extreme remedies.” “Desperate maladies require desperate remedies.”

*Exuērint sylvestrem ānīmum, cultuque frequenti,*

*In quascunq̄ue voces artes, haud tarda sequentur.* VIRG.

—“They lay aside their rustic nature, and by repeated instruction will advance apace in any arts into which you may initiate them.”

*Exul, inops erres, aliēnaque limīna lustres ;*

*Exiguūque petas ore tremēte cibum.* OVID.

—“An exile, and in need, mayst thou wander, and mayst thou survey the thresholds of others, and beg with tremulous lips a morsel of food.”

## F.

*F. C.* See *Fieri curavit.*

*Fabas indulcet fames.* *Prov.*—“Hunger sweetens beans.”

“Hunger is the best sauce.”

*Faber compēdes quas fecit ipse*

*Gestet*— AUSON.

—“Let the blacksmith wear the fetters which he himself has forged.” See *Tute hoc*, &c.

*Faber quisque fortunæ suæ.* SALL.—“Every man is the architect of his own fortune.”

*Fabricando fabri finus.* *Prov.*—“By working we become workmen.” “Practice makes perfect.”

*Fābūla, nec sentis, totā jactāris in urbe.* OVID.—“You are the talk, and yet you do not perceive it, of the whole city.”

*Fac simile.*—“Do the like.” Read as one word, it means an exact imitation or copy of anything.

*Fac totum.*—“Do everything.” Hence our word *factotum*, meaning a “handy man.”

*Facētīarum apud præpotentes in longum memōria est.* TACIT.

—“Men in power do not readily forget a joke.”

*Faciam ut hujus loci semper meminēris.* TER.—“I will make you always remember this place.”

—*Facies non omnibus una,*

*Nec diversu tamen, qualis decet esse sororum.* OVID.

—“The features are not the same in all, nor yet very different; they are such as those of sisters ought to be.”

A description of “a family likeness.”

*Facies tua compūtat annos.*—“Your face reckons your years;”  
or, “Your face tells your age.”

*Facile est impērium in bonis.* PLAUT.—“The sway is easy over the good.”

*Facile est inventis addere.* Prov.—“It is easy to improve what has been already invented.”

*Facile improbi malitiā suā aspergunt probos.*—“Wicked men with their malice easily asperse the characters of the good.”

*Facile invenies et pejorem, et pejus moritam,*

*Meliorem neque tu reperies, neque sol videt.* PLAUT.

—“You may easily find a worse woman, and one of worse manners; a better one you will not find, nor does the sun behold such.”

*Facile omnes cum valimus recta consilia*

*Ægrōtis damus. Tu, si hic sis, aliter senties.* TER.

—“When we are in health, we are all able to give good advice to the sick. You, if you were in my place, would think otherwise.”

*Facile princeps.*—“The acknowledged chief.” The one who stands first, beyond a doubt.

—*Facilis descensus Averni,*

*Sed revocare gradum, sup̄rasque evadere ad aurās,*

*Hic labor, hoc opus est—*

VIRG.

—“Easy the descent to hell; but to retrace your steps, and to regain the upper world, that is the difficulty, that the labour.” The poet alludes to the descent of Æneas to the Infernal regions; but the figure may be applied to the readiness with which we may fall into evil courses, and the difficulty of retracing our steps.

*Facilius crescit quam inchoatur dignitas.* SYR.—“Increase of dignity is more easily gained than the first step.”

*Facilius sit Nili caput invenire.* Prov.—“It would be easier to discover the sources of the Nile.”

—*Facinus audax incipit,*

*Qui cum opulento pauper hōmine cœpit rem habere aut negōtium.*

PLAUT.

- “A poor man who commences to have business or dealings with an opulent one, commences upon a rash undertaking.”
- Făcīnus majōris abollæ.* JUV.—“The crime of a more dignified garb.” A crime committed by a philosopher of more dignified character. The *abolla* was the cloak worn by philosophers.
- Făcīnus quos inquīnat æquat.* LUCAN.—“Those whom guilt defiles, it places on a level.” The highest and the lowest are equally degraded by guilt; but, if anything, the former is the most culpable.
- Facit gratum fortūna, quam nemo videt.* SYR.—“The good fortune which no one sees, makes a man grateful for it.” Because he is not the object of envy.
- Făcīto aliquid ōpēris, ut semper te diabŏlus invēniat occupā-tum.* ST. JEROME.—“Be busy about something; so that the devil may always find you occupied.”
- Făciunt næ intelligendo, ut nihil intelligant?* TER.—“By being thus knowing, do they not show that they know nothing at all?”
- Facta canam; sed erunt qui me finxisse loquantur.* OVID.—“I shall sing of facts; but there will be some to say that I have invented fictions.”
- Factis ignoscīte nostris,*  
*Si scelus ingēnio scitis abesse meo.* OVID.  
—“Forgive my deeds, inasmuch as ye know that impiety was far from my intention.”
- Facto pius et scelerātus eōdem.* OVID.—“A father, affectionate and unnatural in the self-same act.” Said of Agenor, when he dismissed his son Cadmus to roam over the world in search of his daughter Europa.
- Factum ābiit; monumenta manent.* OVID.—“The occurrence has passed away; the memorial of it still remains.” The motto of the London Numismatic Society.
- Factum est illud; fieri infectum non potest.* PLAUT.—“The thing is done, it cannot be undone.”
- Fæx pŏpūli.*—“The dregs of the people.” The scum of the population.
- Fallācia alia aliam trudit.* TER.—“One deception makes way for another.” One lie is supported by another.
- Fallentis sēmīta vitæ.* HOR.—“The path of a life that passes unnoticed.”

*Fallit enim vitium, specie virtutis et umbrâ,*

*Cum sit triste habitu, vultuque et veste severum.* JUV.

—“For vice deceives us, under the form and guise of virtue, when serious in manner and reserved in countenance and dress.” A rebuke of sanctified hypocrisy.

*Fallitur egrégio quisquis sub principe credit  
Servitium. Nunquam libertas grätior extat  
Quam sub rege pio—*

CLAUD.

—“He is mistaken who considers it slavery to be ruled by a virtuous prince. Never has liberty more charms, than under a pious king.”

*Fallor? An arma sonant? Non fallimur, arma sonabant;  
Mars venit, et vñniens bellica signa dabat.* OVID.

—“Am I mistaken? Or is that the clash of arms? I am not mistaken, it was the clash of arms: Mars approaches; and, as he comes, he sounds the note of war.”

*Falsa grammätica non vitiat concessionem.* COKE.—“Bad grammar does not vitiate a grant.” See *Mala Grammatica*, &c.

—*Falso damnäti crimine mortis.* VIRG.—“On a false charge condemned to die.”

*Falsus honor jurat, et mendax infämia terret,  
Quem nisi mendosum et mendacem?—* HOR.

—“Whom, but the vicious and the liar, does misplaced praise delight, or lying slanders alarm?”

*Fama, malum quo non aliud velocius ullum,  
Mobilitäte viget, viresque acquirit eundo.* VIRG.

—“Rumour, than which no pest is more swift, increases by motion, and gains strength as she goes.”

*Famá nihil est celërrius.* LIVY.—“Nothing travels more swiftly than scandal.”

*Famæ damna majöra sunt, quam quæ æstimäri possint.* LIVY.  
—“The loss of reputation is greater than can be possibly conceived.”

*Famæ laboranti non facîle succurritur.* PROV.—“It is not easy to repair a character when falling.” It is not easy to recover a lost character.

—*Famam extendere factis.* VIRG.—“To extend our fame by our deeds.” The motto of Linnæus.

*Fames est optimus coquus.* PROV.—“Hunger is the best cook.”  
*Fames et mora bilem in nasum conciunt.* PROV.—“Hunger



and delay summon the bile to the nostrils," i. e. "excite our wrath."

*Fames optimum condimentum.* *Prov.*—"Hunger is the best sauce."

*Fames, pestis, et bellum, p̄p̄uli sunt pernīcies.*—"Famine, pestilence, and war, are the scourges of mankind."

*Familiāre est hominibus omnia sibi ignoscere.*—"It is usual with man to forgive all his own faults." A man is an indulgent censor to himself.

*Farrāgo libelli.* *Juv.*—"The medley of my book." The "something of everything" there to be found.

—*Fas est et ab hoste doceri.* *Ovid.*—"It is right to be taught by an enemy even." We may profit from the oversights of our adversaries, by learning to avoid them.

*Fastidientis est stōmāchi multa degustāre.* *Sen.*—"To taste of many dishes is a sign of a delicate stomach."

*Fastus inest pulchris, sequiturque superbia formam ;  
Irrisum vultu despicit illa suo.* *Ovid.*

—"Cold disdain is innate in the fair, and haughtiness accompanies beauty. By her looks she despises and she scorns him."

*Fata obstant.*—"The Fates are opposed." It is not his destiny.

*Fata volentem ducunt, nolentem trahunt.*—"The Fates lead him who is willing, and drag him who is unwilling." A maxim of the believers in predestination, that it is as well to be resigned to our fate.

*Fatetur facinus is qui iudicium fugit.* *Law Max.*—"He who flies from trial confesses his guilt." At all events, his conduct is *primā facie* evidence against him.

*Fatigatis humus cubile est.* *Curt.*—"To the weary the earth is a bed."

—*Fatis accēde Deisque,  
Et cole felices, misēros fuge. Sidēra cælo  
Ut distant, flamma mari, sic ūtile recto.* *Lucan.*

—"Welcome the Fates and the Gods, caress the fortunate, and shun the wretched. As much as the stars are distant in the heavens, as much as flame differs from the sea, so much does the expedient differ from the right."

*Favete linguis.* *Ovid.*—"Favour by your tongues," or, "Be propitious in your language." This was an usual injunc-

tion with the Romans at their sacrifices, as a word of ill-omen spoken during their celebration was considered to have an evil influence.

*Fecundi cālces quem non fecēre disertum?* HOR.—“Whom have not flowing cups made eloquent?”

—*Felices errore suo.* LUCAN.—“Happy in their error.”  
“Where ignorance is bliss, 'tis folly to be wise.” GRAY.

*Felices ter et ampliūs*

*Quos irrupta tenet cōpūla, nec, malis*

*Divulsus quærimōniis,*

*Suprēmā cītius solvet amor die.* HOR.

—“Thrice happy they, and more, whom an indissoluble union binds together, and whom love, unimpaired by evil complainings, does not separate before the last day.”  
Applicable to the delights of connubial happiness.

*Felicitas multos habet amicos.* PROV.—“Prosperity has many friends.” Fair-weather followers, and sun-shine friends.

*Felicitas nutrix est iracundiæ.* PROV.—“Prosperity is the nurse of anger.” Men who have been successful are apt to forget themselves.

*Felicitèr is sapit, qui pericūlo aliēno sapit.*—“He is happy in his wisdom, who is wise at the expense of another.” From the interpolated Scene in the *Mercator* of Plautus, supposed to have been written by Hermolaüs Barbarus.

*Felix est cui quantulumcunque temporis contigit, bene collocatum est.* SEN.—“Happy is he who has well employed his time, however short it may have been.”

*Felix quem faciunt aliēna pericūla cautum.*—“Happy is he whom the perils of others put on his guard.”

*Felix quem faciunt aliōrum cornua cautum.* OWEN [*Epigr.*].  
—“Happy the man whom the horns of others make wary.”

*Felix qui nihil debet.* PROV.—“Happy is he who owes nothing.”

*Felix qui pōtuit rerum cognoscere causas.* VIRG.—“Happy is he who can trace the causes of things.” A compliment to the philosopher, who centres his pleasure in that which is for the benefit or instruction of mankind.

—*Felix quicumque dolore*

*Altèrius discēs posse carere tuo.* TIBULL.

—“Happy you, who can, by the pain of another, learn to avoid it yourself.”

*Felo de se. Law Latin.*—"A felon of himself." One who, being, in legal estimation, of sound mind, slays himself. One who commits felony by suicide.

*Feræ natūræ.*—"Of a wild nature." This term is applied to animals of a savage nature, in contradistinction to those, which are under the control of man, and are called *domitæ naturæ*, "of a tame nature."

*Feras, non culpes, quod mutāri non potest.* SYR.—"You must endure, not blame, that which cannot be altered." "What cannot be cured must be endured."

*Feras quod lædit, ut id quod prodest perfēras.* SYR.—"You must bear that which hurts, that you may gain that which profits."

*Fere libenter hōmīnes id quod volunt credunt.* CÆS.—"Men generally are willing to believe what they wish to be true." Like our saying, "The wish is father to the thought."

*Ferre pulcherrimè secundam fortūnam et æquè adversam.* CIC.—"To bear with equal gracefulness good fortune or bad."

*Ferrēus assīduo consūmītur annūlus usu.* OVID.—"By continued use a ring of iron is consumed."

*Fertilior seges est aliēnis semper in agris, Vicīnumque pecus grandius uber habet.* OVID.

—"The crop is ever more fruitful in our neighbour's fields, and his cows have more distended udders than our own." It is the nature of man to repine at his own lot, and to envy that of another.

*Ferto, ferēris.*—"Bear, and you shall be borne with." Learn to "give and take."

*Fervens difficili bile tumet jecur.* HOR.—"My inflamed liver swells with bile, difficult to be repressed."

*Fervet avaritiā misēroque cupidīne pectus?* HOR.—"Does your heart burn with avarice, and the direful greed for gain?"

*Fervet olla, vivit amicitia.* Prov.—"While the pot boils, friendship endures."

*Festīna lentè.*—"Hasten slowly." Be on your guard against impetuosity. A favourite saying of the emperors Augustus and Titus. It forms the punning motto of the Onslow family.

*Festināre nocet, nocet et cunctatio sæpe ;*

*Tempore quæque suo qui facit, ille sapit.*

—“It is bad to be in a hurry, and delay is often as bad ; he is wise who does everything at its proper time.”

—*Festinat decurrere velox*

*Flosculus, angustæ, miseræque brevissima vitæ*

*Portio ; dum bibimus, dum sarta, unguenta, puellas*

*Poscimus, obrêpit non intellecta senectus.*

JUV.

—“The short-lived flower, the limited span of our fleeting and wretched existence, hastens to decay ; whilst we are drinking, calling for garlands, perfumes, and women, old age steals upon us unperceived.” We learn from Ovid that wine and women, unguents and garlands, all played their part in the feasts of the sensualists of Rome.

*Festinatio tarda est. Prov.*—“Haste is slow.” Real despatch is insured by prudence and caution : for a thing is done “*sat cito si sat bene*,” “quick enough if well enough.”

—*Festo die si quid prodigæris*

*Profesto egere liceat, nisi pepercæris.* PLAUT.

—“If you are guilty of any extravagance on a feast day, you may be wanting on a common day, unless you are frugal.”

*Fiat.*—“Let it be done.” “So be it.” An order or assent given by one in authority.

*Fiat experimentum in corpore vili.*—“Let the experiment be made on a worthless body.”

*Fiat justitia, ruat cælum.*—“Let justice be done, though heaven should fall.” Said of a decision formed at all hazards.

*Fiat lux.*—“Let there be light.” *Gen.* i. 3.

*Fiat mixtura secundum artem.*—“Let the mixture be made according to the rules of art.” Often placed at the end of medical prescriptions.

*Ficos dividere. Prov.*—“To split figs.” Said of persons who would, as we say, “flay a flint.”

*Ficta voluptatis causâ sit proxima veris.* HOR.—“Let whatever is devised for the sake of entertainment have as much resemblance as possible to truth.”

*Fictis meminerit nos jocari fabulis.* PHÆDR.—“Let it be remembered that we are amusing you with tales of fiction.”

*Ficum cupit.* *Prov.*—"He wants some figs." "He is paying me so much attention to suit his own purposes." The Athenian fashionables were in the habit of visiting the cottages of the peasants, on the approach of the fig season, and treating them with great courtesy, that they might obtain the choicest of the fruit when it came to maturity.

*Ficus ficus, ligōnem ligōnem vocat.* *Prov.*—"He calls a fig a fig, a spade a spade." He is a plain, straightforward man, one who speaks his mind.

*Fide abrogatā, omnis humāna societas tollitur.* *LIV.*—"Good faith abolished, all human society is destroyed."

*Fidēlius rident tuguria.* *Prov.*—"The laughter of the cottage is the most hearty." Because the laughers are free from care.

*Fidem qui perdit perdere ultra nil potest.* *SYR.*—"He who loses his good faith has nothing else to lose." Integrity and honour are the most valuable inheritance.

*Fidem qui perdit, quo se servat in reliquum?* *SYR.*—"He who has lost his credit, with what shall he sustain himself in future?"

*Fides servanda est.* *PLAUT.*—"Faith must be kept."

*Fides sit penes auctorem.*—"Let due faith be given to the author." A phrase used by a writer when quoting from a doubtful authority.

*Fiēri curavit.*—"Caused this to be done." Often represented in monumental inscriptions by the initial letters F. C.

*Fiēri faciās.* *Law Lat.*—"Cause it to be done." A writ by which the sheriff is commanded to levy the debt, or damages, on the defendant's goods. Sometimes called, for brevity, a *fi fa*.

*Figūlus figulo invidet, faber fabro.* *Prov.*—"The potter envies the potter, the blacksmith the blacksmith." So we say, "Two of a trade never agree."

*Filii non plus possessionum quam morbōrum hærēdes sumus.*—"As sons we are heirs, no less to diseases than to possessions."

*Filius nullius.*—"The son of no man." A bastard is so called, for he has no legal rights as a son, in respect to the inheritance of property.

*Filum aquæ.*—"The thread of the stream." An imaginary

line in the middle of a river, which is supposed to be the boundary of the lordships or manors on either side.

*Finge datos currus ; quid agas ?*— OVID.—“Suppose the chariot were given to you ; what would you do ?” The question put by Apollo, when Phaëton asks him for the loan of the chariot of the Sun. The same question may be asked of one who aspires to an office which he is unfit to fill.

*Fingebat trēmūlā rusticā liba manu.* OVID.—“She made her rustic cakes with trembling hand.”

*Fingit equum tēnērā dōcilem cervicē magister*

*Ire viam quam monstrat eques*— HOR.

—“The trainer teaches the docile horse to turn, with tractable neck, whichever way the rider directs it.”

*Finis corōnat opus.* *Prov.*—“The end crowns the work.” A work cannot be appreciated until it is completed. The words are also capable of meaning the same as our saying, “The end sanctifies the means.”

*Fistūla dulce canit vōlūcres dum dōcēpit auceps ;*

*Impia sub dulci melle venēna latent.* OVID.

—“The pipe sounds sweetly, while the fowler is decoying the birds ; beneath the sweet honey deadly poisons lie concealed.”

*Fit cito per multas præda petita manus.* OVID.—“The prey that is sought by many hands speedily accumulates.”

*Fit erranti medicīna confessio.* CIC.—“Confession is as medicine to him who has erred.” “Confess your faults one to another,” says the apostle, *James v. 16.*

*Fit fabricando faber.* *Prov.*—“To become a blacksmith you must work at the forge.”

*Fit in dominātu servītus, in servitūte dominātus.* CIC.—“He who should be the master, sometimes becomes the servant, he who should be the servant, the master.”

*Fit sonus ; inclāmat cōmītes, et lūmīna poscit.* OVID.—“An uproar is the consequence ; she summons her attendants, and calls for lights.”

*Flagrante bello.*—“While the war was raging.”

*Flagranti delicto.*—“In the commission of the offence.” “In the very act.”

*Flamma fumo est proxīma.* PLAUT.—“Flame is near akin to smoke.” So our proverb, “Where there’s smoke there’s fire.” No rumour is without some foundation.

*Flamma per incensas citius sedetur aristas.* PROPERT.—“Sooner might the flames be extinguished among the standing corn as it burns.”

*Fiare simul et sorbere haud facile est.* PLAUT.—“It is not easy to drink and whistle at the same moment.” We must not try to do two things at once.

*Flebile ludibrium.*—“A deplorable mockery.” Such, for instance, as a woman of seventy marrying a boy of fourteen. [See an instance in the *Gentleman's Magazine*, vol. i. p. 177.]

*Flebit, et insignis tota cantabitur urbe.* HOR.—“He shall lament it, and his name shall be sung the whole city through.” The poet threatens his foes with this punishment.

*Flectere si nequeo superos, Acheronta movebo.* VIRG.—“If I cannot influence the gods of heaven, I will stir up Acheron itself.” I will avail myself of every possible resource to accomplish my purpose. Words which are only likely to proceed from the mouth of a vindictive and unscrupulous opponent.

*Flet victus, victor interiiit.*—“The conquered mourns, the conqueror is undone.” A not uncommon result, both in war and law. This saying took its rise from the battle of Chæronea, which caused the destruction of both the Theban and the Athenian power.

*Floriferis ut apes in saltibus omnia libant.* LUCRET.—“As bees sip of every juice in the flowery meads.” Every one who makes selections *tries* to do this, the man of taste alone succeeds.

*Flumina jam lactis, jam flumina nectaris ibant.* OVID.—“Now rivers of milk, rivers of nectar, were flowing.” A description of the happy state of man in the Golden Age.

—*Flumina libant*

*Summa leves*— VIRG.

—“They lightly skim the surface of the rivers.”

*Fluvius cum mari certas.* PROV.—“You, a river, are contending with the ocean.” Said to a person of small means trying to imitate the affluent.

*Fœdus hoc aliquid quandoque audēbis*— JUV.—“Ere long you will dare to commit some crime more base than this.”

*Fædum inceptu, fædum exitu.* LXX.—“A bad beginning leads to a bad ending.”

*Fænum habet in cornu, longe fuge, dummodo risum  
Excūtiat sibi, non hic cuiquam parcat amico.* HOR.

—“He has hay upon his horn, fly afar from him, for so long as he can excite a laugh, he spares no friend.” The ancients used to fasten a wisp of hay to the horns of a vicious bull. The poet speaks of an unscrupulous man, ready to say anything of another, to gratify his own vanity.

*Fons omnium viventium.*—“The fountain of all living things.”  
The Deity.

*Fontes ipsi sitiunt.* Prov.—“Even the fountains are athirst.”  
Said ironically of wealthy men who are covetous.

*Forma bonum frāgile est*— OVID.—“Beauty is a frail advantage.”

*Formā paup̄ris.* Law Term.—“In form of a poor man.”  
See *In forma*, &c.

*Forma viros neglecta decet*— OVID.—“A neglect of personal appearance becomes men.”

*Formam quidem ipsam, Marce fili, et tanquam faciē honesti vides; quæ si oculis cerneretur, mirabiles amōres excitāret sapiētiæ.* CIC.—“You see, my son Marcus, the very figure and features, as it were, of virtue; and, if it could only be beheld by our eyes, it would excite a marvellous love for wisdom.”

*Format enim natūra prius nos intus ad omnem  
Fortunārum hābitum; juvat, aut impellit ad iram,  
Aut ad humum mærorē gravi dedūcit et angit;  
Post effert animi motus interprēte linguā.* HOR.

—“For nature forms us first within to every modification of circumstances; she delights us, impels us to anger, or depresses us to the earth, and afflicts us with heavy sorrow; and then expresses these emotions of the mind by the tongue, its interpreter.”

*Formidābilior cervōrum exercitus, duce leōne, quam leōnum cervo.* Prov.—“An army of stags would be more formidable under the command of a lion, than one of lions under the command of a stag.” Everything depends upon generalship.

*Formōsa faciēs muta commendātio est.* SYR.—“A handsome face is a silent recommendation.”



—*Formōsos sæpe invēni pessimos,*

*Et turpi facie multos cognōvi optimos.* PHÆD.

—“I have often found the good-looking to be very knaves, and I have known many with ugly features most worthy men.”

—*Forsan et hæc olim mēmīnisse juvābit ;*

*Durāte, et vosmet rebus servāte secundis.* VIRG.

—“Perhaps it may one day be a pleasure to remember these sufferings; bear up against them, and reserve yourselves for more prosperous fortunes.”

—*Forsan misēros meliōra sequentur.* VIRG.—“Perhaps better fortunes await us wretched men.”

*Forsitan hic aliquis dicat, Quæ publica tangunt*

*Carpere concessum est ; hoc via juris habet.* OVID.

—“Perhaps some one here may say, ‘What encroaches on the highway it is allowable to take; this right the road confers.’”

*Fortem facit vicīna libertas senem.* SEN.—“The prospect of liberty makes even an old man brave.”

*Fortem posee animū*—— JUV.—“Pray for strong resolve.” The motto of Lord Say and Sele.

*Fortem posee animū, mortis terrōre carentem,*

*Qui spatium vitæ extrēmum inter mūnēra ponat,*

*Naturæ*——

JUV.

—“Pray for strong resolve, void of the fear of death, that reckons the closing hour of life among the boons of nature.”

*Fortes creantur fortibus et bonis ;*

*Est in juvencis, est in equis patrum*

*Virtus, nec imbellem feroces*

*Progērant aquilæ columbam.* HOR.

—“The brave are generated by the brave and good; there is in steers and in horses the virtue of their sires, nor does the warlike eagle beget the peaceful dove.”

*Fortes fortuna adjuvat.* TER.—“Fortune favours the bold.”

These words were quoted by the elder Pliny shortly before he perished, in the eruption of Mount Vesuvius, a victim to his thirst for knowledge.

*Fortior et potentior est dispositio legis quam hōmīnis.* LÆO

MAX.—“The control of the law is stronger and more powerful than that of man.”

*Fortis cadere, cedere non potest* — “The brave may fall, but will never yield.” A play upon the resemblance of the words *cadere* and *cedere*.

*Fortis et constantis animi est, non perturbari in rebus asperis.*

CIC.—“It is the proof of a brave and resolute spirit, not to be daunted in adversity.”

—*Fortissimus ille est*

*Qui promptus metuenda pati, si cōminus instent.* LUCAN.

—“He is the bravest, who is prepared to encounter danger on the instant.”

*Fortiter ferendo vincitur malum quod evitari non potest.* PROV.

—“By bravely enduring it, an evil which cannot be avoided is overcome.”

*Fortitudo in laboribus periculisque cernitur: temperantia in prætermittendis voluptatibus: prudentia in delectu bonorum et malorum: justitia in suo cuique tribuendo.* CIC.—

“Fortitude is to be seen in the endurance of toils and dangers; temperance, in a self-denial of luxuries; prudence, in a choice between good and evil; justice, in rendering to every one his due.”

*Fortius e multis mater desiderat unum;*

*Quam quæ flens clamat, Tu mihi solus eras.* OVID.

—“With greater fortitude does a mother bewail one out of many, than she who, weeping, exclaims, ‘Thou wast my only one.’”

*Fortūna favet fatuis.* —“Fortune favours fools.”

*Fortūna humana fingit artatque ut lubet.* PLAUT.—“Fortune moulds and fashions human affairs just as she pleases.”

*Fortūna magna magna dōmīno est servitūs.* SYR.—“A great fortune is a great slavery to its owner.” He who has immense wealth, is troubled with cares unknown to others.

*Fortūna multis dat nīmium, nulli satis.* MART.—“Fortune gives to many too much, to none enough.”

*Fortūna nīmium quem fovet, stultum facit.* SYR.—“Fortune makes a fool of the man whom she favours too much.”

*Fortūna non mutat genus.* HOR.—“Fortune does not change our nature.” “What’s bred in the bone won’t out of the flesh.”

*Fortūna obesse nulli contenta est semel.* SYR.—“Fortune is not content to do a man but one ill turn.” “Misfortunes never come single.”

*Fortūna opes auferre, non ānimū potest.* SEN.—“ Fortune may deprive us of wealth, but not of courage.”

“<sup>‡</sup> care not, Fortune, what you me deny;  
Of fancy, reason, virtue nought can me bereave.”

THOMSON.

*Fortūna parvis momentis magnas rerum commutatiōnes efficit.*  
—“ Fortune, in a short moment, effects vast changes in worldly affairs.” The fate of a kingdom often depends upon the act of a moment.

*Fortūna sævo læta negōtio, et  
Ludum insolentem lūdēre pertinax,  
Transmūtat incertos honōres,  
Nunc mihi, nunc alii benigna.* HOR.

—“ Fortune, delighting in her cruel pursuit, and persisting in playing her insolent game, shifts her uncertain honours, indulgent now to me, now to another.”

*Fortūna vitrea est, tum cum splendet frangitur.* SYR.—“ Fortune is like glass—while she shines she breaks.” She has its splendour with its brittleness.

—*Fortūnæ cætēra mando.* OVID.—“ I confide the rest to fortune.” I have taken all measures to ensure success, the rest remains in the hand of God.

*Fortūnæ filius.* HOR.—“ A son of fortune.” A favourite child of fortune; one of a number that are very often spoiled.

*Fortūnæ majōris honos, erectus et acer.* CLAUD.—“ An honour to his elevated station, upright and brave.”

—*Fortūnæ verba dēdique meæ.* OVID.—“ And I have deceived my destiny.”

*Fortūnam reverenter habe, quicunque repenti  
Dives ab exili progrēdiēre loco.* AUSON.

—“ Behave with all respect to fortune, you who have suddenly risen to wealth from narrow circumstances.”

*Fortunāto omne solum patria est.*—“ To him who is fortunate every land is his country.”

*Fortunātus et ille deos qui novit agrestes.* VIRG.—“ Happy the man who makes acquaintance with the rural gods.” Such a man knows the health and pleasures of a country life.

—*Frāgīli quærens illidēre dentem  
Offendet sōlido*— HOR.

—“ Trying to fix her tooth in some tender part, Envy will

strike it against the solid." In allusion to the Fable of the Serpent and the File.

*Frangas, non flectes.*—"You may break, you shall not bend, me." Motto of the Duke of Sutherland and Earl Granville.

*Frange, miser, cālāmos, vigilātaque praelia dele,  
Qui facis in parvā sublimia carmina cellā,  
Ut dignus vēnias hēdēris, et imāgine macrā.* JUV.

—"Break your pens, poor wretch! Blot out your battles that have kept you watching, you that write sublime poetry in your narrow room, that you may come forth worthy of an ivy crown and a meagre statue."

*Fraudāre eos qui sciunt et consentiunt nemo vidētur.* LAW MAX.—"It is not deemed that a fraud is committed upon those who are aware of the act and consent to it."

*Fraus est celāre fraudem.* LAW MAX.—"It is a fraud to conceal fraud." By doing so a person becomes in the eye of the law an accomplice.

*Frigidam aquam effundere.*—"To throw cold water on a matter." To discourage an undertaking, by damping the enthusiasm of the projector. To poo-poo a thing as impracticable or unprofitable.

*Frigora mitescunt Zephyris; ver protērit aestas  
Interitura, simul*

*Pomifer autumnus fruges effuderit; et mox  
Bruma recurrit iners.*

HOR.

—"The colds are mitigated by the Zephyrs; the summer follows close upon the spring; shortly to die itself, as soon as the fruit-bearing autumn shall have poured forth her fruits; and then anon sluggish winter returns again."

*Frons, oculi, vultus persape mentiuntur: oratio vero sapissime.* CIC.—"The forehead, eyes, and features often deceive; still oftener the speech." It is a maxim of Machiavellian policy that "the use of speech is to conceal the thoughts."

*Fronti nulla fides.*— JUV.—"There is no trusting the features." Judge not from outward appearances.

*Fructu non foliis arborem aestima.* PHAED.—"Judge of a tree from its fruit, not from its leaves."

*Fruges consumere nati.* HOR.—"Born only to consume the fruits of the earth." Alluding to persons who pass their lives in eating and drinking, but are comparatively useless to society.

*Frustra j̄t per plura, quod fieri potest per pauciōra.*—"It is useless to do by many, that which may be done by a few." The chances are that they will be in each other's way. "Too many cooks spoil the broth."

*Frustra Hercūli.* *Prov.*—"It is in vain you speak against Hercules." Applied to those who speak ill of persons really above reproach.

*Frustra labōrat qui omnibus placēre studet.* *Prov.*—"He labours in vain who tries to please everybody." The Fable of the Old Man and the Ass teaches the same lesson.

—*Frustra retinācula tendens*

*Fertur equis auriga, neque audit currus habēnas.* VIRG.

—"In vain as he pulls the reins, is the charioteer borne along by the steeds; they no longer heed his control."

—*Frustra vitium vitāvēris illud,*

*Si te alio pravus detorsēris*— HOR.

—"In vain do you avoid one vice, if in your depravity you plunge into another."

*Fucum facere.*—"To give a false colour to a thing."

*Fugam fecit.* *Law Term.*—"He has taken to flight." Said of a person who has fled from trial.

—*Fuge magna; licet sub paupere tecto*

*Reges et regum vitā præcurrere amicos.* HOR.

—"Avoid an elevated station; under a poor roof one may surpass even kings and the friends of kings in what is really life."

*Fugere est triumphus.*—"Flight is a triumph." Said in the case of flight from temptation.

*Fugiendo in mēdia sæpe ruitur fata.* LIVY.—"By precipitate flight we often rush into the very midst of destruction."

"Beware of desperate steps. The darkest day  
(Live till to-morrow) will have pass'd away."

COWPER.

*Fugit hora.*—"Time flies." Lost moments can never be recovered.

—*Fugit impröbus, ac me*

*Sub cultro linquit*— HOR.

—"The rogue runs away, and leaves me under the knife."

He deserts me in my danger, and leaves me to be sacrificed.

—*Fugit irrēpārābile tempus.* VIRG.—“Time flies, never to be regained.”

—*Fuit Ilium*— VIRG.—“Ilium was.” So said in reference to the former greatness of Ilium, or Troy, and the complete destruction which had befallen it. Commonly said of a thing long past. The expression may be appropriately applied to a man who is “a wreck of his former self.”

*Fuit ista quondam in hęc republicā virtus, ut viri fortes acerrōribus suppliciis, civem perniciosum, quam hostem acerbissimum coercerent.* CIC.—“Virtue once prevailed so far in this republic, that our stern rulers would subject a vicious citizen to a more severe punishment than even the most inveterate enemy.”

—*Fulgente trahit constrictos gloria curru,  
Non minus ignōtos generōsis*— HOR.

—“Glory drags along chained to her glittering car, the humble no less than those of noble birth.”

*Fumos vendere.* MART.—“To sell smoke.” To barter for money that which is worth nothing. A favourite of the emperor Alexander Severus was in the habit of selling his pretended interest at court, as “smoke.” The emperor, on hearing of it, had him smoked to death, and proclamation made to the effect that “the seller of smoke was punished by smoke.”

*Fumum et opes, strepitumque Romę*— JUV.—“The smoke, the show, the rattle of the town.”

*Functus officio.*—“Having discharged his duties.” Said of one who no longer holds his former office.

*Fundamentum est justitię fides.* CIC.—“The foundation of justice is good faith.”

*Funem abruptere nimium tendendo.* PROV.—“To break the cord by stretching it too tight.” In allusion to the mind, which becomes enfeebled if kept intensely applied too long.

*Funera plango, fulgura frango, Sabbata pango,  
Excito lentos, dissipō ventos, paco cruentos.*

—“I bewail deaths, I disperse lightnings, I announce the Sabbath, I arouse the slow, I dispel the winds, I appease the blood-thirsty.” A mediæval inscription on a bell.

—*Fungar ināni*

*Munĕre*— VIRG.

—“I will discharge an unavailing duty.”

—*Fungar vice cotis, acūtum*

*Reddĕre quæ ferrum valet, exsors ipsa secandi.* HOR.

—“I will act the part of a whetstone, which can give an edge to iron, while incapable of cutting itself.” Literary critics, like whetstones, often give to others an edge.

*Fungino genere est, capite se totum tegit.* PLAUT.—“He is of the mushroom kind—he covers all his body with his head.” Said of a man having a *petasus*, or broad-brimmed hat.

*Fungino gĕnĕre est, sūbito crevit de nihilo.*—“He is of the mushroom genus, he has suddenly sprung up from nothing.”

*Funicūlis ligātum vel puer verberāret.* PROV.—“A man bound with cords even a child can beat.”

*Furāri litōris arēnas.* PROV.—“To steal the sands of the sea-shore.” Said of those who prize things of no value to any one else.

*Furiōsus absentis loco est.* COKE.—“A madman is looked upon as absent.” Because of the absence of reason.

*Furiōsus furōre suo punitur.* LAW MAX.—“A madman is punished by his own madness.” The affliction of madness is quite sufficient, without the sufferer being made responsible for his acts. The sentence may also be made to mean that a furious man causes suffering and repentance to himself by giving way to passion.

—*Furor arma ministrat.* VIRG.—“Their rage supplies them with arms.” Said of the desperation manifested in a popular insurrection, or in a captured city, when each uses as a weapon whatever comes to hand. Thus Abimelech and Pyrrhus were slain by missiles thrown by women, on the capture of a city.

—*Furor est post omnia perdĕre naulum.* JUV.—“It is sheer madness, when everything else is gone, to lose one’s passage-money too.” It is unwise to cut off every hope.

*Furor fit læsā sapius patientiā.* PROV.—“Patience, when trespassed on too often, is converted into rage.”

*Furor loquendi, or scribendi.* See *Cacoethes*, &c.

*Futūra expectans presentibus angor.*—“While awaiting the

future I am tormented by the present." The situation of a man in present difficulties, but with good prospects.

## G.

—*Galeātum serò duelli*

*Pœnitet*— JUV.

—"Having put on your helmet, it is late to repent of becoming a warrior." Good advice to a soldier before he takes the fatal shilling. See *Gladiator*, &c.

*Gallus in suo sterquilinio plurimum potest.* SEN.—"Every cock is master of his own dunghill."

—*Garrit aniles*

*Ex re fabellas*— HOR.

—"He relates old women's tales very much to the purpose."

*Gaude, Maria Virgo.*—"Rejoice, Virgin Mary." The beginning of an anthem chaunted by the monks of the Romish Church at nightfall; from which that particular period of time obtained the name of the *Godemarre*.

—*Gaudent prænōmine molles*

*Auricūla*— HOR.

—"Delicate ears are tickled with a title."

*Gaudet equis, canibusque, et aprici gramine campi.* HOR.

—"He delights in horses, and dogs, and the grass of the sunny plain."

—*Gaudetque viam fecisse ruina.* LUCAN.—"He rejoices at having made his way by ruin." Said by Lucan of Julius Cæsar, against whom he manifests a most bitter prejudice.

*Gēnius loci.*—"The Genius" or "presiding spirit, of the place."

—*Genus humanum multo fuit illud in arvis*

*Dūrius*— LUCRET.

—"The human race was then far more hardy in the fields."

—*Genus immortale manet, multosque per annos*

*Stat fortuna domus, et avi numerantur avorum.* VIRG.

—"The race continues immortal; throughout many years, the fortunes of the house still flourish, and grandsires of grandsires are to be numbered." A picture of a thriving community.



—*Genus irritabile vatum.* HOR.—“The sensitive race of poets.” Who are peculiarly tenacious of their literary fame.

*Gladiator in arēnā consilium capit.* PROV.—“The gladiator, having entered the lists, is taking advice.” Said of a man taking counsel at a moment at which it is probably too late to use it. See *Galeatum*, &c.

*Gloria est consentiens laus bonōrum, incorrupta vox bene judicantium de excellenti virtūte.* CIC.—“Glory is the unanimous praise of the good, the unbought voice of those who can well discriminate as to surpassing virtue.”

*Gloria Patri.*—“Glory be to the Father.”

*Gloria virtūtem tanquam umbra sequitur.* CIC.—“Glory follows virtue, as though it were its shadow.”

*Gloriæ et famæ jactūra faciendā est, publicæ utilitātis causā.* CIC.—“A sacrifice must be made of glory and fame for the public advantage.”

*Gnatum pariter uti his dēcuit, aut etiam amplius, Quod illa ætas magis ad hæc utendā idōnea est.* TER.

—“Your son ought to have enjoyed these good things equally with you, or even more so, because his age is better suited for such enjoyments.”

*Græcia capta ferum victōrem cepit, et artes*

*Intulit agresti Latio*—— HOR.

—“Greece, subdued, captivated her uncivilized conqueror, and imported her arts into unpolished Latium.”

*Græcōrum animi servitūte ac miseriā fracti sunt.* LIVY.—“The minds of the Greeks are broken down by slavery and wretchedness.” The historian speaks of the time when Greece had succumbed to the Roman arms.

*Græcūlus esuriens ad cælum jussūris ibit.* JUV.—“The hungry wretch of a Greek would attempt heaven even, were you to bid him.” So the English line, “Bid him go to hell, to hell he goes.” Said of the wretched sycophants who, in its degenerate days, left Greece, the country of their birth, to fawn on the great men of Rome.

*Grammatici certant, et adhuc sub jūdīce lis est.* HOR.—“The grammarians disagree, and the matter in dispute is still undetermined.”

*Gram. loquitur; Dia. vera docet; Rhe. verba colōrat;*

*Mu. canit; Ar. numerat; Geo. pondērat; As. docet astra.*

—“Grammar speaks correctly; Dialectics (Logic) teach us truth; Rhetoric gives colouring to our speech; Music sings; Arithmetic reckons; Geometry measures; Astronomy teaches us the stars.” Two Latin hexameters, composed to assist the memory in conveying to it some correct information.

*Grata supervēniet quæ non sperābitur hora.* HOR.—“The hour of happiness will be the more welcome, the less it is expected.” Unexpected blessings are doubly acceptable.

*Gratia ab officio quod mora tardat abest.* OVID.—“Thanks are lost for a service tardily performed.”

*Gratia gratiam parit.* PROV.—“Kindness produces kindness.”

*Gratia, Musa tibi. Nam tu solātia præbes;*

*Tu curæ requies, tu medicīna mali.* OVID.

—“Thanks to thee, my Muse. For it is thou that dost afford me solace; thou art a rest from care, a solace for my woes.”

*Gratia placendi.*—“The delight of pleasing.” The happiness we ought to feel in making others happy.

*Gratia pro rebus mērito debētur inemtis.* OVID.—“Thanks are justly due for things obtained without purchase.”

*Gratiæ expectatīvæ.*—“Anticipated benefits.” Advantages in perspective.

*Gratior et pulchro vēniens in corpore virtus.* VIRG.—“Even virtue appears more lovely, when it inhabits a beautiful form.”

*Gratis anhēlans, multa agendo nihil agens.* PHÆD.—“Out of breath about nothing, with much ado doing nothing.” The poet’s picture of the busy-bodies of Rome.

*Gratis assēritur.*—“It is asserted, but not proved.”

*Gratis dictum.*—“Said to no purpose.” Irrelevant to the present question.

—*Gratis pænitet esse probum.* OVID.—“A man is sorry to be honest for nothing.”

*Gratūlor quod eum quem necesse erat diligere, qualiscunque esset, talem habemus, ut libenter quoque diligamus.* CIC.—“I rejoice that he, whom, whatever his character might have been, I was bound to love, should prove himself such, that I can feel a pleasure in bestowing my affections on

him." A compliment paid by a son or a subject, who finds the object of his dutiful respect equally that of his admiration.

*Gratum est quod patriæ civem p̄p̄uloque dedisti,  
Si facis ut patriæ sit idōneus, ūtilis agris;  
Ūtilis et bellōrum et pacis rebus agendis.* JUV.

—"It deserves our gratitude that you have presented a citizen to your country and people, if you take care that he prove useful to the state, and of service to her lands; useful in transacting the affairs both of war and peace."

*Gratum hōminem semper b̄n̄eficium delectat; ingrātum semel.*  
SEN.—"A benefit received is always delightful to a grateful man; to an ungrateful man, only at the time,"—that is, at the moment when it is bestowed.

*Grave nihil est hōm̄ini quod fert necessitas.*—"Nothing is really heavy to a man, which necessity brings upon him."

*Grave paupertas malum est, et intolerābile, quæ magnum domat populum.*—"The poverty which weighs down a great people is a grievous and intolerable evil."

*Grave pondus illum, magna nobilitas premit.* SEN.—"A grievous burden, his exalted rank weighs heavy on him."

*Grave senectus est hōm̄inibus pondus.*—"Old age is a heavy burden to man."

—*Grave virus*

*Munditiæ pepulére*— HOR.

—"Refinement expelled this offensive style." Horace alludes to the coarse and rugged lines of the early Roman authors, which became improved by their communication with the Greeks.

*Graviōra quædam sunt remedia periculis.* SYR.—"Some remedies are worse than the disease." This can be only said with reference to so-called remedies administered by quacks.

*Gravis ira regum semper.* SEN.—"The anger of kings is always heavy." Because they have the means of showing their displeasure.

*Gravissimum est imperium consuetūdinis.* SYR.—"The empire of custom is most mighty." The tyranny of fashion is a penalty inflicted on us in conjunction with the blessings of civilization. See *Usus tyrannus est.*

—*Grex totus in agris*

*Unius scabiæ cadit, et porrigine porci.* JUV.

—“The entire flock dies in the fields of the disease introduced by one, and the swine of the measles.”

*Grex venalium.* SUTTON.—“A venal throng.” An assembly whose votes are put up for sale.

*Gustatus est sensus ex omnibus maxime voluptarius.* CIC.—“The sense of taste is the most exquisite of all.”

*Edere oportet ut vivas, &c.*

*Gutta cavat lapidem, consumitur annulus usu,*

*Et teritur pressâ vomer aduncus humo.* OVID.

—“The drop hollows out the stone, the ring is worn by use, and the curved ploughshare is rubbed away by the pressure of the earth.”

*Gutta cavat lapidem non vi sed sæpe cadendo.* PROV.—“Dripping water hollows the stone not by force, but by continually falling.”

*Gutta fortune præ dolo sapientiæ.* PROV.—“A drop of fortune is worth a cask of wisdom.”

## H.

*Habeas corpus.* Law Term.—“You are to bring up the body.” The English subject’s writ of right. Where a person has been imprisoned, having offered sufficient bail, which has been refused though the case is aailable one, the judges of the court of Chancery or the Queen’s Bench may award this writ, for the discharge of the prisoner, on receiving bail.

*Habeas corpus ad prosequendum.* Law Term.—“You are to bring up the body for the purpose of prosecuting.” A writ for the removal of a person for trial in the proper county.

*Habeas corpus ad respondendum.* Law Term.—“You are to bring up the body to make answer.” A writ to remove a prisoner from the jurisdiction of a lower court to that of a higher one.

*Habeas corpus ad satisfaciendum.* Law Term.—“You are to bring up the body to satisfy.” A writ against a person

in a lower court, where judgment has been pronounced against him, to remove him to a superior court, that he may be charged with process of execution.

*Habemus confitentem reum.* CIC.—“We have his own confession of his guilt.”

*Habemus luxuriam atque avaritiam, publicè egestatem, privātim opulentiam.* SALL.—“We have luxury and avarice, public want, private opulence.” Cato’s description of Rome in the latter days of the republic.

*Habent insīdias hōmīnis blanditiæ mali.* PHLÆD.—“The fair words of a wicked man are fraught with treachery.”

*Habeo senectūti magnam gratiam, quæ mihi sermōnis aviditatem auxit, potiōnis et cibi sustūlit.* CIC.—“I owe many thanks to old age, which has increased my eagerness for conversation, and has diminished my hunger and thirst.”

*Habere derelictui rem suam.* AUL. GELL.—“To abandon one’s affairs to ruin.”

*Habere facias possessiōnem.* Law Term.—“You are to put in possession.” A writ commanding the sheriff to give seisin of land recovered in ejection.

*Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitatē publicā rependitur.* TACIT.—“Every great example [of punishment] has in it some injustice, but, though it affects individuals, it is balanced by the promotion of the public good.”

*Habet et musca splenem.* Prov.—“A fly even has its anger.” A warning that no enemy is to be despised, however weak and insignificant. See *Inest et*, &c.

*Habet iracundia hoc mali, non vult regi.* SEN.—“Anger has this evil, that it will not be governed.”

*Habet natūra, ut aliūrum omnium rerum, sic vivendi modum; senectus autem peractio ætātis est tanquam fabulæ, cujus defatigatiōnem fugere debemus, præsertim adjunctā satietate.* CIC.—“As in all other things, so in living, nature has prescribed to us a mean; but old age, like the last act of a play, is the closing of the scene, in which we ought to avoid too much fatigue, especially if we indulge to satiety.”

*Habet salem.*—“He has wit.” He is a wag.

*Habet suum venenum blanda oratio.* SYR.—“A soft speech has its poison.”

*Habitus corpōris quiescenti quam defuncto similior.* PLINY

*the Younger*.—"The appearance of the body was more that of a person asleep than dead." His description of the appearance of the body of his uncle, the Elder Pliny, after his death.

*Hæc jacet in turribâ rosa mundi non rosa munda*.—"In this tomb lies a rose of the world, but no chaste rose." A punning epitaph placed by the monks on the tomb of fair Rosamond, in reference to her name and lax morals.

*Hæc sunt in fossâ Bedæ venerabilis ossa*.—"In this grave lie the bones of venerable Bede." Inscription on the tomb of Bede in Durham cathedral.

*Hactenus invidiæ respondimus*— OVID.—"Thus far do I give an answer to envy."

—*Hæ nugæ sèria ducent*

*In mala, dèrisum semel, exceptumque sinistrè.* HOR.

—"These trifles will lead to mischiefs of serious consequence, when once made an object of ridicule, and used in a sinister manner."

*Hæ tibi erunt artes, pacisque imponere morem,  
Parcere subjectis et debellare superbos.* VIRG.

—"These shall be thy arts, to prescribe the conditions of peace, to spare the conquered, and to subdue the proud." The destinies of Rome.

*Hæc amat obscurum; volet hæc sub luce videri,  
Judicis argutum quæ non formidat acumen;  
Hæc placuit semel; hæc decies repetita placèbit.* HOR.

—"The one courts the shade; another, who is not afraid of the critic's caustic acumen, chooses to be seen in the light; the one has pleased once, the other will give pleasure if ten times repeated."

—*Hæc à te non multum ablūdit imago.* HOR.—"This picture bears no slight resemblance to you."

—*Hæc brevis est nostrorum summa malorum.* OVID.—  
"This is the short sum of our evils."

—*Hæc ego mecum*

*Compressis agito labris; ubi quid datur otii,  
Illūdo chartis*— HOR.

—"These things I revolve by myself in silence. When I have any leisure I amuse myself with my papers."

*Hæc facit, ut vivat vinctus quoque compede fossor;  
Iñdœraque a ferro crura futura putet.* OVID.

—“Hope it is that makes even Æne muner, bound with the fetter, to live on, and to trust that his legs will be liberated from the iron.”

—*Hæc perinde sunt, ut illius animus, qui ea possidet,*

*Qui uti scit, ei bona, illi qui non utitur recte, mala.* TER.

—“These blessings are just according to the disposition of him who possesses them. To him who knows how to use them, they are blessings; to him who does not use them aright, they are evils.”

*Hæc prima lex in amicitia sancitur, ut neque rogemus res turpes, nec faciamus rogati.* CIC.—“This is the first law to be established in friendship, that we neither ask of others that which is dishonourable, nor ourselves do it when asked.”

*Hæc, pro amicitia nostra, non occultavi.* SUET.—“These things, in consideration of our friendship, I have not concealed from you.” Said by Tiberius to his unworthy favourite, Sejanus.

*Hæc scripsi non otii abundantia, sed amoris erga te.* CIC.—“I have written this, not from having an abundance of leisure, but of love for you.”

*Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium ac perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.* CIC.—“These studies are as food to us in our youth, they are the solace of our old age, the ornament of our prosperity, the comfort and refuge of our adversity; they amuse us at home, they are no encumbrance abroad, they pass the night with us, accompany us on our travels, and share our rural retirement.” So true it is, that books are the best, the most truthful, and the most constant of friends.

*Hæc sunt jucundi causa cibusque mali.* OVID.—“These things are at once the cause and the nutriment of the delightful malady.”

*Hæc sunt quæ nostrâ liceat te voce moneri.*

*Vade age*—

VIRG.

—“These are all the points on which I am allowed to offer you advice. Begone then.”

*Hæc vivendi ratio mihi non convenit.* CIC.—“This mode of living does not suit me.”

*Hæredem Deus facit, non homo.* COKE.—“It is God that makes the heir, not man.” Because no man is the heir of another who is alive. See *Nemo est hæres.* &c.

*Hæredis fletus sub persônâ risus est.* SYR.—“The tears of an heir are laughter beneath a mask.” It is to be hoped that this saying has more wit than truth in it.

*Hæredum appellâtionē vñiunt hæredes hæredum in infinitum.* COKE.—“Under the appellation of heirs come the heirs of heirs for everlasting.”

*Hæres hæredem, &c.* See *Perpetuus nulli, &c.*

*Hæres jure repræsentationis.*—“An heir by right of representation.” Thus, a grandson inherits from his grandfather, as representing his father.

*Hæres legitimus est quem nuptiæ demonstrant.* *Law Max.*—“He is the legitimate heir, whom the marriage ceremony points out as such.” To be an heir, a person *must* be born, though he may not have been *procreated*, in wedlock.

—*Hæret latëri lethâlis arundo.* VIRG.—“The fatal shaft remains fixed in her side.” Words emblematical of the deep-seated wounds of love, envy, or remorse.

*Haleyönii dies.*—“Haleyön days.” The kingfisher, or haleyön, was supposed to sit upon her nest, as it floated, for seven days in the winter, upon the sea; during which time that element was always calm; hence the expression, “Haleyön days,” expressive of a time of happiness or peace.

*Hanc cupit, hanc optat; solâ suspirat in illâ;*

*Signaque dat nutu, sollicitataque notis.* OVID.

—“Her he desires, for her he longs, for her alone he sighs; he makes signs to her by nods, and courts her by gestures.”

—*Ecce certam premiumque damusque vicissim.* HOR.—“We expect this privilege, and we give it in return.”

—*Has pœnas garrula lingua dedit.* OVID.—“This punishment has a prating tongue incurred.”

*Has vaticinationes eventus comprobavit.* CIC.—“The event has verified these predictions.”

—*Haud æquum facit,*

*Qui quod didicit, id dediscit.* PLAUT.

—“He does not do right who unlearns what he has learnt.”

*Haud facile emergunt quorum virtutibus obstat*

*Res angusta domi*—

JUV.



—“Those persons do not easily rise, whose talents are impeded by limited means.”

—*Haud ignāra ac non incauta futūri.* HOR.—“Neither ignorant, nor regardless, of the future.” Said of the ant.

*Haud ignāra mali misēris succurrere disco.* VIRG.—“Not unacquainted with misfortune, I have learned to succour the wretched.” The words of Dido, whom misfortunes had made more kind than wise, to the shipwrecked Æneas.

—*Haud passibus æquis.* VIRG.—“Not with equal steps.” These words are sometimes applied to a person who has been distanced by another in the race of life.

*Hectōra quis nosset, si felix Troja fuisset?*

*Publica virtūti per mala facta via est.* OVID.

—“Who would have known of Hector, if Troy had been fortunate? A path is opened to virtue through the midst of misfortunes.”

*Hei mihi! hei mihi! Istiæc illum perdidit assentatio.*

PLAUT.—“Ah me! ah me! this over-indulgence has proved his ruin.”

*Hei mihi! non magnas quod habent mea carmina vires,*

*Nostraque sunt mēritis ora minōra tuis!* OVID.

—“Ah me! that these my verses have so little weight, and that my praises are so inferior to your deserts.”

*Hei mihi, quod nostri toties pulsata sepulcri*

*Janua, sed nullo tempore aperta fuit.* OVID.

—“Ah! wretched me! that the door of my tomb should so oft have been knocked at, but never opened!”

—*Heu! Fortūna, quis est crudēlior in nos*

*Te Deus? Ut semper gaudes illūdēre rebus*

*Humānis—*

HOR.

—“Alas! O Fortune, what god is more cruel to us than thou? How much thou dost always delight in making sport of the fortunes of men!”

*Heu mēlior quanto sors tua sorte meā!* OVID.—“Alas! how much better is your fate than mine!”

*Heu pietas! Heu prisca fides!*—VIRG.—“Alas! for piety—Alas! for our ancient faith!”

*Heu! quam difficile est crimen non prodere vultu!* OVID.—

“Alas! how difficult it is not to betray guilt by our looks!”

*Heu! Quam difficilis gloriæ custōdia est!* SYR.—“Alas!

how difficult is the guardianship of glory!" Because more is expected of him who has once distinguished himself, than of the crowd of his fellow-men.

*Heu! Quam miserum est ab eo ladi, de quo non ausis queri.*

SYR.—"Alas! how grievous is it to be injured by one against whom you dare make no complaint."

*Heu! Quanto minus est cum reliquis versari, quam tui meminisse!*—"Alas! how little the pleasure of conversing with those who are left, compared with that of remembering **tnæ.**" SHENSTONE'S epitaph on Miss Dolman.

"To live with them is far less sweet

Than to remember thee." MOORE.

*Heu quantum fati parva tabella vehit!* OVID.—"Ah! what a weight of destiny does one slight plank carry!" In allusion to a ship.

*Heu! totum triduum.* TER.—"Alas! a whole three days." The language of an impatient lover.

*Hi motus animarum, atque hæc certamina tanta Pulveris exigui jactu compressa quiescent.* VIRG.

—"These commotions of their minds, and these mighty irays, checked by the throwing of a little dust, will cease." Said of the battles of the bees. These lines have been applied to the Carnival of the Roman Church, and the season of repose which follows immediately after the ceremony of sprinkling the ashes on Ash Wednesday.

*Hi narrata ferunt aliò; mensuraque ficti Crescit; et auditis aliquid novus adjicit auctor.* OVID.

—"These carry elsewhere what has been told them; the sum of the falsehood is ever on the increase, and each fresh narrator adds something to what he has heard."

*Hiatus maximè deplendus.*—"A deficiency very much to be deplored." Words used to mark a blank in a work, which has been rendered defective by accident or time. It is sometimes used in an ironical sense, in reference to speakers or other persons who make great promises, which they fail to perform.

*Hibernicis ipsis Hibernior.*—"More Irish than the Irish themselves." A specimen of modern dog Latin, quoted against those who are guilty of bulls or other absurdities.

*Hic coquus scitè ac mundè condit cibos.* PLAUT.—"This cook seasons his dishes well, and serves them up neatly."

*Hic dies vere mihi festus atrox*

*Eximet curas.*—

HOR.

—“This day, to me a real festival, shall expel gloomy cares.” Said originally in reference to the day on which Augustus returned to Rome from Spain.

*Hic est aut nusquam quod quærimus.* HOR.—“What we seek is either here or nowhere.”

*Hic est mucro defensionis meæ.* CIC.—“This is my weapon of defence.” This is the point of my argument.

*Hic et ubique.*—“Here and everywhere.” Words sometimes used in reference to the omnipresence of the Deity.

*Hic finis fandi.*—“Here ends the discourse.” Let our conversation end here.

*Hic funis nihil attraxit.* PROV.—“This line has taken no fish.” This plan has not answered.

*Hic gelidi fontes, hic mollia prata, Lycōri,*

*Hic nemus, hic toto tecum consūmērer ævo.* VIRG.

—“Here are cooling springs, here grassy meads; here, Lycoris, the grove; here with thee could I pass my whole life.”

*Hic locus est, partes ubi se via findit in ambas.* VIRG.—

“This is the spot where the road divides into two parts.”

*Hic manus, ob patriam pugnando vulnera passi,—*

*Quique pii vates, et Phæbo digna locuti :*

*Inventas aut qui vitam excoluere per artes,*

*Quique sui memores alios fecere merendo.* VIRG.

—“Here is a band of those who have sustained wounds in fighting for their country; pious poets, who sang in strains worthy of Apollo; those who improved life by the invention of arts, and who, by their deserts, have made others mindful of them.”

—*Hic murus ahēneus esto,*

*Nil conscire sibi, nullā pallescere culpā.* HOR.

—“Let this be as a brazen wall of defence, to be conscious of no guilt, to turn pale at no accusation.” An admirable picture of the advantages of a good conscience.

—*Hic nigræ succus loliginis, hæc est*

*Ærugo mera.*—

HOR.

—“This is the invention of black envy, this is sheer cankered malice.”

*Hic patet ingēniis campus, certusque merenti  
Stat favor : ornātur propriis industria donis.* CLAUD.

—“Here lies a field open for talent, and certain favour awaits the deserving; industry is graced with her appropriate reward.”

*Hic pōtērit cavēre recte, jura qui et leges tenet.* PLAUT.—  
“He will be able to take all due precautions, who understands the laws and ordinances.”

*Hic rogo, non furor est ne moriāre mori?* MART.—“I ask, is it not downright madness to kill yourself, that you may not die?”

“How! leap into the pit our life to save?

To save our life leap all into the grave?” COWPER.

*Hic secūra quies, et nescia fallēre vita,  
Dives opum variūrum ; hic latis ōtia fundis,  
Spēluncæ, vivique lacus ; hic frīgida Tempe,  
Mūgītusque boum, mollesque sub arbōre somni.* VIRG.

—“Here is quiet free from care, and life ignorant of guile, rich in varied opulence; here are peaceful retreats in ample fields, grottoes and refreshing lakes; here are cool valleys, and the lowing kine, and soft slumbers beneath the tree.” The first *hic* is here substituted for *at*.

*Hic sēgētes, illuc vñiunt fēlicius uvæ :  
Arbōrei fœtus ālibi, atque injussa virescunt  
Grāmīna—* VIRG.

—“Here grain, there grapes more abundantly grow; nurseries of trees elsewhere, and grass spontaneously spring up.”

*Hic situs est Phaëton currus aurīga paterni ;  
Quem si non tēnuit, magnis tamen excīdit ausis.* OVID.

—“Here Phaëton lies buried, the driver of his father’s ear; which if he did not manage, still he miscarried in a great attempt.” The epitaph on the rash son of Apollo.

*Hic transitus efficit magnum vitæ compendium.*—“This change effects a great saving of our time.”

*Hic ubi nunc urbs est, tum locus urbis erat.* OVID.—“Here, where now the city stands, was then the city’s site.”

*Hic ver assiduum, atque aliēnis mensibus æstas.* VIRG.—  
“Here is everlasting spring, and summer in months that are not her own.”

—*Hic vivimus ambiōsā*

*Paupertāte omnes.*— JUV.

—“Here we all live in an ostentatious poverty.” The poorest man in a company is very often found to have the best coat.

*Hilārisque tamen cum pondēre virtus.* STATIUS.—“Virtue may be gay, but with dignity.” “Be merry and wise.”

*Hinc illæ lachrymæ*— HOR.—“Hence those tears.” The cause of his grief is now seen.

*Hinc omne principium, huc refer exitum.* HOR.—“To this refer every undertaking, to this the issue thereof.” To the decrees of Providence.

*Hinc sūbitæ mortes atque intestāta senectus.* JUV.—“Hence arise sudden deaths, and an intestate old age.” Debauchery and excesses cut short the lives of their votaries, and by a sudden death deprive them of the opportunity of making their will.

—*Hinc tibi copia*

*Manābit ad plenum benigno*

*Ruris honōrum opulenta cornu.* HOR.

—“Here plenty, rich in rural honours, shall flow for you, with her generous horn full to the very brim.” In allusion to the *Cornucopia*.

*Hinc totam infelix vulgātur fama per urbem.* VIRG.—“Hence the unhappy report was spread throughout the whole city.”

*Hinc usūra vorax, avidumque in tempore fœnus,*

*Et concussa fides, et multis utile bellum.* LUCAN.

—“Hence devouring usury, and interest accumulating by lapse of time—hence shaken credit, and warfare profitable to the many.”

*Hinc venti dociles rēsōno se carcere solvunt,*

*Et cantum acceptā pro libertate rependunt.*

—“Hence the obedient winds are loosed from their durance as they sound, and give melody in return for the liberty they have received.” Words very applicable to the *Æolian harp*.

*Hirundinem sub eodem tecto ne habeas.* Prov.—“Do not have a swallow under the same roof.” Do not make friends of those who will leave you when the spring and fair weather are past.

*Hirundines æstivo tempore præsto sunt : frīgore pulsæ recedunt. Ita falsi amici.* AD HERENN.—“The swallows in summer are among us; in cold weather they are driven away. So it is with false friends.” Such friends may justly be called *fair-weather* friends.

*His læchrymis vitam damus, et miserescimus ultro.* VIRG.—“To these tears we concede his life, and willingly show mercy.”

*His legibus solūtis respública stare non potest.* CIC.—“These laws once repealed, the republic cannot last.”

*His nunc præmium est, qui recta prava faciunt.* TER.—“In these days they are rewarded who make right appear wrong.”

*His saltem accumulæm donis, et fungar ināni*

*Munere.*—

VIRG.

—“These offerings at least I would bestow upon him, and discharge this unavailing duty.” A quotation often used with reference to distinguished men when deceased.

*Hoc age.*—“Do this,” or “attend to this.”

*Hoc decet uxōres; dos est uxōria lites.* OVID.—“This befits wives only; strife is the dowry of a wife.”

*Hoc erat in more majōrum.* “This was the custom of our forefathers.”

*Hoc erat in votis; modus agri non ita magnus;*

*Hortus ubi, et tecto vicīnus jugis aquæ fons,*

*Et paulum silvæ super his foret.*—

HOR.

—“This was ever the extent of my wishes; a portion of ground not over large, in which is a garden, and a fountain with its continual stream close to my house, and a little woodland beside.”

*Hoc est quod palles? cur quis non prandeat, hoc est?* PERS.

—“Is it for this you grow pale? Is it for this that one should go without his dinner?”

—*Hoc est*

*Vivere bis, vitâ posse priore frui.* MART.

—“It is to live twice over, to be able to enjoy the retrospect of our past life.”

—*Hoc fonte derivata clades,*

*In patriam, populumque fluxit.* HOR.

—“Derived from this source, perdition has overwhelmed the nation and the people.” The poet says that the

misfortunes of the Romans in their wars with the Parthians originated in the depravity then universally prevalent.

*Hoc maxime officii est, ut quisquis maxime opus indigeat, ita ei potissimum opitulari.* CIC.—“It is more especially our duty, to aid him in preference who stands most in need of our assistance.”

*Hoc opus, hoc studium, parvi properemus et ampli, Si patriæ volumus, si nobis vivere cari.* HOR.

—“Let us, both small and great, push forward in this work, in this pursuit; if to our country, if to ourselves, we would be dear.”

*Hoc pretium ob stultitiam fero.* TER.—“This is the reward I gain for my folly.”

*Hoc quoque, quam volui, plus est. Cane, Musa, receptus.* OVID.  
—“Even this is more than I wished to say. My Muse, sound a retreat.”

*Hoc scio pro certo, quod si cum stercore certo, Vinco seu vincor, semper ego maculor.*

—“This I know for certain, that when I contend with filth, whether I vanquish or am vanquished, I am always soiled.” Leonine rhymes.

—*Hoc scito, nimio celèrius*

*Venire quod molestum est, quam id quod cupidè petas.*

PLAUT.

—“Know this, that that which is disagreeable comes much more speedily than that which you eagerly desire.”

*Hoc tibi sit argumentum, semper in promptu situm, Ne quid expectes amicos facere, quod per te queas.*

—“Let this be your rule of life, always to be acted upon, expect not your friends to do anything that you can do yourself.”

—*Hoc tolerabile si non*

*Et furere incipias.* JUV.

—“This might be endurable, if you did not begin to rave.”

*Hoc volo, sic jubeo, &c.* See *Sic volo, &c.*

*Hodie mihi, cras tibi.* PROV.—“To-day for myself, to-morrow for you.” Inscribed over the elder Wyatt’s epitaph at Ditchley.

*Hodie nihil, cras credo.* VARRO.—“To-morrow I will trust, not to-day.” See *Cras credimus, &c.*

*Hodie vivendum amissâ præteritorum curâ.*—“Let us live to

day, dismissing all care for the past." Epicurean advice, given by a boon companion.

*Hōmīne imp̄rīto nunquam quidquam injustius,  
Qui, nisi quod ipse facit, nil rectum putat.* TER.

—"There is nothing more unreasonable than a man who wants experience, one who thinks nothing right except what he himself has done."

*Hōmīnem non odi sed ejus vitia.*—"I hate not the man, but his vices."

—*Hōmīnem p̄gīna nostra sapit.* MART.—"Our pages understand human nature." We write from experience.

*Hōmīnes ad deos nullā re propius accēdunt quam salutem homīnibus dando.* CIC.—"In nothing do men more nearly approach the gods, than in giving health to men."

*Hōmīnes amplius ōcūlis quam auribus credunt: longum iter est per p̄cepta, breve et effīcax per exempla.* SEN.—"Men believe their eyes rather than their ears—the road by precept is long, by example short and sure."

*Hōmīnes nihil agendo discunt malē aq̄re.* CATO.—"By having nothing to do, men learn to do evil."

"For Satan always mischief finds  
For idle hands to do." WATTS.

*Hōmīnes proniōres sunt ad voluptātem, quam ad virtūtem.* CIC.—"Men are more prone to pleasure than to virtue."

*Hōmīnes qui gestant, quique auscultant crimīna,  
Si meo arbitrātu liceat, omnes pendeant,  
Gestōres linguis, auditōres auribus.* PLAUT.

—"Those men who carry about, and those who listen to, accusations, should all be hanged, if I could have my way, the carriers by their tongues, the hearers by their ears."

*Hōmīnes quo plura habent, eo ampliōra cupiunt.* JUST.—"The more men have, the more they want."

*Hōmīnis est errāre, insipientis perseverāre.*—"It is the nature of man to err, of a fool to persevere in error."

*Hōmīnis frugi et temperantis functus officio.* TER.—"One who has acted the part of a virtuous and temperate man."

—*Hōmīnum sententia fallax.* OVID.—"The opinions of men are fallible."

*Homo ad res perspicacior Lynceo vel Argo, et oculus totus.* APUL.—"A man more clear-sighted than Lynceus or Argus, and eyes all over."



*Homo constat ex duābus partibus, corpore et animā, quorum una est corporea, altera ab omni materiæ concretione se-juncta.* CIC.—“Man is composed of two parts, body and soul, of which the one is corporeal, the other severed from all combination with matter.”

*Homo delirus, qui verbōrum minūtis rerum frangit pondēra.* A. GELL.—“A foolish man, who fritters away the weight of his subject by fine-spun trifling on words.”

*Homo extra est corpus suum cum irascitur.* SYR.—“A man when he is angry is beside himself.”

*Homo fervidus et diligens ad omnia paratur.* A KEMPIS *de Imit. Christi*.—“The man who is earnest and diligent is prepared for all things.”

*Homo hōmīni aut deus aut lupus.* *Prov.*—“Man is to man either a god or a wolf.”

*Homo hōmīni deus, si officium sciat.* CÆCIL.—“Man to man is a god, if he knows how to do his duty.”

*Homo hōmīni lupus.* PLAUT.—“Man to man is a wolf.” One man’s loss is, too often, another man’s gain.

“Man’s inhumanity to man makes countless thousands mourn.” BURNS.

*Homo in Hispāniam natūra natūram vitium visum.*—“A woman about to sail to Spain to see the nature of vines.” A Latin puzzle; the sentence, at first, seeming to have neither grammar nor meaning.

*Homo justus nil cuiquam detrāhit.* CIC.—“A just man speaks ill of no one.”

*Homo multa habet instrumenta ad adipiscendam sapientiam.* CIC.—“Man possesses numerous means of acquiring wisdom.”

*Homo multārum literārum.*—“A man of many letters.” A man of extensive learning.

*Homo multi consilii et optimi.*—“A man always ready to give his advice, and that the best.”

*Homo qui erranti comīter monstrat viam,  
Quasi lumen de suo lūmine accendit, facit;  
Nihilōminus ipsi luceat, cum illi accendērit.*

—“He who kindly shows the way to one who has gone astray, acts as though he had lighted another’s lamp by his own; although it has given light to the other, it still

lights him on his way." So Shakspeare says, "The quality of merey is twice blessed."

*Homo qui in hōmine calamitōso est misericors, mēm̄n. sui.*

*Prov.*—"A man who is merciful to the afflicted, remembers what is due to himself." He remembers his duty as a man.

*Homo sine religiōne, sicut equus sine frano.* *Prov.*—"A man without religion is like a horse without a bridle."

*Homo solus aut deus aut dēmon.* *Prov.*—"A man to live alone must be either a god or a dēmon."

*Homo sum; hūmāni nihil à me aliēnum puto.* *TER.*—"I am a man, and nothing that concerns a man do I deem a matter of indifference to me." St. Augustin tells us that on hearing these words of the poet, the theatre resounded with applause.

*Homo tōties mōr̄itur, quōties amittit suos.* *SYR.*—"A man dies as many times as he loses his relatives."

*Homo trium literārum.* *PLAUT.*—"A man of three letters"—*FUR*, "a thief."

*Homo unius libri.*—"A man of one book." To fix one's mind intently on one book, and master it, is the only way to become truly learned, at least, according to Thomas Aquinas, as quoted by Jeremy Taylor.

*Homuncūli quanti sunt! cum recogito.* *PLAUT.*—"What poor creatures are men! when I reflect upon it."

*Honesta mors turpi vitā potior.* *TACIT.*—"An honourable death is better than an ignominious life." The maxim of a martyr.

*Honesta paupertas prior quam opes malæ.* *Prov.*—"Poverty with honesty is better than ill-acquired wealth."

*Honesta quædam scētra successus facit.* *SEN.*—"Success makes some crimes honourable." Thus rebellion and conspiracy, though based on fraud and ingratitude, are dignified, if successful, with the name of "revolution."

*Honestum non est semper quod licet.* *Law Max.*—"That is not always honourable which is lawful." If every one scrupulously insisted on his legal rights, the world would be a scene of tenfold litigation. We must "give and take."

*Honestum quod vere dicimus, etiāsi a nullo laudatur, laudabile est suā naturā* *CIC.*—"That which we truly call

virtuous, even though it be praised by no one, is praiseworthy in its own nature."

*Honestus rumor altērum patrimonium est.* SYR.—"A good name is a second inheritance."

*Honor est prēmium virtūtis.* CIC.—"Honour is the reward of virtue."

*Honōra mēdicum propter necessitātem.* PROV.—"Make much of a physician through necessity."

*Honōres mutant mores.*—"Honours change manners."

*Honos alit artes.* CIC.—"Honours nurture the arts." See *Quis enim, &c.*

*Horæ cedunt, et dies, et menses, et anni, nec præteritum tempus unquam revertitur.* CIC.—"Hours and days, and months and years, pass away, and no time that is once past ever returns."

—*Horæ*

*Momento cita mors venit, aut victōria læta.* HOR.—"In a moment of time comes sudden death, or joyous victory." The contingencies of a soldier's life.

*Horrea formicæ tendunt ad inānia nunquam;*

*Nullus ad amissas ibit amicus opes.* OVID.

—"Ants never bend their course to an empty granary; no friend will visit departed wealth." Said in reference to fair-weather or sun-shine friends.

*Horresco rēfrens.* VIRG.—"I shudder as I tell it."

*Horrīdus miles esse debet, non cælātus auro argentoque, sed ferro et animis fretus. Virtus est militis decus.* LIVY.

—"The soldier should inspire terror, and not be adorned with gold and silver, but rely upon his courage and his sword. Valour is the soldier's virtue."

*Horror ubique ānimos, simul ipsa silentia terrent.* VIRG.—"Horror seizes their minds, and the very silence is dreadful."

*Hortus siccus.*—Literally, "a dry garden." A collection of dried plants for the purpose of classification. Applied figuratively to a recital of dry and uninteresting details.

*Hos ego versicūlos feci, tulit alter honōres;*

*Sic vos non vobis fertis arātra boves;*

*Sic vos non vobis mellificātis apes;*

*Sic vos non vobis vellera fertis oves;*

*Sic vos non vobis nidificātis aves.* VIRG.

—“I wrote these lines; another has borne away the honour—Thus do ye, oxen, for others bear the yoke; thus do ye, bees, for others make honey; thus do ye, sheep, wear fleeces for others; thus do ye, birds, for others build nests.”—On the occasion of some shows at Rome, the weather was remarkable for tempestuous nights, with fine days. Virgil, then a young man, and unknown, wrote these lines, and fixed them in a conspicuous place:

“*Nocte pluit totâ, redeunt spectacula mane,  
Divisum imp̃rium cum Jove Cæsar habet.*”

“It rains all night, the games return with day,  
Cæsar with Jove thus holds divided sway.”

The author being inquired for, a poet of the name of Bathyllus claimed the distich, and was rewarded accordingly. Virgil, indignant at this, wrote under the verses the line “*Hos ego, &c.*,” and the words, “*Sic vos non vobis,*” four times. He alone proving able to complete the lines, of which these words were the beginning, the imposture of Bathyllus was detected, and he was dismissed with disgrace, while Virgil obtained the credit which was his due.

—*Hospes nullus tam in am̃ici hospitium devorti potest,  
Quin ubi tr̃iduum continuum fũrit, jam odiõsus siet,  
Verum ubi tr̃iduum continuos immorabitur,  
Tumetsi dõminus non invitus patitur, servi murmũrant.*

PLAUT.

—“No guest can be hospitably entertained by a friend, but what when he has been there three days together, he must become a bore; but when he prolongs his stay for ten successive days, even should the master willingly allow it, the servants grumble.”

*Hospitis antiq̃ui solitas intrãvimus ædes.* OVID.—“We entered the well-known abode of an old friend.”

*Hostis est uxor invita quæ ad virum nuptum datur.* PLAUT.  
—“That wife is an enemy who is given to a man in marriage against her will.”

—*Huc natas adj̃ice septem,*

*Et totidem jũṽnes, et mox g̃ñerosque nurusque,  
Querite nunc, hæbeat quam nostra superbia causam.* OVID.

—“Add to this my seven daughters, and as many sons, and ere long my sons-in-law and daughters-in-law; then

inquire what reason I have for being proud." The vain-glorious words of the unfortunate Niobe.

—*Huc prōpius me,*

*Dum doceo insanire omnes, vos ordine adite.* HOR.

—"Hither, all of you, come near me in order, while I convince you that you are mad."

*Huic maxime putamus malo fuisse, nimiam opinionem ingenii atque virtutis.* CORN. NEPOS.—"This we think was his especial misfortune, that he entertained too high an opinion of his own genius and valour." The character of Themistocles.

*Huic versatile ingenium sic pariter ad omnia fuit, ut natum ad id unum diceres, quodcunque ageret.* LIVY.—"This man's genius was so versatile, so equally adapted to every pursuit, that in whatever he engaged, you would pronounce him to have been born for that very thing alone." The character of the elder Cato.

*Hujus aquæ tactus depellit dæmonis actus.*—"The contact of this water dispels the wiles of the devil." A mediæval line describing the alleged virtues of holy water.

*Humani nihil alienum.* TER.—"Nothing that concerns a man is indifferent to me." Motto of Earl Talbot.

*Humanitati qui se non accommodat,*

*Plerumque pœnas oppetit superbiæ.* PHÆD.

—"He who does not conform to courtesy, mostly pays the penalty of his superciliousness."

*Humânium amare est, humânium autem ignoscere est.* PLAUT.

—"It is natural to love, and it is natural also to be considerate."

*Humânium est errare.*—"It is the nature of man to err."

The result of his finite comprehension.

"To err is human, to forgive divine." POPE.

—*Humânium facinus factum est.*

*Actutum fortunæ solent mutarier. Varia vita est.* PLAUT

—"The common course of things has happened. Fortunes are wont to change upon the instant. Life is chequered."

*Humiles laborant ubi potentes dissident.* PHÆD.—"The

humble are in danger, when the powerful disagree." See *Quicquid delirant, &c.*

*Hunc comedendum et deridendum vobis propino.* TER.—"I

make him over to you to eat and drink him to the very dregs." The figure is taken from the custom of tasting of a cup of wine, and then handing it to another.

*Hystëron prôtëron*.—"The last first." The Greek ὑστέρων πρότερον, Latinized. A figure of speech in which the order of things is inverted, as in the lines of Virgil, *Georg.* b. iii. l. 60, and *Æn.* b. iii. l. 662. See also *Æn.* b. ii. l. 353, —*Moriāmur, et in media arma ruāmus*.—"Let us die, and rush upon their weapons."

## I.

*I. E.*, for *id est*.—"That is."

*I. H. S.*—An inscription sometimes attached to the figure of the cross. It may mean, *Jesus hominum Salvator*, "Jesus the Saviour of men," or *In hoc salus*, "In him is salvation." Or for the beginning of the Greek ΙΗΣΟΥΣ, "Jesus."

*I. N. R. I.*, for *Jesus Nazarenus Rex Judæorum*.—"Jesus of Nazareth, King of the Jews." The inscription over the cross.

*I. Q.* for *idem quod*.—"The same as."

*I, bone, quo virtus tua te vocat; i pede fausto,  
Grandia latārus meritōrum præmia.*— HOR.

—"Go, my brave fellow, whither your valour calls you, go with prosperous step, certain to receive the ample rewards of your merit." Words addressed to a soldier who had by his valour already won a purse of gold. To which he made answer, *Ibit eo quo*, &c., which see.

—*I demens! et sævas curre per Alpes,  
Ut puëris plāceas, et declāmātio fias.* JUV.

—"Go, madman! run over the rugged Alps, that thou mayst amuse children, and become the subject of a theme."

*I nunc, et vëtërum nobis exempla virōrum,  
Qui forti casum mente tulëre refer.* OVID.

—"Come now, and recount to me the examples of men of ancient times, who have endured evils with fortitude."

*I nunc, magnificos, victor, molire triumphos,  
Cinge comam lauro, vota que redde Jovi.* OVID.

—"Go now, thou conqueror, acquire splendid triumphs, encircle thy brows with laurel, and pay thy vows to Jove."

—*Ibi omnis*

*Effusus labor.*— VIRG.

—“There all his labour is lost.” Said of Orpheus, who lost Eurydice when bringing her back from the infernal regions.

*Ibis, redibis, non morieris in bello.*—“Thou shalt go, thou shalt return, thou shalt not die in battle.” This may be also read, by changing the punctuation, *Ibis, redibis non, morieris in bello.* “Thou shalt go, thou shalt not return, thou shalt die in battle.” An ambiguous answer given by an oracle; which, as punctuation was not used in ancient times, might save the credit of the oracle either way.

*Ibit eo quo vis, qui zonam perdidit.*— HOR.—“He who has lost his girdle, will go wherever you please.” Among the ancients, money, or the purse, was sometimes kept within the girdle. It is of the same meaning as our homely adage, “Hungry dogs eat dirty puddings.” See *Græculus esuriens*, &c.

—*Id arbitror,*

*Adprimè in vitâ esse utîle, ne quid nimis.* TER.

—“This I consider in life to be especially advantageous; that one do nothing to excess.” See *Sunt certi*, &c.

*Id cinerem aut manes credis curâre sepultos?* VIRG.—“Do you suppose that the ashes of the dead, or the shades of the buried, care for that?” The poet’s less enlightened countrymen believed, however, that ghosts ate and drank at certain periods of the year, and especially at the time of the *Feralia*, which they celebrated in February. See Ovid’s *Fasti*, b. ii. l. 566, *et seq.*

*Id commûne malum, semel insanivimus omnes.* MANTUANUS, Ecl. i.—“It is a common ill, that we have all been mad once.”

*Id demum est hōmīni turpe, quod mēruit pati.* PHÆD.—“That only is really disgraceful to a man, which he has deserved to suffer.”

*Id ego jam nunc tibi renuncio tibi ut sis sciens.* TER.—“I now warn you of it, that you may be on your guard.”

*Id est.*—“That is.” Commonly expressed by the initials *i. e.*

*Id facere laus est quod decet, non quod licet.* SEN.—“To do

what is becoming, not what the law allows, is true merit."

There are many moral offences, which it is impossible to bring within the strict letter of the law, but which it is our duty to avoid equally with those which are criminal.

—*Id genus omne.* HOR.—"All that class." An expression which contemptuously alludes to the scum of the populace.

*Id maxime quemque decet, quod est cujusque suum maxime.*

CIC.—"That thing best becomes us, which belongs to our station." See *Ne sutor*, &c.

*Id mutavit quia me immutatum videt.* TER.—"Because he sees me unchanged he has changed."

*Id nobis maxime nocet, quod non ad rationis lumen sed ad similitudinem aliorum vivimus.* SEN.—"This is especially detrimental to us, that we live, not according to the light of reason, but after the fashion set by others." We "follow the multitude to do evil."

*Id vero est, quod ego mihi puto palmarium,*

*Me reperisse, quo modo adolescentulus*

*Meretricum ingenia et mores posset nocere :*

*Mature ut cum cognovit, perpetuo odereit.* TER.

—"That is a thing that I really consider my crowning merit, to have found out the way by which a young man may be enabled to learn the dispositions and manners of courtesans, so that by knowing them betimes he may detest them for ever after."

—*Idem quod.*—"The same as." Commonly expressed by the initials, *i. q.*

*Idem velle et idem nolle ea demum firma amicitia est.* SALL.

—"To have the same tastes and the same dislikes—this in fact is the basis of lasting friendship."

*Idoneus quidem mea sententia, praesertim quum et ipse eum audiverit, ut scribat de mortuo ; ex quo nulla suspicio est, amicitiae causa, eum esse mentitum.* CIC.—"In my opinion he is qualified to write (of the deceased), especially as he had been accustomed to hear him speak ; for which reason there can be no ground for suspicion, that he has, for motives of friendship, stated what is false."

*Ignavis semper feriae sunt.* PROV.—"With fools it is always holiday." Idle persons can always find an excuse for indolence.



*Ignavissimus quisque, et, ut res docuit, in pericūlo non ausūrus, nimio verbis et linguā ferox.* TACIT.—“Every cowardly fellow, who, as experience tells us, will skulk in the hour of danger, is noisy and blustering with his words and language.” The best pictures of a blustering coward are the two captains, Thraso, in the *Eunuchus* of Terence, and Pyrgopolinices, in the *Miles Gloriosus* of Plautus, both of whom are first-rate vapourers.

*Ignāvum fucus pecus a præsēpibus arcent.* VIRG.—“[The bees] drive from their hives the drones, a lazy race.”

*Ignē quid utilius? si quis tamen ur̄re tecta*

*Compārat, audāces instruit igne manus.* OVID.

—“What is there more useful than fire? and yet, if any one prepares to burn a house, it is with fire that he arms his rash hands.” Every blessing may be abused.

*Ignem ne glādio fōditō.* PROV.—“Stir not the fire with a sword.” Do not irritate an angry person,—or, as we say, “add fuel to flame.”

*Ignis fātus.*—“A deceiving light.” The Will o’ the wisp, or Jack-a-lantern. These words are sometimes used figuratively to denote a false light, tending to lead men astray.

*Ignis sacer.* PLINY the Elder.—“St. Anthony’s fire,” or Erisypelas. Columella calls by the same name an incurable and contagious disease among sheep.

*Ignorāmus.*—“We are ignorant.” A term employed when a grand jury ignores an indictment. The word is jokingly applied to an ignorant man, a dolt.

*Ignorantia facti excūsāt.* LAW MAX.—“Ignorance of the fact excuses.” A contract being falsely read or explained to an ignorant man, and executed by him under the false impression produced thereby, is void.

*Ignorantia juris quod quisque tenētur scire n̄ m̄nem excūsāt.* LAW MAX.—“Ignorance of a law which every man is bound to know is no excuse.”

*Ignorantia non excūsāt legem.* LAW MAX.—“Ignorance is no plea against the law.” To the same effect as the last.

*Ignoratiōne rerum bonārum et malārum, maxīmē hōmīnum vita vexātur.* CIC.—“Through ignorance of what is good and what is bad, the life of man is greatly troubled.”

*Ignōrent pōpūli, si non in morte probāris,  
An scires adversa pati.*— LUCAN.

—“The people would be ignorant, if you did not prove by your death that you were capable of supporting adversity.”  
Words addressed to Pompey, whom the poet represents as a hero, while he makes Julius Cæsar little better than a demon.

*Ignoscas aliis multa, nil tibi.* AUSON.—“Pardon others for many an offence, yourself for none.”

*Ignoscent si quid peccāvero stultus amici,  
Inque vicem illorum patiar delicta libenter.* HOR.

—“If I, in my foolishness, commit any offence, let my friends pardon it; I, in my turn, will willingly bear with their failings.”

*Ignoscito sæpe altēri, nunquam tibi.* SYR.—“Pardon others often, yourself never.”

*Ignōti nulla cupido.* Prov.—“There can be no desire for that which is unknown.” Our wants are very much increased by knowledge and example.

*Ignōtis errāre locis, ignōta vidēre  
Flūmīna gaudēbat, studio minuente labōrem.* OVID.

—“He loved to wander over unknown spots, and to see unknown rivers, his curiosity lessening the fatigue.”

—*Ignōtum argenti pondus et auri.* VIRG.—“An untold weight of silver and gold.”

*Ignōtum per ignōtius.* Prov.—“A thing not understood by a thing still less understood.” An attempt at illustration which only adds to the previous obscurity.

*Iis qui vendunt, emunt, conducunt, locant, justitia necessariā est.* CIC.—“Justice is necessary for those who sell, who buy, who hire, and who let on contract.”

*Illiccos intra muros peccātur et extra.* HOR.—“Sin is committed as well within the walls of Troy as without.” Both sides are to blame.

*Illa dolet verè quæ sine teste dolet.* MART.—“She grieves sincerely who grieves when alone.”

*Illa est agricolæ messis iniqua suo.* OVID.—“That is a harvest which ill repays its husbandman.”

*Illas fidem dictis addere sola potest.* OVID.—“It is that

[the intention] alone that is able to give weight to what we say."

*Illa laus est, magno in gēnēre et in divitiis maximis,  
Libēros homīnem educāre, gēnēri monumentum et sibi.*

PLAUT.

—" 'Tis some merit for a man of noble family and of ample wealth to bring up children, memorials of his race and himself."

*Illa placet tellus in quā res parva beātum  
Mē facit, et tenues luxuriantur opes.* MART.

—" That spot has its especial delights, in which small means render me happy, and moderate wealth insures abundance."

*Illā victōriā viam ad pacem patefēcit.*—" By that victory he opened a way to peace."

*Illāso lūmīne solem.*—" [To look] at the sun with sight uninjured." Eagles are said to be able to do so. This is the motto of the Earl of Rosslyn.

*Illam, quicquid agit, quoquo vestigia flectit,  
Compōnit furtim, subsequiturque decōr.* TIBULL.

—" In whatever she does, wherever she turns, grace steals into her movements, and attends her steps." So Milton:

" Grace was in all her steps, heaven in her eye,  
In every gesture dignity and love." *Par. Lost*, viii.

*Ille crucem scēlērīs pretium tulit, hic diadēma.* JUV.—" This man found the cross the reward of his crime; that one, a diadem." History shows us how some men have gained a throne by the same steps which led others to the gallows.

—*Ille etiam cēcos instāre tumultus*

*Sæpe monet, fraudesque et operta tumescēre bella.* VIRG.

—" He often warns too that secret revolt is impending, and that treachery and pent-up warfare are ready to burst forth." The duty of a skilful statesman.

*Ille fuit vitæ Mario modus, omnia passo  
Quæ pejor fortūna potest, atque omnibus uso  
Quæ mēlior.*—

LUCAN.

—" Such was the course of Marius' life, who suffered all that ill fortune could inflict, and enjoyed all that good fortune could bestow." Marius experienced, perhaps, more vicissitudes than any man we read of in history. See Plutarch's Life of him.

*Ille igitur nunquam direxit brachia contra  
Torrentem; nec civis erat qui libéra posset  
Verba animi proferre, et vitam impendere vero.* JUV.

—“He never exerted his arms to swim against the stream, nor was he a citizen who would freely deliver the sentiments of his mind, and lay down his life for the truth.”

—*Ille potens sui*

*Lætusque degit, cui licet in diem  
Dixisse, Vixi: cras vel atrá  
Nube polum pater occupáto  
Vel sole puro; non tamen irritum  
Quodcunque retrò est efficiet.* HOR.

—“The man is master of himself, and lives happy, who has it in his power to say, ‘I have *lived* to-day; to-morrow let the Omnipotent invest the heavens, either with black clouds, or with clear sunshine, still, he shall not efface what is past.’”

*Ille sinistrorsum, hic dextrorsum, abit: unus utrique*

*Error, sed variis illūdit partibus.*— HOR.

—“One digresses to the right, the other to the left; they are both equally in error, but are influenced by different delusions.”

*Ille tñnet palmam; palma petenda mihi est.*—“He holds the palm; the palm must be sought by me.”

*Ille terrarum mihi præter omnes*

*Angulus ridet.*— HOR.

—“That little spot of earth has charms for me before all others.” The charms of home.

*Ille vir, haud magná cum re, sed plenus fidei.*—“He is a man, not of ample means, but full of good faith.”

*Illi inter sese magná vi brachia tollunt.* VIRG.—“The workmen lift their arms in turns with mighty force.” Said of the Cyclopes, working at the forges of Etna. This line, when scanned, is expressive of the sound of alternate strokes on the anvil:

*Illin | ter se | se mag | ná vi | brachia | tollunt—*

by the figure *Onomatopœa*. See a similar instance in *Quorū rupedante putrem, &c.*

*Illi mors gravis incūbat,*

*Qui, notus nimis omnibus,*

*Iqnōtus mōritur sibi.*

SÆX.

—“Death falls heavily upon him, who, too well known to all others, dies unknown to himself.”

*Illi robur et æs triplex*

*Circa pectus erat, qui fragilem truci*

*Commisit pelægo ratem*

*Primus.*—

HOR.

—“That man must have had oak and three-fold bronze around his breast, who first intrusted a frail bark to the raging seas.”

*Illiberale est mentiri; ingenuum veritas decet.*—“It is a low thing to lie; truth alone bespeaks the man of high birth.”

*Illic appposito narrabis multa Lyæo.* OVID.—“There, with the wine on the table, you will tell many a story.”

*Illic et cantant quicquid didicere theatris;*

*Et jactant faciles ad sua verba manus.* OVID.

—“There too they sing whatever snatches they have picked up at the theatres, and move their pliant arms in tune to their words.”

*Illotis pedibus ingredi.* PROV.—“To enter with unwashed feet.” In reference to the custom of the ancients of washing the feet before entering a sacred place, or sitting down at meals. Sometimes applied to those who talk irreverently of sacred subjects.

*Illuc est sapere, qui ubicunque opus sit, animum possis flectere.* TER.—“It is true wisdom to be enabled to govern the feelings whenever there is a necessity for it.”

*Illud amicitie sanctum ac venerabile nomen*

*Nunc tibi pro vili sub pedibusque jacet?* OVID.

—“Is the sacred and venerable name of friendship now held cheap by you, and trodden under foot?”

*Illud maxime rarum genus est eorum, qui aut excellenti ingenii magnitudine, aut præclarâ eruditione atque doctrinâ, aut utraque re ornati, spatium deliberandi habuerunt, quem potissimum vitæ cursum sequi vellent.* CIC.—“The number is especially small of those, who, either by extraordinary genius, or by remarkable erudition and knowledge, or by being endowed with either, have enjoyed the opportunity of deciding what mode of life, in especial, they would wish to embrace.”

*In herbis juvenis tandem custode remoto*

*Gaudet equis canibusque, et aprici gramine campi,*

*Circus in vitium flecti, monitoribus asper,  
Utilium tardus provisor, prodigus æris,  
Sublimis, cupidusque, et amata relinquere pernix.* HOR.

—“The beardless youth, his tutor at length dismissed, devotes himself to horses and hounds, and the sword of the sunny Campus Martius; pliable as wax in receiving bad impressions, impatient of admonition, slow to see what is really for his good, profuse of money, high-spirited and full of eagerness, and prone to abandon the objects of his recent affection.”

— *Immensum gloria calcar habet.* OVID.—“Glory affords an unbounded stimulus.”

*Immo, duas dabo, inquit ille adolescens, una si parum est,  
Et si duarum pœnitēbit, inquit, addentur duæ.* PLAUT.

—“‘Aye, I will give you two,’ says this young man, ‘if one is too little; and if you are not satisfied with two,’ says he, ‘two more shall be added.’”

*Immōritur studiis, et amōre senescit habendi.* HOR.—“He is dying from his very efforts, and in his eagerness to acquire wealth is becoming an old man.”

*Immortāle odium, et nunquam sanābile vulnus.* JUV.—“An undying hatred, and a wound that can never be healed.”

*Immortālia ne speres monet annus, et alium*

*Quæ rapit hora diem—*

HOR.

—“That we are not to expect permanence in things, the year, and the hour that is hurrying past this delightful day, admonish us.”

*Impērāre sibi maxīmum impĕrium est.* SEN.—“To command one’s self, is to exercise the greatest command.”

*Impĕrat aut servit collecta pecūnia cuique.* HOR.—“Money amassed either serves or rules us.” It becomes either a slave or a tyrant, according to the way in which it is employed.

*Impĕria dura tolle, quid virtus erit?—*“Remove all harsh restraints, what will become of virtue?”

*Impĕrium facīle iis artibus retinetur, quibus initio partum est.* SALL.—“Empire is most easily retained by those arts by which it was originally acquired.”

*Impĕrium flagitio acquisitum nemo unquam bonis artibus exercevit.* TACIT.—“No one ever employed sovereign power acquired by guilty measures, to promote good ends.”

*Impērium in impērio.*—“One government existing within another.” Said of a power assumed or set up in opposition to constituted authority.

*Impetrāre oportet, quia æquum postūlas.* PLAUT.—“You ought to have your own way, as you only ask what is fair.”

*Implacābiles plerumque læsæ muliēres.* Prov.—“Women when injured are generally implacable.”

*Implētus venter non vult studēre libenter.*—“A belly well filled is not readily inclined to study.” A mediæval line.

*Impotentia excūsat legem.* Law Max.—“Inability suspends the operation of the law.” Natural infirmities disqualify a man from the performance of certain duties of a citizen; as in the case of lunatics, the blind, the dumb, &c.

*Imprimātur.*—“Let it be printed.” The word generally used by the licenser of the press, in countries where the press is under the control of the government.

—*Imprōbæ*

*Crescunt divitiæ, tamen*

*Curtæ nescio quid semper abest rei.* HOR.

—“Iniquitous wealth increases, yet something or other is ever wanting to our still incomplete fortune.”

*Imprōbe amor, quid non mortālia pectōra cogis?* VIRG.—“Oh, cruel love! to what dost thou not impel the human breast?”

*Imprōbè Neptunum accūsāt, qui naufragium it̄rum facit.* SYR.—“He who twice suffers shipwreck unfairly throws the blame on Neptune.” Let experience teach you to avoid a danger which you have once escaped.

*Imprōbi hōmīnis est mendācio fallēre.* CIC.—“It is the act of a bad man to deceive by falsehood.”

*Imprōbis aliēna virtus semper formidolōsa est.* SALL.—“By wicked men the virtue of others is always dreaded.” They are afraid that comparisons will be made to their disadvantage.

*Impūnitas semper ad deteriōra invitat.* COKE.—“Impunity always invites to still worse crimes.”

*In actu.*—“In the very act.”

*In æquāli jure m̄lior est conditio possidentis.* Law Max.—“Where the rights are equal the condition of him who is in possession is the best.” Equivalent to “Possession is nine points of the law.”

*In aere piscāri ; in mare venāri.* *Prov.*—"To fish in the air ; to hunt in the sea." Said of persons attempting things for which by nature or circumstances they are utterly unfitted.

*In amōre hęc omnia insunt vitia ; injūrię,*  
*Suspiciōnes, inimicitię, indūcię,*  
*Bellum, pax rursus.*—

TER.

—"In love there are all these evils ; wrongs, suspicions, enmities, reconcilements, war, and then peace again."

*In Angliā non est interregnum.* *Law Max.*—"In England there never is an interregnum." See *Rex nunquam*, &c.

*In annūlo Dei figuram ne gestūto.* *Prov.*—"Wear not the image of the Deity in a ring." Do not use the name of God on frivolous occasions.

*In aquā scribis.* *Prov.*—"You are writing on water." You are wasting your labour.

*In arēnā edificas.* *Prov.*—"You are building on sand." You are raising a fabric which cannot stand.

*In beāto omnia beāta.* *HOR.*—"With him who is fortunate everything is fortunate."

*In cadūcum pariētem inclināre.* *Prov.*—"To lean against a falling wall." To rely upon a false or a feeble friend.

*In calamitōso risus etiam injūria est.* *SYR.*—"Even to smile at the unfortunate is to do an injury."

*In cāpite.*—"In chief." In the middle ages, those who held lands *immediately* of the king, and not of a mesne tenant, were called tenants *in capite*.

*In capite orphani discit chirurgus.*—"The surgeon practises on the orphan's head." A proverb of Arabian origin.

*In causā fācili, cuivis licet esse disertō.* *OVID.*—"In an easy cause any man may be eloquent."

*In cęlo nunquam spectātam impūnē comētam.* *CLAUD.*—"A comet is never beheld in the sky without disastrous results." The appearance of a comet was supposed to be indicative of some calamity to mankind.

*In cęlo quies.*—"In heaven there is rest." A motto very commonly used on hatchments.

*In cęlum jacūlāris.* *Prov.*—"You are aiming your dart against the heavens." Your anger cannot injure him against whom it is directed.

*In commendam.*—"As commended," or "intrusted." A



*commendam* implies a licence to hold a living jointly with some benefice of higher rank.

*In contingentibus et liberis tota ratio facti stat in voluntate facientis.* *Law Max.*—"In contingencies and on occasions where we are free to act, the reason of our doing depends on the will of the doer."

*In corpore.*—"In a body."

*In curiâ.* *Law Term.*—"In court."

*In dubiis benigniôra semper sunt præferenda.* *Law Max.*—"In cases of doubt the side of mercy should always be preferred."

*In eâdem re utilitas et turpîtudo esse non potest.* *CIC.*—"In the same thing turpitude and advantage cannot coexist."

*In eburnâ vaginâ plumbeus gladius.*—"A leaden sword in an ivory sheath." Said by Diogenes of a shallow, showy fop.

*In equilibrio.*—"In equilibrium."

*In esse.* *Law Term.*—"In actual being." That which exists.

*In exornando se, multum temporis insûmunt muliëres.* *TER.*—"Females spend too much time in bedecking themselves."

*In extenso.*—"In full," or "at large." Without abridgment. Used in reference to written documents.

*In flagranti delicto.*—"In glaring delinquency." In the very commission of the act.

*In flammam flammâs, in mare fundis aquas.* *OVID.*—"You heap flames upon flames, and pour water into the sea."

*In flammam ne manum injicito.* *Prov.*—"Thrust not your hand into the fire."

*In fõribus scribat, occupatum se esse.* *PLAUT.*—"Let him write upon the door that he is busy."

*In formâ pauperis.* *Law Term.*—"In the form of a poor man." Where any person has just cause of suit, but is so poor that he is not worth five pounds when all his debts are paid, the court, on oath made to that effect, and a certificate from counsel that he has good ground of action, will admit him to sue *in formâ pauperis*, without paying any fees to counsel, attorney, or the court.

*In foro conscientiæ.* *Law Term.*—"At the tribunal of conscience." According to the test supplied by our own conscience.

*In fugâ fæda mors est, in victõria gloriõsa.* CIC.—“Death is shameful in flight, glorious in victory.”

*In furias ignemque ruunt; amor omnibus idem.* VIRG.—“They rush into fire and fury, love is the same in all.”

*In futũro.*—“In future.” At a future time.

*In hoc signo vinces.*—“By this sign shalt thou conquer.”

This motto was adopted by the emperor Constantine, after his assertion that he had beheld a cross in the heavens, the fancied precursor of victory. It is the motto of the Earl of Arran, and other persons of rank.

—*In horâ sæpe ducentos,*

*Ut magnum, versus dictabat, stans pede in uno.* HOR.

—“He would often, as a great feat, dictate two hundred lines in an hour, standing in the same position.” A description of the fluency of Lucilius, a witty but inelegant poet.

*In hunc scõpulum cadãverõsi senes ut plurimum impingunt.*—

“Old men on the verge of the grave are mostly wrecked upon this rock”—that of avarice.

*In illo viro, tantum robur corpõris et ãnĩmi fuit, ut quocunq̃ loco natus esset, fortunam sibi factũrus viderẽtur.* LIVY.—

“In that man there was such great strength of body and mind, that in whatever station he had been born it seemed as though he was sure of making his fortune.” Character of the elder Cato, as quoted by Lord Bacon.

*In judicando criminõsa est celõritas.* SYR.—“In giving judgment haste is criminal.”

*In limine.*—“At the threshold.” Preliminary.

*In loco.*—“In the place;” meaning, “in the proper place,” “upon the spot.” It may also mean, “instead of.”

*In loco parentis.*—“In the place of a parent.”

—*In lucro quæ datur hora mihi est.* OVID.—“The hour which is granted me, is so much gained.”

*In magnis et võluisse sat est.* PROP.—“In great undertakings to have even attempted is enough.”

—*In malã uxõre atque inimico si quid sumas sumptus est; In bono hospite atque amico, quæstus est, quod sumitur.*

PLAUT.

—“If you lay anything out on a bad wife or an enemy, that is an expense; but what is laid out on a deserving guest and a friend, is so much gained.”

*In malis sperare bonum, nisi innocens, nemo potest.*—“In adversity no one but the innocent can hope for happiness”

*In manus.*—A mediæval expression, meaning, “Into your hands I commend myself,” *commendo me* being understood.

*In mari aquam quærit.* *Prov.*—“He is looking for water in the sea.”

*In mea vesanas habui dispendia vires,  
Et valui pœnas fortis in ipse meas.* OVID.

—“To my own undoing I had the strength of a madman; and for my own punishment did I stoutly exert it.”

*In medias res.* HOR.—“Into the very midst of a thing.” Applicable to a person who without prelude plunges into the very midst of the matter in hand.

*In medio tutissimus ibis.* OVID.—“You will go most safely in the middle.” A middle course is the safest.

*In melle sunt sitæ linguæ vestræ atque orationes,  
Corda felle sunt lita atque aceto.* PLAUT.

—“Your tongues and your talk savour of honey; your hearts are steeped in gall and vinegar.”

*In memoriâ.*—“In memory of.”

*In mercaturâ faciendâ multæ fallaciæ et quasi præstigiæ exercentur.*—“In commerce many deceptions, and, so to say, juggleries, are currently practised.”

*In monendo sapimus omnes, verum ubi  
Peccamus ipsi, non videmus propria.*

—“We are all wise in giving advice, but when we ourselves commit faults, we see them not.”

*In nocte consilium.* *Prov.*—“In the night is counsel.” Act not precipitately, but take time for reflection, or, as we say, “sleep on it.”

*In nōmine Dōmīni incipit omne malum.*—“In the Lord’s name every evil begins.” A mediæval proverb, implying that the most sacred pretences are often made an excuse for the infliction of the greatest injuries.

*In nova fert animus mutatas dicere formas  
Corpōra.*— OVID.

—“My design leads me to speak of forms changed into new bodies.”

*In nubibus.*—“In the clouds.”

*In nucē.*—“In a nutshell.”

*In nullum avārus bonus est, in se pessimus.* SYR.—“The

avaricious man is good to no one, but most hurtful to himself."

*In nullum reipublicæ usum, ambiōsâ loquēlâ inclârui.*

TACIT.—“He distinguished himself by ambitious oratory, of no advantage to the state.” A good description of the career of a demagogue.

*In omnia paratus.*—“Prepared for everything.”

*In omnibus ferè minōri atâti succurritur.* *Law Max.*—“In nearly all respects a person under age is protected by the law.” A minor can be sued only for money due for necessities; for the law encourages no one to supply him with luxuries.

*In omnibus quidem, maximè tamen in jure, æquitas est.* *Law Max.*—“In all things, but in law especially, equity is an ingredient.” Equity tempers the asperity of the written law, and makes it pliable according to the requirements of the case.

*In pace.*—“In peace.” The *in pace* was a monastic punishment in the middle ages. The offender was incarcerated or immured, the parting words addressed to him or her being *Vade in pace*, “Go in peace,” which see.

*In pace leones, in prælio cervi.* *Prov.*—“Lions in peace, deer in war.” The character of braggarts.

*In partibus.*—“In the parts (beyond sea),” *transmarinis* being understood. In the Roman Catholic Church, titular bishops are said to be bishops *in partibus*.

*In perpētuum rei memōriam.*—“In everlasting remembrance of the event.” A motto on a memorial of any great event.

*In pertūsum ingrīmus dicta dolium.* *PLAUT.*—“We are casting our words into a leaky cask.” We are throwing away our advice.

*In pios usus.*—“For pious uses.”

*In pleno.*—“In full.”

*In pontificālibus.*—“In pontificals,” or priestly robes.

*In portu navigāre.* *Prov.*—“To sail into harbour.” To overcome difficulties with final safety. See *Inveni portum*, &c.

*In posse.* *Law Term.*—“In possible being.” A child unborn is *in posse*.

—*In prece totus eram.* *OVID.*—“I was wholly wrapt in prayer.”

- *In principātu commutando sœpius Nil præter dõmni nomen mutant paup̃res.* PHÆD.  
 —“In a change of government, the poor mostly change nothing beyond the name of their master.”
- In propriâ persõnâ.*—“In proper person.” Personal appearance, used in contradistinction to appearance by a representative.
- In proverbium cessit, sapientiam vino obumbrâri.* PLINY the Elder.—“It has passed into a proverb, that wisdom is overshadowed by wine.”
- In puris naturâlibus.*—“In a state of nature.” Stark naked. An expression used in a jocular sense.
- In quadrum redig̃ere.*—“To make a matter square.” To reduce to order.
- In re.* Law Term.—“In the matter of.”
- In re malâ animo si bono utâre, adj̃vat.* PLAUT.—“In adversity, if you employ fortitude, it is of service.”
- In rebus dubiis plurimi est audâcia.* SYR.—“In matters of doubt, boldness is of the greatest value.”
- In rebus prosp̃ris superbiam magnõp̃ere, fastidium, arrogantiamque fugiâmus.* CIC.—“In prosperity, let us especially avoid pride, disdain, and arrogance.”
- In referendâ gratiâ, deb̃mus imitâri agros fertiles qui plus multo aff̃erunt quam accep̃runt.* CIC.—“In making a return for kindness, we ought to imitate fertile lands, which give back much more than they have received.”
- In saltu uno duos apros cap̃ere.* Prov.—“In one cover to take two boars.” Similar to our proverb, “To kill two birds with one stone.”
- In se magna ruunt.*— LUCAN.—“Great interests clash with each other.” Their very extent is apt to bring them into collision.
- In secundis rebus nihil in quemquam superbè ac violenter consul̃ere decet.* LIVY.—“In prosperity it becomes us to act towards no one with pride and violence.”
- *In seipso totus, teres, atque rotundus.* HOR.—“A man perfect in himself, polished, and round as a globe.” A description of a man wholly occupied in mastering the inequalities of his own passions.
- *In servitûte exp̃tunt multa iniq̃ua ; Habendum et ferendum hoc onus est cum labõre.* PLAUT.

—"In servitude many hardships befall us; in pain this burden must be borne and endured."

*In situ.*—"In its site," or "position."

*In solo Deo salus.*—"Salvation in God alone." Motto of the Earl of Harewood.

*In solo vivendi causa palato est.* JUV.—"The pleasures of the palate are their only reason for living."

*In studio rei amplificandæ apparibat, non avaritiæ prædam, sed instrumentum bonitæti queri.* CIC.—"In his anxiety to increase his fortune, it was evident that it was not the gratification of avarice that was sought, but the means of doing good." A compliment paid by Cicero to the virtues of Rabirius Postumus.

*In summâ inunitate versari.*—"To be engaged in the very height of frivolity;" or, in a vain and silly pursuit.

*In sylvam ligna ferre.* PROV.—"To carry wood to the forest." As we say, "To carry coals to Newcastle."

*In te, Domine, sperari.*—"In thee, O Lord, have I put my trust." The first line of a Psalm, and the motto of the Earl of Strathmore.

—*In te omnis domus inclinata recumbit.* VIRG.—"In thee are centred all the hopes of thy house." The words of Amata to her son Turnus, when about to engage in combat with Æneas.

*In tenui labor at tenuis non gloria.*— VIRG.—"It is labour bestowed on a trifling subject, but not trifling is the glory." Said by Virgil in reference to the Fourth Book of his Georgics, which treats of the production and habits of bees.

*In terrorem.*—"In terror." By way of warning. Any power of enforcing the execution of a bond, or of inflicting punishment, or of revealing a secret, may be held *in terrorem* against another. The rod and fool's cap are exhibited *in terrorem*.

*In toto.*—"In the whole." Entirely.

*In toto et pars continetur.*—"In the whole the part is contained."

*In transitu.*—"On the passage." Goods are *in transitu* when on their passage from the owner to the consignee, so designated to free them from duties or excise in their passage through countries where they are not to remain.

*In tuo regno es.*—"You are in your own kingdom." You are omnipotent here, or you would not have insulted me thus.

*In turbas et discordias pessimo cuique plurima vis; pax et quies bonis artibus indigent.* TACIT.—"In times of turbulence and discord, whoever is the most abandoned has the greatest power; peace and good order stand in need of repose."

*In unoquoque virorum bonorum habitat Deus.* SEN.—"God dwells within every good man."

*In utero.*—"In the womb."

*In utramvis dormire aurem.* PROV.—"To sleep on either ear." As we sleep most soundly when lying on the side, this proverb applies to a man who has made his fortune, and may take his ease.

*In vacuo.*—"In a vacuum."

*In verbo.*—"In a word."

*In vino veritas.* PROV.—"In wine there is truth." Reserve is laid aside when a person is under the influence of wine. See *Quod in, &c.*

*In vitium ducit culpæ fuga.*—HOR.—"In flying from one vice, we are led into another."

—*In vitium libertas excidit, et vim*

*Dignam lege regi.*—

HOR.

—"Freedom degenerated into excess and violence that required to be regulated by law."

—*In vultu signa dolentis erant.* OVID.—"On her features there were signs of grief."

*Inānem inter magnātes versandi gloriam pertinacissimè sectāri.*

—"Inveterately to hanker after the glory of associating with the great."

*Inānis torrens verbōrum.* QUINT.—"An empty torrent of words."

—*Incēdimus per ignes*

*Suppositos cinēri dolōso.* HOR.

—"We are walking over fires that lie concealed beneath deceitful ashes." Our prospect of success appears encouraging, but we may encounter unforeseen disasters.

*Incendit omnem feminae zelus domum.* PROV.—"A jealous woman sets a whole house in a flame."

*Incenditque animum famæ venientis amore.* VIRG.—"And fires his soul with the love of coming fame."

*Incerta hæc si tu postules*

*Ratiōne certa facere, nihilo plus agas,*

*Quam si des operam ut cum ratiōne insanias.* TER.

—“If you expect to render these uncertain things certain by dint of reason, you will no more effect it than if you were to endeavour to be mad with reason.”

*Incerti sunt exitus belli.* CIC.—“The results of war are uncertain.”

*Incertum est quo te loco mors expectet; itaque in omni loco illam expecta.* SEN.—“It is uncertain in what place death awaits you; await it therefore in every place.” “Live this day as if the last.”

—*Incessu p̄tuit Dea.* VIRG.—“She stood revealed a goddess in her gait.”

*Incidit in Scyllam cupiens vitare Charybdim.* PHILIP GUALTIER DE LILLE, a poet of the 13th century.—“He falls into Scylla in endeavouring to escape Charybdis.” These were two whirlpools on the coast of Sicily, of which Scylla was the most dangerous. They caused the destruction of a part of the fleet of Ulysses. It is sometimes quoted “*Qui vult vitare, &c.*” See *Quo tendis, &c.*

*Incipere multo est, quam impetrare, facilius.* PLAUT.—“It is much more easy to begin a thing than to complete it.”

*Incitamentum amoris musica.*—“Music is an incitement to love.”

*Inclusio unius est exclusio alterius.* Law Max.—“The inclusion of the one implies the exclusion of the other.”

—*Incoctum generoso pectus honesto.* PERS.—“A breast imbued with generous honour.”

*Incūdi reddere.* HOR.—“To return to the anvil.” To reconsider a work, or return our performances to the anvil, to repair or repolish them.

*Incultis asp̄risque regiōnibus diūtius nives hærent, ast d̄m̄itā tellūre dilabuntur; similiter in pectoribus ira considit; feras quidem mentes obsidet, eruditas prælabitur.* PETRON. ARBITER.—“In rugged and uncultivated regions the snow lies longer upon the ground, but on cultivated soil it soon disappears; in a similar manner anger affects our breasts; in those which are uncultivated it remains, but in those which are cultivated it quickly subsides.”

*Incurvat genu senectus.* Prov.—“Old age bends the knee.”

*Inde datæ leges ne fortior omnia posset.* Law Max.—“Laws



were given that the strongest might not have it all his own way."

*Inde iræ.*—"Hence this resentment."

*Index expurgatōrius.*—An "Index expurgatory," or "purifying index." A list of books denounced by the pope as improper to be read by members of the Romish Church. Since it was originally compiled this Index has been frequently modified according to circumstances.

*Indictum sit.*—"Let it be unsaid." Said by way of apology.

*Indigna digna habenda sunt quæ hæres facit.* PLAUT.—"Unworthy acts must be looked upon as worthy if done by your master." See *Ita servum*, &c.

*Indigne vivit per quem non vivit alter.*—"He by whom LO one else lives, does not deserve to live."

*Indignor quidquam reprehendi, non quia crasse*

*Compōsitum, illepīdumve putētur, sed quia nuper.* HOR.

—"I am annoyed that a thing should be found fault with, not because it is a heavy composition, or inelegant, but because it is modern."

*Indignum est in eâ civitatē, quæ lēgibus continētur, discēdi à lēgibus.*—"In a state which is governed by laws, there ought to be no departure from them."

—*Indōcīlis privāta loqui.*—LUCAN.—"Incapable of divulging secrets."

*Indocti discant, et ament mēmīnisse perīti.*—"Let the ignorant learn, and the learned take pleasure in remembering." A line by HENAULT, often attributed to Horace.

*Industriæ nil impossībile.*—"To industry there is nothing impossible." A Latinized saying of Periander of Corinth, one of the seven wise men of Greece.

*Indūsus virtūte ab alto.*—"Endued with virtue from on high."

*Inērat Vitellio simplicitas ac liberālitās, quæ, nisi adsit modus, in exitium vertuntur.* TACIT.—"There was in Vitellius a frankness and liberality, which, unless tempered with moderation, must lead to ruin." Virtues in excess, unless guided by prudence, are frequently productive of ultimate evil. See *Insani sapiens*, &c.

*Inest et formicæ sua bilis.* Prov.—"Even the ant can feel anger." The humblest of beings in the animated world is

influenced by passion, though it often lacks the means of showing it. See *Habet et*, &c.

*Inest sua gratia parvis.*—"Trifles have their own peculiar charms."

*Infandum, regina, jubes renovare dolorem.* VIRG.—"You command me, O queen, to renew an unspeakable grief." Said by Æneas, with reference to the destruction of Troy, his native city, when requested by Dido to relate the history of its downfall.

*Infantem nudum cum te natura creavit,  
Paupertatis onus patienter ferre memento.* CATO.

—"As nature created you a naked infant, remember to bear with patience the burden of poverty."

*Infelix Dido, nulli bene juncta marito;  
Hoc pereunte fugis, hoc fugiente peris.* AUSON.

—"Hapless Dido, wedded under no good auspices to either husband; the one dying thou didst fly, the other flying thou didst die." SICHÆUS is here alluded to as her first husband, Æneas as the second.

*Infinita est velocitas temporis, quæ magis apparet respicientibus.* SEN.—"The swiftness of time is infinite, as is still more evident when we look back on the past."

*Infra dignitatem.*—"Below his dignity." In cant parlance called *Infra dig.*

*Infra tuam pelliculam te contine.* PROV.—"Content yourself with your own skin." Live as becomes your circumstances. Said to the ass who was found wearing a lion's skin, and got cudgelled to death.

—*Ingeminant curæ, rursusque resurgens  
Sævit amor, magnoque irarum fluctuat æstu.* VIRG.

—"Her cares redouble, and love, again arising, rages in her breast, and swells with a vast tide of passion."

*Ingênio faciès conciliante placet.* OVID.—"When the disposition charms, the features are pleasing."

—*Ingênio stat sine morte decus.* PROPERT.—"The honours of genius are immortal." See *Exegi monumentum*, &c., and *Jamque opus*, &c.

*Ingeniorum cos æmulatio.* PROV.—"Emulation is the whetstone of genius."

*Ingénium cui sit, cui mens diviniór, atque os  
Magna sonaturum, des nómínis hujus honórem.* HOR.

—“To him who possesses genius, a soul of diviner cast, and greatness of expression, to him give the honour of the name of poet.”

—*Ingēnium ingens*

*Incul̄to latet hoc sub corpore.*— HOR.

—“A great intellect lies concealed beneath that uncouth exterior.”

—*Ingēnium mala sæpe movent.*— OVID.—“Misfortunes often sharpen the genius.”

—*Ingēnium res*

*Adversæ nudāre solent, celāre secundæ.* HOR.

—“Adversity is wont to reveal genius, prosperity to conceal it.”

*Ingens telum necessitas.* SEN.—“Necessity is a powerful weapon.”

—*Ingentem fōribus domus alta superbis*

*Mane salūtantum totis vomit ædibus undam.* VIRG.

—“The lofty palace, with its gorgeous portals, pours forth from every part whole torrents of courtiers, who have been paying their morning homage.”

*Ingentes ānimos angusto in corpore versant.* VIRG.—“In diminutive bodies they display mighty souls.” Said by Virgil of the bees, but applicable to men, like Alexander the Great, and Buonaparte, small in person, but great in spirit.

*Ingentes domīnos, et claræ nōmīna famæ,*

*Illustrique graves nobilitāte domos*

*Dēvīta, et longè cautus fuge; contrāhe vela,*

*Et te littōribus cymba propinqua vehat.* SEN.

—“Shun mighty lords, and names illustrious in fame, and houses ennobled by exalted rank, and, ever on your guard, fly from them afar; take in your sails, and let your bark hug the shore as it bears you along.”

—*Ingēnuas didicisse fidēliter artes*

*Emollit mores, nec sinit esse feros.* OVID.

—“To have thoroughly learned the liberal arts refines the manners, and permits them not to be unpolished.”

*Ingrāto hōmīne terra pejus nil creat.*—“The earth produces nothing worse than an ungrateful man.”

*Ingrātum est bēnēficium quod diu inter manus dantis hæsit; at bis gratum est, quod ultro offertur.*—“The favour that

has been long delayed in the hands of the giver loses its value; but that is doubly grateful, which is offered voluntarily." See *Bis dat, &c.*, and *Inopi beneficium, &c.*

*Ingratum si dixeris, omnia dicis.* *Prov.*—"If you say he is ungrateful, you say everything." The ungrateful man is capable of any criminality.

*Ingratus est qui remotis testibus agit gratiam.* *SEN.*—"He is an ungrateful man who acknowledges his obligation when all witnesses are removed." A truly grateful man does not content himself with secret thanks for benefits conferred.

*Ingratus unus miseris omnibus nocet.* *SYR.*—"One ungrateful man does an injury to all who are in distress." Many wretched but deserving persons go unrelieved, in consequence of the ingratitude of others.

*Ingrēditurque solo, et caput inter nūbila condit.* *VIRG.*—"She roves over the earth, while her head is hid among the clouds." A description of scandal.

*Inimici famam non ita ut nata est ferunt.* *PLAUT.*—"Enemies carry about reports not in the form in which they have originated."

*Inimicus et invidus vicinorum oculus.* *Prov.*—"An enemy and an envious man is an eye over his neighbours."

*Iniqua nunquam regna perpetua manent.* *SEN.*—"Rule unjustly gained is never of long duration."

*Iniquissimam pacem justissimo bello antefero.* *CIC.*—"I prefer the most unjust peace to the most just war."

*Iniquum est aliquem rei sui esse iudicem.* *COKE.*—"It is unfair that any one should be judge in his own cause."

*Initia magistratuum nostrorum meliora et firma finis inclinat.* *TAC.*—"The commencement of our official duties is characterized by greater vigour and alacrity, but towards the end they flag." Too often the case in new undertakings.

*Injuriā injuriam cohibere licet.*—"We may escape an injury by the infliction of another." According to the law of nations, not of Christianity.

*Injurie sprete exolescunt, si irascaris agnita videntur.* *Prov.*—"Injuries unnoticed lose their effect; if you are angry, they are seen to be acknowledged." You thereby afford a triumph to him who gave the affront.

*Injuriam qui facturus est jam facit.* *SEN.*—"He who is

about to commit an injury, has committed it already.”  
 “Whoso hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him.” 1 *John* iii. 15. See also *Matt.* v. 28.

*Injuriarum remedium est oblivio.* *Prov.*—“Oblivion is the best remedy for injuries.”

—*Injusta ab justis impetrari non decet;*

*Justa autem ab injustis, patere, insipientia* 'st. *PLAUT.*

—“From the reasonable to ask what is unreasonable is not right; from the unreasonable to ask what is reasonable is sheer folly.”

*Innatat unda freto dulcis, leviorque marinâ est,*

*Quæ proprium mixto de sale pondus habet.* *OVID.*

—“Fresh water swims on the surface of the deep, and is lighter than that of the sea, which derives its peculiar weight from the admixture of salt.”

*Innuendo.*—“By making signs,” or, “By nodding at.” A covert hint or intimation is so called.

—*Inopem me copia fecit.* *OVID.*—“Plenty has made me poor.” Narcissus says this, on finding that self-love has deprived him of a valuable treasure, the love of others. It may be applied to a writer, or speaker, whose expression is embarrassed by the copiousness of his thoughts.

*Inopi beneficium bis dat, qui dat celerriter.* *SYR.*—“He confers a two-fold benefit on the needy man who confers it speedily.” See *Bis dat*, &c., and *Ingratum est*, &c.

*Inops, potentem dum vult imitari, perit.* *PHÆD.*—“The needy man, while affecting to imitate the powerful, comes to ruin.” Witness the Fable of the Frog and the Ox.

*Inquinat egrégios adjuncta superbia mores.* *CLAUD.*—“If pride accompanies, it is a blemish to the best of manners.”

*Insani sapiens nomen ferat, æquus iniqui,*

*Ultra quod satis est virtutem si petat ipsam.* *HOR.*

—“Let the wise man bear the name of fool, the just of unjust, if he pursues even virtue herself beyond the proper bounds.” See *Inerat Vitellio*, &c.

*Insanientis dum sapientiæ*

*Consultus erro.*— *HOR.*

—See *Parcus Deorum*, &c.

*Insanire parat certâ ratione modoque.* *HOR.*—“He is preparing to show his madness with a certain degree of

reason and method." There is "method in his madness."  
*Insanire putas solennia me, neque rides.* HOR.—"You think me mad like everyone else, and you do not laugh."

*Insānus mēdio flumīne quæris aquam.*—"You madly search for water, in the middle of a stream." Said of one who searches for what is wrong where there is nothing good to be found.

*Ins.inus omnis furēre credit cætēros.* SYR.—"Every mad-man believes that all others are mad."

—*Insequitur cumūlo præruptus aquæ mons.* VIRG.—"A steep mountain of waters follows with its towering height."

*Insipientis est dicere, Non putārem.* CIC.—"It is the part of a fool to say, 'I should not have thought so.'"

*Insīta homīnibus natūra violentiæ resistere.* TACIT.—"It is by nature implanted in man to resist oppression."

—*Inspērāta accidunt magis sæpe quam quæ speres.* PLAUT.  
 —"Things not hoped for happen more frequently than things which you do hope for."

*Inspicere, tanquam in spēcūlum, in vitas omnium  
 Jubeo, atque ex aliis sumere exemplum sibi.* TER.

—"I advise you to look into the lives of men, as though into a mirror, and from others to take an example for yourself."

*Intēger vitæ scōlōrisque purus  
 Non eget Mauri jacūlis neque arcu.* HOR.

—"The man whose life is unblemished, and unstained by crime, needs not the javelins nor bow of the Moor." Such a man may be wounded in body, but will remain unscathed in soul.

*Intēgra mens augustissima possessio.* PROV.—"A mind unblemished is the noblest possession."

*Intentio inservire debet lēgibus, non leges intentiōni.* COKE.—  
 "The intention ought to obey the laws, not the laws the intention." The laws ought not to be wrested from their original meaning, to suit the purposes of any one.

*Inter alia.*—"Among other things."

*Inter amicos omnium rerum commūnitas.* CIC.—"Among friends all property is common."

*Inter arma leges silent.* CIC.—"In the midst of arms the laws are silent." Martial law then takes the place of civic sway.

*Inter cuncta leges, et percontābĕre doctos,*

*Quā ratiōne queas tradūcĕre lĕnĭter ævum.* HOR.

—“Under every circumstance you must read and consult the learned how you may be enabled to pass your life in quiet.”

*Inter delicias semper aliquid sævi nos strangūlat.* PROV.—

“Amid our enjoyments there is always some vexation to torment us.” See *Medio de fonte*, &c.

*Inter finitimos vetus atque antiqua simultas,*

*Immortāle odium et nunquam sanābile vulnus*

*Ardet adhuc—*

*Inde furor vulgo, quod nūmīna vicinōrum*

*Odit uterque locus, cum solos credit habendos*

*Esse deos, quos ipse colit.—*

JUV.

—“An ancient and inveterate enmity between neighbours, an everlasting hatred, and an ever-rankling wound, still galls them both. Hence has sprung universal rancour, because each community hates the worship of its neighbour, as it believes that those gods only which itself holds sacred ought to be esteemed as such.”

*Inter indoctos etiam cōrydus sonat.* PROV.—“To the unskilled

the voice of the sparrow is music.” A dunce even may impose on the illiterate. The *corydus* was a lark with an inferior note, found in the neighbourhood of Athens.

*Inter malleum et incūdem.* PROV.—“Between the hammer and the anvil.” Said of a person between the horns of a dilemma.

*Inter nos.*—“Between ourselves.” “Not to let it go any further.”

*Inter puēros senex.* PROV.—“An old man among boys.”

Said of a person who by his gravity of manners affects to be wiser than he really is.

*Inter quadrupēdes gloria prima lepus.* MART.—“Of quad-

rupeds the chief glory is the hare.” The Roman gourmands seemed to esteem this animal higher than we do; for we find Horace saying, *Fæcundi lepōris sapiens sectabitur armos.*—“A man of taste will look out for the shoulders of a pregnant hare.”

*Inter spem curamque, timōres inter et iras,*

*Omnem crede diem tibi diluxisse suprĕmum :*

*Grata supervĕniet quæ non sperābitur hora.* HOR.

—“In the midst of hope and care, in the midst of fear, and disquietudes, think every day that dawns upon you to be your last; the hour which shall not be expected will come upon you as a grateful boon.”

—*Inter strepit anser olōrcs.* VIRG.—“A goose he gabbles among the swans.”

—*Inter sylvas Acadēmi quærere verum.* HOR.—“Amid the woods of Academus to seek for truth.” A spot near Athens where Plato lectured, and the philosophers met for discussion.

—*Inter utrumque tene.* OVID.—“Keep a mid course between the two extremes.” See *In medio*, &c.

*Juter vivos.*—“Between” or “among the living.”

*Interdictum est ne bonus cum malifico usum ullius rei consocietur.* PHÆD.—“It is forbidden a good man to hold any intercourse with an evil-doer.”

*Interdum læcrymæ pondēra vocis habent.* OVID.—“Sometimes tears have the weight of words.”

*Interdum stultus benè loquitur.* Prov.—“Sometimes a fool speaks to the purpose.” We may learn something of even a fool.

—*Interdum vitia prosunt hominibus,  
Sed tempore ipso tamen apparet veritas.* PHÆD.—“Vices are sometimes profitable to men, but still, in time, the truth transpires.”

*Interdum vulgus rectum videt, est ubi peccat.* HOR.—“Sometimes the populace sees things aright; at other times it errs.”

*Intērea dulces pendent circum oscula nati;  
Casta pudicitiam servat domus.* VIRG.

“Meantime his sweet children hang about his lips, and his chaste abode is the dwelling of virtue.” See *At jam*, &c., and the corresponding lines in *Gray's Elegy*, Stanza vi.

*Intērea gustus elementa per omnia quærunt,  
Nunquam animo prætiis obstantibus; intērius si  
Attendas, magis illa juvant, quæ pluris emuntur.* JUV.

—“Meantime they search for delicacies throughout all the elements, with minds regardless of expense; watch them narrowly, and you will see that those things please most which cost the highest price.”

*Intērērit multum Davusne loquātur an heros.* HOR.—“It is



of considerable consequence whether (the servant) Davus is speaking, or a hero." The poet here warns dramatic writers to make their characters speak in language appropriate to their station in life.

*Intērest reipublicæ ut quisque re suâ benè utātur.*—"It is of importance to the state that every one should make a good use of his property."

*Interpōne tuis interdum gaudia curis.*—"Season your cares with joys sometimes."

*Intolerābilis nihil est quam fœmīna dives.* JUV.—"Nothing is more unbearable than a woman with a full purse."

*Intonuēre poli et crebris micat ignibus æther.* VIRG.—"The heavens thunder and the sky flashes with vivid lightnings."

—*Intra*

*Fortūnam debet quisque manēre suam.* OVID.

—"Every one is bound to live within his means." See *Crede mihi*, &c.

—*Intus et in cute novi.* PERS.—"I know thee inside and out." See *Ad populum*, &c.

—*Intus et in jecōre ægro*

*Nascuntur dōmīni.*— PERS.

—"In our own breasts, and from a morbid liver, our masters spring up." Our passions, if they are not our servants, will become our masters.

*Intūta quæ indēcōra.* TACIT.—"Those things which are unbecoming are unsafe."

*Invendibili merci oportet ultro emptōrem abducere,*

*Proba merx facile emptorem rēpērit, tametsi in abstrūso sit.*

PLAUT.

—"To unsaleable wares it is necessary to try to entice the buyer; good wares easily meet with a purchaser, although they may be hid in a corner."

*Invēni portum, Spes et Fortūna valēte;*

*Sat me lusistis, ludite nunc ālios.*

"I've reach'd the harbour, Hope and Chance, adieu!

You've play'd with me, now play with others too."

Lines at the end of Le Sage's *Gil Blas*. Translated from the *Anthologia Græca*. See *Jam portum*, &c. Burton ascribes this version, with some variations, to Prudentius.

*Invēnies vestri præcōnia nōmīnis illic;*

*Invēnies ānīmi pignōra multa mei.* OVID.

—“There wilt thou find the commendations of thy name · there wilt thou find full many a pledge of my esteem.”

*Inventas aut qui vitam excoluere per artes,  
Quique sui memores alios fecere merendo.* VIRG.

—“Men who have improved life by their discoveries in art, and who have insured remembrance by their good deserts.”

*Invidia Siculi non invenere tyranni  
Tormentum majus.*— JUV.

—“Sicilian tyrants invented nothing that is a greater torment than envy.” He alludes to the brazen bull of Perillus, made for the Sicilian tyrant Phalaris, in which his victims were roasted to death. This, as well as the cave of Dionysius of Syracuse, were productive of slight tortures compared with those produced by envy.

*Invidiam ferre aut fortis aut felix potest.* SYR.—“The brave or the fortunate are able to endure envy.”

*Invidiam placare paras, virtute relictâ?* HOR.—“Do you think of appeasing envy by forsaking virtue?”

*Invidus alterius macrescit rebus optimis.* HOR.—“The envious man grows lean on seeing the prosperity of another.” A description of the cankering effects of envy.

*Invidus, iracundus, iners, vinosus, amator,  
Nemo adeo ferus est, ut non mitescere possit,  
Si modo culturæ patientem commodet aurem.* HOR.

—“The envious, the choleric, the indolent, the slave to wine, to women—none is so savage that he cannot be tamed, if he will only lend a patient ear to discipline.”

*Invisa nunquam imperia retinentur diu.* SEN.—“A sway that has incurred hatred is never held long.”

*Invisa potentia, atque miseranda vita eorum, qui se metui quam amari malunt.* CORN. NEP.—“The power is detested, and the existence wretched, of those who would rather be feared than loved.”

*Inviso semel principe seu bene, seu male, gesta premunt.* TACIT.  
—“A ruler once detested, his deeds, whether good or bad, lead to his downfall.” Somewhat similar to our proverb—“Give a dog a bad name and hang him.”

*Invitâ Minervâ.* CIC. and HOR.—“Minerva being unwilling.” Minerva being the goddess of wisdom, it was supposed that she was the bestower of that invaluable attribute.

If a work appeared to be destitute of wisdom, or genius, it was said to have been composed *invitá Minervá*, “against the will of Minerva.”

*Invitat culpam qui peccatum præterit.* SYR.—“He who passes a crime unpunished, encourages sin.”

*Invitum qui servat idem facit occidenti.* HOR.—“He who saves a man’s life against his will does just the same as if he murdered him.” His benevolence is as little estimated as if he were his most bitter enemy.

*Involvère diem nimbi et nox humida cælum*

*Abstulit.*—

VIRG.

—“Clouds enwrapped the day, and humid night withdrew the heavens from our view.”

*Ipsa hæret scöpulis, et quantum vertice ad auras*

*Æthërias, tantum radice in Tartära tendit.*

VIRG.

—“[The tree] itself cleaves fast to the rocks, and as high as it shoots upwards into the æthereal regions, so deep does it descend with its roots to Tartarus below.”

—*Ipsæ rursum concédite sylvæ.* VIRG.—“And you, ye woods, once more farewell!”

*Ipsæ dies agitât festos; fususque per herbam,*

*Ignis ubi in medio, et socii cratera corönant,*

*Te libans, Lenæe, vocat.*—

VIRG.

—“The swain himself keeps holiday; and stretched on the grass, where there is a fire in the middle, and where his companions crown the bowl, he invokes thee, Lenæus, as he makes the libation.”

*Ipsæ dixit.*—“He himself said it.” He said it on his *ipse dixit*. A mere saying or assertion without proof.

*Ipsæ Jupiter, neque pluens omnibus placet, neque abstînens.*

*Prov.*—“Not even Jupiter himself can please all, whether he sends rain or whether he leaves off.”

*Ipsæ pavet; nec qua commissas flectat habénas,*

*Nec scit quâ sit iter; nec si sciat impëret illis.* OVID.

—“He becomes alarmed, nor knows which way to turn the reins intrusted to him, nor does he know the way; nor if he did know, could he control the steeds.” Persons who undertake what they cannot accomplish are in the predicament of Phaëton, when he attempted to guide the horses of the Sun.

*Ipse semet canit.* *Prov.*—"He sings about himself." In our phrase, "He is his own trumpeter."

*Ipsi lætitiâ voces ad sidëra jactant*

*Intonsi montes; ipsæ jam carmîna rupes,  
Ipsa sonant arbusta.*— VIRG.

—"The unshorn mountains themselves send forth their voices to the stars; even the rocks utter their song, the very shrubs resound."

*Ipsissîma verba.*—"The very identical words."

*Ipsò factò.*—"In fact itself." "Absolutely," or "actually."

*Ipsò jure.*—"By the law itself."

—*Ira furor brevis est.*— HOR.—"Anger is a short madness."

—*Ira quæ tēgitur nocet;*

*Professa perdunt odia vindictæ locum.* SEN.

—"Resentment which is concealed is baneful; hatred avowed loses the opportunity of revenge." The object of the resentment is put upon his guard.

*Iracundiam qui vincit, hostem supërat maxîmum.* SYR.—"He who overcomes his anger, subdues his greatest enemy."

*Irârûm tantos volvis sub pectõre fluctus?* VIRG.—"Do you harbour such torrents of anger in your breast?"

—*Iras et verba locant.*— MART.—"They let out for hire their anger and their words." A satirical view of the duties of a pleader.

*Irâtus cum ad se redit, sibi tum irascitur.* SYR.—"An angry man, when he returns to himself, is angry with himself." He is overwhelmed with self-reproach.

*Ire tamen restat, Numa quo devînit et Ancus.* HOR.—"It still remains for you to go where Ancus and Numa have gone before."

*Irrëpit in homînum mentes dissimulatio.* CIC.—"Dissimulation creeps apace into the minds of men."

*Irrîgat ros herbam virentem, et calor solâris tēpëfacit.*—"The dew waters the growing grass, and the sun's heat warms it."

*Irritâbis crabrõnes.* PLAUT.—"You will irritate the hornets." Or, as we say, You will bring a hornet's nest about your ears.

*Is cadet ante senem qui sapit ante diem.* *Prov.*—"He dies

before he is old, who is wise before his day." See *Cito maturum*, &c.

*Is est honos hōmīni pudīco, meminisse officium suum.* PLAUT.—“To be mindful of his duty is true honour to an upright man.”

*Is hābitus animōrum fuit, ut pessimum facinus audērent pauci, plures vellent, omnes pāterentur.* TACIT.—“Such was the state of feeling, that a few dared to perpetrate the worst of crimes, more wished to do so, all suffered it.”

*Is maxīmè divitiis utitur, qui mīnīmè divitiis indiget.* SEN.—“He uses riches to the best purpose, who stands the least in need of riches.”

*Is mihi demum vivēre et frui ānimā vidētur, qui āliquo negōtie intentus, prāclāri facinōris aut artis bonæ famam quærit.* SALL.—“That man in fine appears to me to live and to enjoy life, who, being engaged in any business, seeks the reputation attendant upon some illustrious deed, or upon the discovery of some useful art.”

*Is mihi vidētur amplissimus qui suā virtūte in altiōrem locum pervēnit.* CIC.—“He is, in my opinion, the greatest man, who has by his own virtues raised himself to a higher station.”

*Is mīnimo eget mortālis, qui mīnimum cupit.* SYR.—“He of all mortals is the least in want, who desires the least.”

*Is ordo vitio carēto, cætēris spēcimen esto.*—“Let this order be free from vice, and an ensample to the others.” This injunction was contained in the Twelve Tables at Rome, and was addressed to the Senatorial or Patrician order. The highest in rank should be most careful to set a good example.

*Is sapiens qui se ad casus accommodet omnes;*

*Stultus in adversis ire natātor aquis.*

—“He is the wise man who can accommodate himself to all contingencies; the fool struggles, like a swimmer, to go against the stream.” This is not the motto of the *Justus et tenax propositi vir*, but it is the one usually adopted by the man who “wants to get on in the world.”

—*Istam*

*Oro, (si quis adhuc prēcibus locus) exue mentem.* VIRG.

—“I beseech you (if my entreaties can still have any effect) lay aside that intention.”

*Isia decens faciēs longis vitiābitur annis ;  
Rugaque in antiquā fronte senilis erit.* OVID.

—“That beauteous face will be spoiled by length of years,  
and the wrinkle of age will be on thy antiquated brow.”

*Isthuc est sapēre, non quod ante pedes modo est  
Vidēre, sed etiam illa quæ futūra sunt  
Prospicēre.*— TER.

—“That is wisdom indeed, not to look at the present  
moment, but to look forward to what is to come.”

*Ita comparātam esse hōmīnum natūrā omnium,  
Aliēna ut mēlius videant et dijudicent,  
Quam sua!*— TER.

—“That the nature of men should be so constituted, that  
they can see and judge of other men’s affairs better than  
their OWN!”

*Ita dis est placitum, voluptātem ut mœror comes consequātur.*  
PLAUT.—“It has so pleased the gods that Sorrow should  
attend as companion on Pleasure.”

*Ita finitima sunt falsa veris, ut in præcipitem locum non dēbeat  
se sapiens committēre.* CIC.—“Falsehood borders so closely  
upon truth, that a wise man should not trust himself too  
near the precipice.” A rebuke against quibbling.

*Ita lex scripta est.*—“To such effect is the law written.”  
The words of a man who argues tersely, and by the letter.

*Ita me Dii ament! ubi sim nescio.* TER.—“May the gods  
so love me, I know not where I am.” I am bewildered,  
quite beside myself.

*Ita nobilissīma Græciæ civitas, quondam vero etiam doctissīma  
sui civis unius acutissīmi monumentum ignorasset, nisi ab  
hōmine Arpināte dīdicisset.* CIC.—“So the most noble  
city of Greece, once too the most distinguished for learn-  
ing, would have remained in ignorance of the monument  
of her most talented citizen, had it not learned from a man  
of Arpinum” (now Abruzzo). Cicero speaks of the city  
of Syracuse; he himself having found there the tomb of  
Archimedes, covered with weeds, and abandoned to oblivion.

*Ita oportuit intrāre in gloriā suam.*—“Thus ought he to  
enter upon his career of glory.”

—*Ita servum par vidētur frugi se instituere ;  
Proinde heri ut sint, ipse item sit, vultum e vultu compāret ;  
Tristis sit, si heri sint tristes ; hilāris sit si gaudeant*

PLAUT.

—“Thus does it seem becoming for a trusty servant to conduct himself; just as his superiors are should he be too; by their countenances he should fashion his own countenance; if his superiors are grave, let him be grave; if they rejoice, let him be merry.” See *Indigna digna, &c.*

—*Ita vertēre sēria ludo.* HOR.—“Thus to turn serious matters into jest.”

*Ita vita est hōmīnum, quasi, cum ludas tessēris ;*

*Si illud quod maxime opus est jactu non cadit,*

*Illud quod cecidit forte id arte ut corrīgas.* TER.

—“The life of man is just like playing with dice; if that which you most want to throw does not turn up, that which turns up by chance you must correct by skill.”

*Ita voluērunt, ita factum est.*—“So they willed it, and so it has been done.”

—*Iter factum corruptius imbre.* HOR.—“The way being rendered more disagreeable by the rain.”

*Iter pigrōrum quasi sepes spinārū.* From *Proverbs* xv. 19.

—“The way of the slothful is as a hedge of thorns.”

*Itērum ille eam rem judicātam jūdicat*

*Majōreque mulctā mulctat.*— PLAUT.

—“He is trying a matter again that has been tried already, and is mulcting us again with a still heavier fine.”

*Ixion quod versāri narrātur rotā*

*Volūbilem fortūnam jactāri docet.* PHÆD.

—“The story of Ixion whirling round upon the wheel, teaches us how changeable a thing is fortune.”

## J.

—*Jacet ecce Tibullus,*

*Vix manet e toto parva quod urna capit.* OVID.

—“See, here Tibullus lies; of one so great there hardly remains enough to fill a little urn.”

*Jacta est alea.*—“The die is cast.” The deed is done, and there is now no room for deliberation.

*Jactitatio.* Law Term.—“A boasting.” Jactitation of marriage is a false boasting of a person that he, or she, is married to another, such not being the case. On a *libel*

brought against the party guilty of jactitation, the ecclesiastical courts will impose silence on him or her

—*Jam desuetudine longâ*

*Vix subeunt ipsi verba Latina mihi.* OVID.

—“From long disuse scarcely do Latin modes of expression recur to me.” The complaint of Ovid, when in exile at Tomi in Pontus.

—*Jam istæc insipientia est,*

*Sic viam in promptu gerrere.*—PLAUT.

—“Why, this is sheer folly, thus to keep your wrath always bottled up in readiness.”

*Jam nunc minâci murmure cornuum*

*Perstringis aures; jam litui strepunt.* HOR.

—“Even now you stun our ears with the threatening murmur of horns; now the clarions sound.”

*Jam pauca aratro jûgëra regiæ*

*Moles relinquunt.*—HOR.

—“Princely palaces will soon leave but few acres to the plough.” The allusion is to the vast tracts of land enclosed by the rich for purposes of ornament, and no longer available for the public benefit.

*Jam portum invëni, Spes et Fortuna valëte!*

*Nil mihi vobiscum est, ludite nunc alios.*

—“I have now gained the harbour, Hope and Fortune, adieu! I have nothing to do with you, now go play with others.” A translation by Sir Thomas More of an Epigram in the Greek Anthology. See *Inveni portum, &c.*

—*Jam protervâ*

*Fronte petit Lalage maritum.* HOR.

—“Already, with unblushing face, does Lalage seek a husband.”

*Jam redit et Virgo, redeunt Saturnia regna.* VIRG.—“Now the Virgin returns, now the Saturnian age returns.” The supposed reign of Astræa, the goddess of justice, in the Golden Age.

—*Jam sævus apertam*

*In râbiem cœpit verti jocus, et per honestas*

*Ire minax impune domos.*—HOR.

—“At length the bitter raillery began to be turned into open rage, and menaces with impunity to stalk through reputable houses.”



*Jam satis*--*ohe*. AUSAON.—“Hold—enough!”

—*Jam summa procul villarum culmina fumant*. VIRG.—  
“Now the high tops of the villages afar send forth their  
smoke.”

*Jamque opus exēgi, quod nec Jovis ira, nec ignis,  
Nec pōtērit ferrum, nec edax abōlēre vetustas*. OVID.

—“I have now completed a work which neither the anger of  
Jove, nor fire, nor the sword, nor consuming time, will be  
able to destroy.” A prediction of the poet, which, thus  
far, has been verified, and deservedly so.

*Jamque quiescēbant voces hōmīnumque canumque ;  
Lunaque nocturnos alta regēbat equos*. OVID.

—“And now the voices of men and the baying of dogs  
were lulled, and the moon or high was guiding the steeds  
of night.”

—*Jānuā lethi*

*Sed patet immāni, et vasto respectat hiātu*. LUCRET.

—“But the gate of death yawns with its wide and vast  
entrance.” “Broad is the way that leadeth to destruc-  
tion.” *Matt.* vii. 13.

*Jānuis clausis*.—“With closed doors;” that is, “in se-  
crecy.”

*Jasper fert myrrham, thus Melchior, Balthazar aurum*.

*Hęc quicum secum portet tria nōmīna regum,  
Solvitur a morbo, Dōmīni pietāte, cadūco*.

—“Jasper brings myrrh, Melchior frankincense, and Bal-  
thazar gold. Whoever carries with him the names of these  
three kings will be exempt, by the goodness of God, from  
the falling sickness.” A mediæval charm. These were  
said to be the names of the kings of the Magi, who were  
led by the star to the cradle of our Saviour in Beth-  
lehem. They are usually called the Three Kings of Cologne.

*Jejunus raro stōmāchus vulgāria temnit*. HOR.—“A hungry  
stomach rarely despises plain food.”

—*Jovis omnia plena*. VIRG.—“All things are full of Jove.”  
The hand of Providence is visible everywhere.

—*Jubeo totas aperire fenestras*. OVID.—“I bid you open  
all the windows.”

*Jubilāte Deo*.—“O be joyful in the Lord.” The beginning  
of the Hundreth Psalm.

—*Jucunda et idōnea dicere vitæ*. HOR.—“To relate what

- is agreeable and suited to our conduct in life." The useful, as well as the amusing. See *Omne tulit, &c.*
- Jucunda est memōria præteritōrum malōrum.* CIC.—“The recollection of past evils is pleasant.”
- Jucunda rerum vicissitūdo.*—“A delightful change of circumstances.”
- Jucundi acti labōres.* CIC.—“The remembrance of difficulties overcome is delightful.”
- Jucundum et carum stērīlis facit uxor amicum.* JUV.—“A barren wife makes a dear and interesting friend.” To those, namely, who are looking for her husband's money after his decease.
- Jucundum nihil est, nisi quod rēfīcit variētas.* SYR.—“Nothing is pleasant that is not enlivened with variety.”
- Judex damnātur cum nocens absolvitur.* SYR.—“The judge is condemned when the guilty is acquitted.” That is, when the sentence is supposed to be dictated by corrupt motives, or to betray incapacity.
- Judex non potest esse testis in præp̄riā causā.* COKE.—“A judge cannot be a witness in his own cause.”
- Judex non solum quid possit, sed etiam quid deceat pondērāre debet.* CIC.—“A judge ought to weigh well not only what he may do, but also what he ought to do.”
- Judicandum est lēgibus, non exemplis.* *Law Max.*—“We must judge according to law, not by precedent.”
- Judice te mercēde caret, per seque petenda est  
Externis virtus incomitāta bonis.* OVID.  
—“In thy judgment, virtue needs no reward, and is to be sought for her own sake, unaccompanied by external benefits.”
- Judices qui ex lege judicātis, lēgibus obtemperāre debētis.* CIC.  
—“You judges who judge according to the law, ought to be obedient to the law.”
- Judicia Dei sunt ita recondita ut quis illa scrutāri nullatēnus possit.* CIC.—“The decrees of God are so impenetrable, that no one can possibly scrutinize them.” The ways of Heaven are unsearchable. See *Job* v. 9; *Rom.* ii. 33.
- Judicio acri perpendere.* LUCRET.—“To weigh with keen discernment.”
- Jūdīcis est innocentīæ subvenire.* CIC.—“It is the duty of the judge to succour innocence.”

*Judicis officium est, ut res, ita tempōra rerum*

*Quærere.*—— OVID.

—“It is the duty of a judge, to consider not only the facts, but the circumstances of the case.”

*Judicium Dei.*—“The judgment of God.” The name by which the *ordeal* by fire or water was called in the middle ages, because it was supposed that God would by his intervention manifest the guilt or innocence of the party tried.

*Judicium pārium aut leges terræ.*—“The judgment of our peers, or the laws of the land.” By these only can an Englishman be condemned. Words from the *Magna Charta*, selected as his motto by that eminent judge, Lord Camden. The nobles are judged by the nobles, the commons by the commons, each by their peers.

*Judicium subtile videndis artibus.*—— HOR.—“An acute discernment in understanding the arts.”

*Jugulāre mortuos.* *Prov.*—“To stab the dead.” To be guilty not only of needless cruelty, but also of cowardice.

*Juncta juvant.*—“United, they assist.” Said of things trifling in themselves, but which, put together, acquire strength.

*Jungere dextras.* VIRG.—“To join right hands.” Or, as we say, “to shake hands.”

*Jungere equos Titan vëlōcibus impërat Horis.* OVID.—“Titan commands the swift-flying Hours to yoke the horses.” The poet speaks of the *Hours*, which were personified under the names of *Eunomia*, *Dice*, *Irene*, *Carpo*, and *Thallo*, as harnessing the horses of the sun.

*Jupiter est quodcunque vides, quocunque movëris.* LUCAN.—“Where'er you turn your eyes, where'er you move, 'tis God you see.” The doctrine of Pantheism.

*Jupiter in multos tēmerāria fulmīna torquet,*

*Qui pœnam culpā non meruëre pati.* OVID.

—“Jupiter hurls his lightnings at random against many who have not deserved punishment for any commensurate fault.”

*Jupiter tonans.*—“The thunderer Jove.” “The *Jupiter tonans* of debate,” i. e. a “great gun” in argument.

*Jura negat sibi nata, nihil non arrōgat armis.* HOR.—“He denies that laws were framed against him; he arrogates

everything to himself by force of arms." The acts of a tyrant or usurper.

*Juratōres sunt jūdices facti.* *Law Max.*—"The jurors are the judges of the facts."

*Jurāvi linguā, mentem injurātam gero.* *CIC.*—"I have sworn with my tongue, but I have a mind unsworn." I feel no constraint to perform my oath. The words of a man from whom an oath has been extorted by unlawful means and under duress, or the mental reservation of a subtle casuist.

*Jure divīno.*—"By Divine law," meaning, "by the will of Heaven," irrespective of the will of the people. The sovereigns of the line of the Stuarts were the last monarchs of Great Britain who claimed to govern by this title.

*Jure humanō.*—"By human law." By laws made and upheld by men. The present emperor of France professes to reign *jure humano*, "by the will of the people."

*Jure repræsentatiōnis.* *Law Term.*—"By right of representation." As representing another party.

*Jurgia præcipue vino stimulāta cavito.* *ŌVID.*—"Especially avoid quarrels excited by wine."

*Jus aliquod faciunt affinia vincula nobis.* *ŌVID.*—"The links of connexion form a certain tie between us."

*Jus civile.*—"The civil law," i. e. the Roman law, which, to a certain extent, is still used in our ecclesiastical courts.

*Jus civile neque inflecti grātiā, neque perfringi potentiā, neque adulterāri pecūniā debet.* *CIC.*—"The law of the land ought neither to be warped by favour, nor broken through by power, nor corrupted by money."

*Jus divinum.*—"Divine right."

*Jus gentium.*—"The law of nations." Laws formed on strict principles of universal justice, and acknowledged by all nations of the civilized world as the basis of their international relations.

*Jus postliminii.*—"The law of recovery." A Roman law which restored certain rights and privileges to one who had lost them was thus called.

*Jus primogenituræ.*—"The right of eldership."

*Jus proprietatis.*—"The right of property."

*Jus regium.*—"Royal right."

*Jus sanguinis. quod in legitimis successiōnibus spectatur, ipso*

*nativitātis tempore quæsitum est.* *Law Max.*—"The right of consanguinity, which is regarded in successions by law, is established at the very moment of our birth."

*Jus summum sæpe summa malitia est.* *TER.*—"Extreme law is often extreme wrong." See *Summum jus*, &c.

*Justæ causæ facilis est defensio.* *CIC.*—"It is easy to defend a just cause."

—*Justissimus unus*

—*Et servantissimus æqui.* *VIRG.*

—"Most just and most observant of what is right." **The** character of Ripheus.

*Justitia erga Deum religio dicitur; erga parentes pietas.*—*CIC.*—"Fulfilment of our duty towards God is called religion; towards our parents, piety."

*Justitia est obtemperatio scriptis legibus.* *CIC.*—"Justice is obedience to the written law."

*Justitia nihil expetit præmii.* *CIC.*—"Justice seeks no reward."

*Justitia non novit patrem nec matrem, solum veritatem spectat.* *Law Max.*—"Justice knows neither father nor mother; it looks at truth alone."

*Justitiâ tanta vis est, ut ne illi quidem, qui maléficio et scélère pascuntur, possint sine ullâ particulâ justitiæ vivere.* *CIC.*—"There is so vast a power in justice, that those even who live by crime and wickedness, cannot live without some small portion of justice among them." Hence the proverb which says that "There is honour among thieves."

*Justitiæ partes sunt, non violare hómīnes, verecundiæ non offendere.* *CIC.*—"It is the duty of justice to do injury to no man; of propriety, to offend none."

*Justum bellum quibus necessarium, et pia arma quibus nulla nisi in armis relinquitur spes.* *LIVY.*—"War is just to those to whom it is necessary; and an appeal to arms is a sacred duty with those who have no hope left except in arms."

*Justum et tenacem propõsiti virum,  
Non civium ardor prava jubentium,  
Non vultus instantis tyranni  
Mente quatit solidâ.* *HOR.*

—"Not the rage of the people pressing to hurtful measures, not the aspect of the threatening tyrant, can shake

from his settled purpose the man who is just and determined in his resolution."

*Juvenile vitium regere non posse impetum.* SEN.—"It is the failing of youth, not to be able to restrain its own impetuosity."

*Juxta fluvium puteum fodit.* PROV.—"He is digging a well close by a river." Said of a person adding to a supply which is already more than sufficient.

## K.

*Kyrie eleison.*—"Lord, have mercy upon us." Two Latinized Greek words in common use in the responses of the Romish Church.

## L.

*LL. D.* for "*Legum Doctor*," "Doctor of Laws."

*L. S.* for "*Locus sigilli*," which see.

*Labitur et labetur in omne volubilis ævum.* HOR.—See *Rusticus expectat*, &c.

*Labitur occulte, fallitque volubilis ætas.* OVID.—"Age glides stealthily on, and beguiles us as it flies."

—*Labor omnia vincit*

*Improbis.*— VIRG.

—"Incessant labour conquers everything."

—*Laborem*

*Dulce levamen.*— HOR.

—"The sweet soother of my cares." The words addressed by the poet to his lyre, the solace of his leisure hours.

—*Lachrymæque decora,*

*Gratior et pulchro veniens in corpore virtus.* VIRG.

—"His graceful tears, and a merit that still more commends itself in a beautiful person."

—*Lactuca innatat acri*

*Post vinum stomacho.*— HOR.

—"Lettuce after wine floats on an acrid stomach." Words to be borne in mind by the *bon vivant*.

*Lætus in præsens ânîmus, quod ultra est*

*Odërit curâre, et amâra lento*

*Tempëret risu. Nihil est ab omni*

*Parte beātum.*

HOR.

—“The mind that is cheerful at the present hour, will be indifferent about anything beyond it, and meet the bitters of life with a complacent smile. Nothing is blessed on every side.”

*Lætus sorte tuâ vives sapienter.*—“If you are wise you will live contented with your lot.”

*Läpides löquïtur, cäveant lectöres ne cërëbrum iis excütat.*—

“He speaks stones; let his readers take care that he does not knock their brains out.” See *Plautus, Aulul.* II. i. 29.

*Lapis philosophörum.*—“The philosopher’s stone.” A supposed mineral, sought by the alchemists of the middle ages, the property of which was to transmute the base metals into gold.

*Lapis qui volvitur algam non gënerat.* *Prov.*—“A rolling stone finds no sea-weed.” Or as we say, “A rolling stone gathers no moss.” The figure, in the Latin, refers to the stone on the sea-shore, upon which, as it rolls to and fro, the sea-weed does not collect.

*Lapsus calämi.*—“A slip of the pen.”

*Lapsus linguæ.*—“A slip of the tongue.”

*Lascivi söböles gregis.* HOR.—“The descendants of a wanton race.”

*Lateat scintillüla forsan.*—“Some small spark may lie perchance concealed.” These words (in reference to the vital spark) have been adopted as the motto of the Humane Society for the recovery of persons apparently drowned.

*Lätërem lavas.* *Prov.*—“You are washing a brick.” This was originally said of unburnt bricks, which the more they were scoured, the more muddy they became. “You are making bad worse.”

—*Latet anguis in herbâ.* VIRG.—“A snake lies hidden in the grass.” Individuals, like armies, suffer most from perils that lie in ambush.

*Lätius regnes, ävidum domando*

*Spîritum, quam si Läbyam remötis*

*Gädibus jungas, et ütërque Pænus*

*Serviat uni.*

HOB.

—“You may possess a more extensive dominion by controlling a craving disposition, than if you could unite Libya to the distant Gades, and the natives of either Carthage were subject to you alone.”

*Latrant me, lăteo ac tăceo.*—“They bark at me, but I lie hid, and hold my tongue.”

*Latrante uno, latrat statim et alter canis.* *Prov.*—“When one dog barks, another at once barks too.”

*Latrantem curatne alta Diăna canem?* *Prov.*—“Does Diana on high care for the dog that bays her?”

*Laudāri a laudāto viro.* *CIC.*—“To be praised by a man who deserves praise.”

*Laudat vênāles qui vult extrūdĕre merces.* *HOR.*—“He praises the wares he has to sell who wishes to push them off upon others.”

—*Laudāto ingentia rura,*  
*Exiguam cōlito.* *VIRG.*

—“Commend large estates, but cultivate a small one.” You will both avoid giving offence to others, and will insure your own happiness and peace of mind.

—*Laudātor temporis acti.* *HOR.*—“A praiser of times past.” An old man, who, like Nestor in the Iliad, is always praising the men and manners of former times. A weakness both amiable and natural. See *Ætas parentum*, &c.

—*Laudātur ab his, culpātur ab illis.* *HOR.*—“He is praised by these, censured by those.”

*Laudibus arguitur vini vinōsus.*— *HOR.*—“The drunkard is convicted by his praises of wine.”

*Laudis amōre tumes? sunt certa piācūla quæ te*  
*Ter purè lecto, pōtĕrunt recreāre, libello.* *HOR.*

—“Do you swell with the love of praise? There are [in philosophy] certain purgations which can restore you, a certain treatise being thrice perused with purity of mind.”

*Laudo Deum verum, plebem voco, congrĕgo clerum,*  
*Defunctos ploro, pestem fugo, festa decoro.*

—“I praise the true God, I summon the people, I assemble the clergy, I mourn the dead, I put to flight the plague, I celebrate festivals.” Inscription on a church bell. See *Funera*, &c.

*Laudo, malum cum amici tuum ducis malum.* *PLAUT.*—“I



commend you for considering the affliction of your friend your own affliction."

*Laureum bacculum gesto.* *Prov.*—"I carry a sprig of laurel." I am proof against all dangers. The laurel was thought by the ancients to be an antidote against poison, and to afford security against lightning.

*Laus Deo.*—"Praise be to God."

*Laus in proprio ore sordescit.* *Prov.*—"A man's own praise of himself is unseemly." "Self-praise is no recommendation."

*Lebēride cæcior.* *Prov.*—"Blinder than a serpent's slough." Which has holes only instead of eyes.

*Legē totum si vis scire totum.*—"Read the whole if you wish to know the whole." It is not easy to judge of a book on one connected subject, by reading a bit here and there.

*Legem brevem esse oportet quo faciilius ab impēritis tēneātur.* *SEN.*—"A law ought to be short that it may be the more easily understood by the unlearned."

*Leges a victōribus dicuntur, accipiuntur a victis.* *CURT.*—"Conditions are made by the conquerors, accepted by the conquered."

*Leges ad civium salutem, civitātumque incolunitātem conditæ sunt.* *CIC.*—"Laws were made for the safety of citizens, and the security of states."

—*Leges mori serviunt.* *PLAUT.*—"The laws are subservient to usage."

*Leges sunt inventæ quæ cum omnibus semper unâ atque eādē voce loquerentur.* *CIC.*—"Laws are so made that they may always speak with one and the same voice to all."

Good laws are no respecters of persons.

*Legis constructio non facit injuriam.* *Law Max.*—"The construction of the law does injury to no man." For instance, it will not suppose a man to grant away that which rightfully belongs to another.

—*Legitima fraudatur litēra voce ;*

*Blæsaque fit jusso lingua coacta sono.* *OVID.*

—"The letters are deprived of their full sound, and the lisping tongue is contracted with an affected pronunciation."

*Legum ministri magistrātus, legum interpretēs iudicēs ; legum a-ni-que idcirco omnes servi sumus, ut libēri esse possimus.*

*CIC.*—"The magistrates are the ministers of the law, the

judges the interpreters of the laws; we all, in fine, are the servants of the law, that we may be free."

*Lenior et melior fis, accedente senectâ?* HOR.—"Do you become milder and better, as old age approaches?"

*Leniter ex merito quidquid patiâre ferendum est,  
Quæ venit indignè pœna dolenda venit.* OVID.

—"Whatever you suffer deservedly should be borne with patience; the penalty that comes upon us undeservedly comes as a ground for complaint." The poet thus consoles himself, upon his banishment to Thrace without having deserved it.

*Lentiscum mandîre.* Prov.—"To chew mastich." Said of people over-nice about their personal appearance. Gum mastich is a whitener of the teeth, and a preserver of the gums.

*Leônem larvâ terres.* Prov.—"You are for frightening a lion with a mask."

*Leonina societas.* Prov.—"A lion's society." A partnership where one individual engrosses the whole power and authority. See the Fable of the Lion in Partnership, in *Phædrus*, b. i. f. 1.

*Leonini versus.*—"Leonine verses." These consist of Latin hexameters, or hexameters and pentameters, in rhyme. There are various kinds; but the most common is that in which the cæsura in the fifth syllable rhymes with the end of the line, thus:

*En rex Edvardus debacchans ut leopardus.*

("Lo! king Edward, raging like a leopard.")

Other metres are however used in the Leonine hymns of the Roman Catholic Church. The name is said to have been derived from Leoninus, a monk of the twelfth century. He may very possibly have revived the use of these rhymes; but we find them composed as far back as the third century.

*Leônium ora a magistris impûnè tractantur.* SEN.—"The mouths of lions are handled with impunity by their keepers." That which is dangerous to one man may be done in safety by another.

*Lepidi mores turpem ornatum fucilè factis comprobant.* PLAUT.—"Good morals have no difficulty in setting off a lowly garb."

*Lēpōris vitam vivit.* *Prov.*—"He lives the life of a hare."

He is always full of fears and anxiety.

*Lepos et festivitas orationis.* *Cic.*—"The pleasantry and playfulness of his conversation."

—*Leve fit quod benè fertur onus.* *Ovid.*—"The load becomes light which is borne with cheerfulness."

*Leves homines futuri sunt improvidi.* *Tacit.*—"Light-minded men are careless of the future."

*Lēvia perpessi sumus, si flenda patimur.* *Sen.*—"We have had to suffer but trifles if our sufferings are merely such as we should weep for." Real misfortunes require something more than tears as their remedy.

*Leviōra sunt injūria, quæ repentino aliquo motu accidunt, quam ea quæ meditāte præparāta inferuntur.* *Cic.*—"The injuries which befall us unexpectedly are less severe than those which we are deliberately anticipating."

*Levis est dolor qui capere consilium potest.* *Sen.*—"That grief is but light which can take counsel."

*Lēvius solet timere qui propius timet.* *Sen.*—"A man's fears are diminished when the danger is near at hand." Danger appears less formidable when looked in the face.

*Lex appetit perfectum.* *Law Max.*—"The law aims at perfection."

*Lex citius tolerare vult privatum damnum quam publicum malum.* *Coke.*—"The law will sooner tolerate a private loss than a public evil."

*Lex est, quæ in Græcorum convivis obtinetur, aut bibat aut abeat. Et rectè. Aut enim fruatur aliquis, pariter cum aliis, voluptate potandi; ut ne sobrius in violentiam violentorum incidat ante discēdat.* *Cic.*—"At the banquets of the Greeks a custom prevails, that every man shall either drink or be gone: and with good reason: for every man should enjoy, equally with the rest, the pleasure of drinking; lest he, being sober, should witness any violence of conduct, before he departs, on the part of those who are overtaken with wine."

*Lex neminem cogit ad impossibilia.* *Law Max.*—"The law compels no man to do impossibilities." If a man under a penalty in a bond undertakes to do a physical impossibility, the law will not allow the penalty to be recovered.

*Lex nēmīni operātur inīquum; nēmīni facit injuriam.* *Law Max.*—"The law works injustice to no man, does injury to none."

*Lex non scripta.*—"The unwritten law." The common law of England, which originated in custom prior to the time of Richard I., and has never been committed to writing. The eldest son inherits realty to the exclusion of the younger children under the *Lex non scripta*.

*Lex prospicit non respicit.* *Law Max.*—"The law is prospective, not retrospective."

*Lex scripta.*—"The written" or "statute law."

*Lex taliōnis.*—"The law of retaliation," or "of requital." "An eye for an eye, a tooth for a tooth." This is the law of revenge, not of justice, and not unlike what the Americans call "Lynch Law."

*Lex terræ.*—"The law of the land." A term used in contradistinction to the "civil law."

*Lex universa est quæ jubet nasci et mori.* *SYR.*—"There is one universal law which commands that we shall be born and shall die."

*Libera te metu mortis.* *SEN.*—"Deliver thyself from the fear of death." By doing your best to insure the reward of a good life.

*Libēri parentes alant, aut vinciantur.*—"Let children support their parents, or be imprisoned." A Roman law.

*Librius quam ut imperantium mēmīnissent.* *TACIT.*—"Too freely to remember their own rulers."

*Libertas est potestas faciendi id quod jure licet.* *Law Max.*—"Liberty is the power of doing that which the law permits." The proper estimate of real liberty.

*Libertas, quæ sera, tamen respexit inertem.* *VIRG.*—"Liberty which, though late, looked back upon me in my helpless state."

—*Libertas ultīma mundi*

*Quo stētērit fērienda loco.*— *LUCAN.*

—"In the spot where liberty has made her last stand must she be smitten." A sentiment attributed by Lucan to Julius Cæsar.

*Libidinōsa et intempērans adolescentia effæctum corpus tradit senectūti.* *CIC.*—"A youth of sensuality and intemperance transmits to old age a worn-out body."

*Libido effrenāta effrenātam appetentiam efficit.* *Prov.*—"Unbridled gratification produces unbridled desire." See *Sic quibus, &c.*

*Libra justa justitiam servat.*—"A just balance preserves justice."

—*Liceat concēdere veris.* *HOR.*—"It is only right to yield to truth."

*Licet superbus ambūles pecuniā,  
Fortūna non mutat genus.* *HOR.*

—"Although you may strut about, proud of your money, fortune does not change birth." Words addressed to a conceited *parvenu*.

—*Licuit, semperque licēbit*

*Parcere personis, dicere de vitiis.*

—"It ever has been lawful, and ever will be, to spare the person, but to censure the vice."

*Lignum vitæ.*—"The wood of life." Boxwood, or the wood of the *guaiacum officinale*, is popularly so called.

—*Limæ labor et mora.* *HOR.*—"The labour and tediousness of the file." The wearisome labour of correcting and giving the last polish to a work.

*Lingua mali loquax malæ mentis est indicium.* *SYR.*—"An evil tongue is the proof of an evil mind." Because "Out of the abundance of the heart the mouth speaketh." *Luke vi. 4, 5.*

—*Lingua mali pars pessima servi.* *JUV.*—"The tongue is the worst part of a bad servant." If a servant is unprincipled, the opportunities which he has for slander render his power for evil ten-fold greater.

—*Lingua mēlior, sed frīgida bello*

*Dextera.*—

*VIRG.*

—"Excelling in speech, but of a right hand slow to war." The description given of Drances.

*Lingua, sile; non est ultra narrabile quicquam.* *OVID.*—"My tongue, be silent; not another word must be said."

—*Lingue centum sunt, oraque centum,*

*Ferrea vox.*—

*VIRG.*

—"It has a hundred tongues, a hundred mouths, a voice of iron." The attributes of rumour.

—*Lingue prorsus non nego*

*Habere atque agere maximas me gratias.*

*Verum oculis ut priveris opto perfidis.* *PHÆD.*

—“I do not deny that to your tongue I owe most sincere thanks, and I return them; but I wish you may be deprived of your perfidious eyes.” Said to one who, though he may hold his tongue, still acts the traitor by his significant looks.

*Lingua alicujus fūtilem ac ventōsam retundere.* LIVY.—“To silence the babbling empty tongue of a person.”

*Lingua compescere, virtus non mīnima est.*—“To restrain the tongue is not the least of virtues.”

*Linquenda tellus, et domus, et placens*

*Uxor, neque harum, quas colis, arborum,*

*Te, præter invisas cupressos,*

*Ulla brevem dōmīnum sequitur.* HOR.

—“Your estate, your house, and your pleasing wife must be left, nor shall any of these trees which you are tending follow you, their owner for a brief space, except the hated cypresses.” The cypress was planted near the graves of the dead.

*Lis litem gēnerat.* Prov.—“Strife begets strife.”

*Litem paret lis, noxa item noxam parit.* Prov.—“Dispute begets dispute, and injury begets injury.”

*Lit̄ra canīna.*—“The canine letter.” The letter R is so called, as it seems to be pronounced by a dog when he snarls, “Grr, Grrr,” as Rabelais says.

*Lit̄ra scripta manet.*—“The written letter remains.” Words may escape our memory, but that which is written remains established as proof of the intention of the writer. Probably a portion of a mediæval pentameter.

*Lit̄ræ Bell̄rophontis.* Prov.—“Letters of Bellerophon.” Prætus, king of Argos, suspecting that Bellerophon had attempted to corrupt the chastity of his wife, sent him to the king of Syria with a sealed letter directing him to put the bearer to death. Hence letters which are dangerous to the bearer are called *Lit̄ræ Bellerophontis*.

*Lit̄ræ humaniōres.*—“Polite literature,” or “arts,” in University parlance.

*Littus ama, altum alii teneant.*—VIRG.—“Hug the shore, let others stand out into the deep.” Figuratively applied, these words warn us not to launch out into hazardous enterprises, but to consult the dictates of prudence.

*Lividi limis oculis semper aspiciunt aliorum commoda.* CIC.—

“Envious men always view with jealousy the prosperity of others.”

*Loc. cit.* for *Loco citato*.—“In the place quoted.”

*Locum tenens*.—“Holding his place,” meaning, a person acting for, or holding the office of, another. A substitute or deputy, or, more strictly speaking, a *lieutenant*.

—*Locus est et pluribus umbris*. HOR.—“There is room enough for more to introduce their friends.” The “*umbra*,” or “shadow,” was a guest’s friend, allowed by the Roman custom to accompany him at banquets and entertainments.

*Locus in quo*.—“The place in which.” Meaning, the place or position which was previously occupied.

*Locus sigilli*.—“The place for the seal”—which is pointed out in copies of deeds or sealed documents by the letters L. S.

*Locus standi*.—“A place for standing.” A position assumed in argument.

—*Longa est injūria, longæ*

*Ambāges*.— VIRG.

—“Lengthened is the story of my wrongs, tedious the detail.”

*Longa mora est, quantum noxæ sit ubique repertum*

*Enumerāre : minor fuit ipsa infāmia vero*. OVID.

—“It were an endless task to enumerate how great an amount of guilt everywhere prevailed; even the report itself was below the truth.” The words of Jupiter when he found it necessary to destroy mankind by the deluge.

—*Longa via est, nec tempōra longa supersunt,*

*Dixit ; et hospitibus jānuā nostra patet*. OVID.

—“‘Long is the road,’ said he, ‘and little of the day remains; my door too is ever open to the stranger.’”

*Longè aberrat scopo*.—“He is wide of the mark.” “He has wandered far from his sphere.”

*Longè absit*.—“Far be it from me.” Or as we say, “God forbid.”

—*Longè mea discrēpat istis*

*Et vox et ratio*.— HOR.

—“Both my language and my sentiments differ widely from theirs.”

*Longum iter est per præcepta, breve et efficax per exempla*.

SEN.—“The road by precept is long; by example, short and effectual.”

*Loquendum ut vulgus, sentiendum ut docti.* COKE.—“We should speak with the populace, think with the learned.”

*Lotis manibus.*—“With clean hands.”

*Lubrīca nascentes implent conchylia lunæ.* HOR.—“The increasing moon plumps up the slippery oyster.” A dictum to be remembered by the epicure.

*Lubrīca statio et proxima præcipitio.*—“A slippery spot, and on the edge of a precipice.”

*Lubrīci sunt fortunæ gressus.*—“The footsteps of fortune are slippery.”

*Lubrīcum linguæ non facile in panam est trahendum.* *Law Max.*—“A slip of the tongue ought not to be punished without due consideration.”

*Lucem redde tuæ, dux bone, patriæ;*

*Instar veris enim vultus ubi tuus*

*Affulsit pöpulo, grätior et dies,*

*Et soles mōlius nitent*

HOR.

—“Restore, O excellent prince, light to thy country; for, like the spring, wherever thy countenance has shone, the day passes more agreeably for the people, and the sun has a superior lustre.” An eulogium, addressed by the poet to the emperor Augustus, during his absence from Rome.

—*Lucet, eāmus*

*Quo ducit gula.*— HOR.

—“It is day, let us go whither appetite leads us.”

*Lucīdus ordo.* HOR.—“Perspicuous arrangement.” *Method.*

—*Lucri bonus est odor ex re*

*Quālibet.*—

JUV.

—“The smell of gain is good, come from what it may.”

Vespasian made this reply to his son Titus, when he expostulated with him upon his imposing a tax upon urine.

—*Lucrum amāre nullum amatōrem decet.* PLAUT.—“No lover ought to be in love with pelf.”

*Lucrum malum æquāle dispendio.* *Prov.*—“An evil gain is equal to a loss.” “What is ill-gotten rarely thrives.”

*Luctantem Icāriis fluctibus Afrīcum*

*Mercātor metuens, otium et oppīdi*

*Laudat rura sui: mox reficit rates*

*Quassas, indōcīlis paupēriem pati.*

HOR.



—"The merchant, dreading the south-west wind contending with the Icarian waves, commends the tranquillity and the rural retirement of the country-town; but soon, incapable of being taught to endure poverty, he refits his shattered bark."

*Luctantes ventos tempestātesque sonōras*

*Impērio premit.*—

VIRG.

—"He represses by his control the struggling winds, and the resounding tempests." Said in allusion to the sway of Æolus, the god of the winds.

*Lucus à non lucendo.*—That is, *Lucus*, "a grove," is derived, by antiphrasis, from *non lucere*, "not to admit light," because, as the grammarians said, it does not allow the light of the sun to shine through it. This derivation is found in Servius on Æneid I., Charisius, and Diomedes. Quintilian (i. 6) also notices it, but merely to ask whether such derivations from contraries can possibly be received by reasonable people; some critics having also imagined that *ludus*, "a school," was so called *à non ludendo*, because no play was allowed in it, and that Pluto was called *Ditis*, "rich," because he was *minime dives*, "not at all rich." Vossius condemns the derivation of *lucus* from *luceo* as a mere fancy of the grammarians, and alludes to another given by Isidore, xiv. 8, *à collucendo crebris luminibus religionis causá*, "from the number of lamps or torches that were often lighted in the sacred groves," *lucus* being properly a grove consecrated to some deity, though often used in a general sense. But Vossius prefers on the whole to derive it from *λόχος*, "an ambush." Others would have it for *lugus* from *λύγη*, "darkness." The real etymology is quite uncertain. Servius, who favours the derivation from *luceo*, adduces, in support of it, another imagination of the grammarians, *bellum*, "war," *à nullá re bellá*, because it has nothing pleasing in it; and Varro, de L. L., book v., rather inclines to think that *cælum*, "heaven," may be derived *à celando*, from "to conceal," *quia apertum est*, "because it is open." *Lucus à non lucendo* has become proverbial in ridicule of absurd or far-fetched etymologies. See *Non sequitur*, and *Obscurum per obscurius*.

*Lūdēre cum sacris.*—"To play with holy things." To jest on sacred subjects.

*Ludit in humānis Divīna potentia rebus ;*

*Et certam præsens vix habet hora fidem.* OVID.

—“The Divine power finds sport in the affairs of men, and the present moment hardly carries positive assurance.”

—*Ludus ānīmo debet āliquando dari,*

*Ad cōgitandum mēlior ut rēdeat tibi.* PHÆD.

—“Recreation ought sometimes to be given to the mind, that it may return to you better fitted for thought.”

*Lūgite Vēnūres Cupīdīnesque.* CATULL.—“Mourn, ye Venuses and Cupids.” These words, used by the poet in commemorating the death of Lesbia’s favourite sparrow, are sometimes employed ironically.

*Lumen soli mutuū das.* Prov.—“You are lending light to the sun.” Said of persons who affect to explain what is perfectly clear and intelligible, or, as Young says of commentators, “Hold their farthing candle to the sun.”

*Lupus in fābūlā.* Prov.—“The wolf in the fable.” Alluding to the accidental arrival of the person who happens at that moment to be the subject of conversation. Like the wolf of ancient fable, which was said to have that power, his appearance deprives the speakers of their voice, or, in other words, puts a stop to their conversation. See *Edere non poteris*, &c.

*Lupus pilum mutat, non mentem.* Prov.—“The wolf changes his hair, but not his nature.” See *Naturam expellas*, &c.

*Lusisti satis, edisti satis, atque bibisti.*

*Tempus abire tibi est.*— HOR.

—“Thou hast trifled enough, hast eaten and drunk enough, ’tis time for thee to depart.” Words addressed to an aged sensualist, on the verge of the grave.

*Lusit amābiliter, donec jam sævus apertam*

*In rābiem verti cœpit jocus.*— HOR.

—“This raillery sported on pleasantly enough, till at length, becoming bitter, it began to turn into virulence.”

*Lusus natūræ.*—“A freak of nature.” A deformed or unnatural production is so called.

*Lutum nisi tundātur, non fit urcæus.* Prov.—“Unless the clay be well pounded, no piteher can be made.” Nothing of value can be produced without industry.

*Luxum pōpūli expiāre solent bella.*—“The luxury of a people is usually expiated by war.” Luxury and dissipation

produce disorder, the fruitful parent of turbulence and war.

*Luxuriæ desunt multa, avaritiæ omnia.* SYR.—“Luxury is in want of many things; avarice, of everything.”

*Luxūriant ānīmī rebus plerumque secundis;*

*Nec fācīle est æquā commōda mente pati.* OVID.

—“The feelings often run riot amid prosperity; and to bear good fortune with evenness of mind is no easy task.”

## M.

*M. D.* “*Medicinæ Doctor.*”—“Doctor in Medicine.”

*M. S.* See *Manu scriptum.*

*Macte virtūte.* VIRG.—“Be strong in virtue.” These words are sometimes used ironically.

*Macte virtūte diligentīaque esto.* LIVY.—“Be strong in virtue and diligence.”

—*Mācūlæ quas aut incūria fudit,*

*Aut hūmāna parum cavit natūra.*— HOR.

—“The blemishes which carelessness has produced, or against which human nature is not sufficiently on its guard.”

—*Mādīdis Notus ēvlat alis.* OVID.—“The south-west wind flies forth with dripping wings.”

—*Magālia quondam.* VIRG.—“Once cottages.” The same may be said, as to the ground on which they stand, of some of the most gorgeous palaces of the present day.

*Magis gaudet quam qui senectam exiit.* PROV.—“He is more delighted than one who has put off old age,” *i. e.* has become young again.

—*Magis illa juvant quæ pluris emuntur.* JUV.—“Those things please most which cost most.”

*Magis magni clērici non sunt magis sūpientes.* PROV.—“The greatest scholars are not the wisest men;” in a worldly point of view. A mediæval proverb.

*Magis mutus quam piscis.* PROV.—“More dumb than a fish.”

*Magister ālius casus.* PLINY the Elder.—“Chance is a second master.”

*Magister ārtis ingēnīque largītor*

*Venter.*—

PEES.

—“Hunger, the teacher of the arts, and the bestower of invention.”

*Magistrātus indicat virum.*—“Office proves the man.” Motto of the Earl of Lonsdale.

*Magna Charta.*—“The Great Charter.” The Charter which was obtained from King John by the barons of England, in the year 1215, and which has ever since been regarded as the great bulwark of the liberties of Great Britain.

*Magna civitas, magna solitudo.* *Prov.*—“A great city, a great desert.” A Latin adage taken from a Greek comic poet, who said of the city of Megalopolis in Arcadia, Ἐρημία μεγάλη ἴστιν ἡ Μεγάλη πόλις. “The great city, (or Megalopolis,) is a great wilderness.”

*Magna est admiratio copiosè sapienterque dicentis.* *CIC.*—“Great is our admiration of one who expresses himself with fluency and wisdom.”

*Magna est veritas et prevalēbit.*—“Truth is powerful, and she will prevail.” An adaptation of the words in *I. Esdras*, iv. 41.

*Magna est vis consuetudinis: hæc ferre laborem, contemnere vulnus et dolorem docet.* *CIC.*—“Great is the power of habit: this teaches us to bear fatigue, and to despise wounds and pain.”

*Magna fuit quondam cæpitis reverentia cani, Inque suo pretio ruga senilis erat.* *OVID.*

—“In days of yore great was the respect paid to the hoary head, and honoured were the wrinkles of age.”

—*Magnâ mediis cômītante catervâ.* *VIRG.*—“In the midst of a vast crowd which attended him.”

*Magna movet stômâcho fastidia, si puer unctis Tractavit cælicem mænibus.*— *HOR.*

—“The stomach is sensible of great loathing, if the servant touches your cup with his greasy hands.”

*Magna quidem sacris quæ dat præcepta libellis Victrix Fortünæ Sæpientia. Ducimus autem Hos quoque felices, qui ferre incommöda vitæ, Nec jactare jugum vitâ didicere magistrâ.* *JUV.*

—“Noble indeed are the precepts which Philosophy, that triumphs over Fortune, lays down in her sacred pages. Yet we deem those happy too, who, with daily life for their

preceptress, have learnt to endure with patience the evils of life, and not to struggle against the yoke."

*Magna servitus est magna fortuna.* SEN.—"A great fortune is a great servitude;"—in consequence of the many and imperative duties which it entails.

*Magna vis est conscientie in utramque partem, ut neque timeant qui nihil commiserunt, et pœnam ante oculos versari putent qui peccarunt.* CIC.—"The power of conscience is great in both ways; those have nothing to fear who have committed no crime; and those who have sinned always have punishment before their eyes."

*Magna vis est, magnum nomen, unum et idem sentientis senatus.* CIC.—"Great is the power, great the name, of a senate which is unanimous in its opinions."

*Magnæ felicitates multum caliginis mentibus humanis objiciunt.* SEN.—"Great prosperity involves the human mind in extreme darkness." Men who are suddenly prosperous are apt to lose sight of their duties and obligations.

*Magnæ fortunæ comes adest adulatio.*—"Adulation is the attendant on great wealth."

*Magnas inter opes inops.* HOR.—"Poor in the midst of great wealth." A description of a miser, who knows not the proper use of money, and dares not spend it.

*Magne pater divum, sævos punire tyrannos*

*Haud aliâ ratione velis—*

*Virtutem videant, intabescantque videndo.* PERS.

—"Great father of the gods, be pleased to punish cruel tyrants in no other way than that they may behold virtue, and pine in despair as they behold her." The pangs of remorse are the severest punishment.

*Magni animi est injurias despċere.* SEN.—"It is the duty of a great mind to despise injuries."

*Magni est ingenii revocare mentem à sensibus, et cogitationem à consuetudine abducere.* CIC.—"It requires great intellect to release the mind from the thralldom of the senses, and to wean the thoughts from confirmed habits."

—*Magni nōminis umbra.* LUCAN.—"The shadow of a great name." These words are sometimes applied to the degenerate son or descendant of an illustrious father or ancestor. The son of Cicero, for instance, was only the shadow of his father's great name. See *Stat magni*, &c.

*Magni refert quibuscum vixeris.* *Prov.*—"It is of great consequence with whom you live." People are generally estimated according to the character of their associates.

—*Magnis tamen excidit ausis.* *OVID.*—"He fell, however, in a great attempt." See *Hic situs est*, &c.

*Magno conātu magnas nugas.* *TER.*—"Great efforts on great trifles."

*Magno cum pericūlo custoditur, quod multis placet.* *SYR.*—"That is kept with great danger, which is coveted by many."

—*Magno de flūmine mallem*

*Quam ex hoc fonticūlo tantundem sūmĕre.*— *HOR.*

—"I had rather draw my glass of water from a great river than the same quantity from this little spring." Said ironically in reproof of those who lay by large stores and never use them.

—*Magnōrum haud unquam indignus avōrum.* *VIRG.*—"Never proving unworthy of his illustrious ancestors."

*Magnos hōmīnes virtūte melimur, non fortunā.* *CORN. NEP.*  
—"We estimate great men by their virtue, not by their success." Philosophers may do this, but the public does not.

*Magnum bonum.*—"A great good." A species of plum is so called.

*Magnum est argumentum in utrōque fuisse moderātum.*—"It is greatly in a man's favour, to have shown himself moderate, when placed in either situation."

—*Magnum hoc ego duco,*

*Quod plācui tibi, qui turpi secernis honestum,*

*Non patre præclāro, sed vitā et pectōre puro.* *HOR.*

—"I esteem it a great blessing that I pleased you, who distinguish probity from baseness, not by the illustriousness of a father, but by the purity of the heart and feelings."

—*Magnum hoc vitium vino est,*

*Pedes captat primum; luctātor dolōsus est.* *PLAUT.*

—"This is the great fault in wine; it first trips up the feet: it is a cunning wrestler."

*Magnum paupĕries opprōbrium jubet*

*Quidvis aut fācere aut pati.* *HOR.*

"Poverty, a great reproach, impels us to do or to suffer anything."

*Magnum vectigal est parsimonia.* CIC.—“Economy is a great revenue.” On the principle of Franklin’s favourite saying—“A penny saved is a penny earned.”

*Magnus Alexander corpore parvus erat.* Prov.—“The great Alexander was small in stature.”

*Major e longinquo reverentia.* TAC.—“Respect is greater at a distance.” Similar to our proverb, “Familiarity breeds contempt.” The French have a saying, that “No man is a hero to his valet.”

—*Major famæ sitis est quam*

*Virtutis; quis enim virtutem amplectitur ipsam,*

*Præmia si tollas?*

JUV.

—“The thirst for fame is greater than for virtue; for, take away the reward, and who would embrace virtue?” Strictly speaking, there is selfishness, though of a laudable character, in the motives of the best of men; they, at least, look for the reward of a good conscience.

*Major hæreditas venit unicuique nostrum à jure et legibus, quam à parentibus.* CIC.—“We each of us receive a more valuable inheritance in our civil and legal rights, than any we derive from our fathers.”

*Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset.* TACIT.—“He appeared greater than a private individual, so long as he remained a private individual, and, by the consent of all, would have been deemed fit to rule had he never ruled.” Said of the Emperor Galba.

—*Major rerum mihi nascitur ordo.* VIRG.—“A more extended range of things presents itself to me.” My views become enlarged.

*Majoresque cadunt altis de montibus umbræ.* VIRG.—“And the shadows lengthen as they fall from the lofty mountains”—upon the approach of evening.

—*Mala causa silenda est.* OVID.—“It is best to be silent in a bad cause.”

*Mala conscientia etiam solitudine anxiosa atque sollicita est.*—“An evil conscience is anxious and solicitous, even in solitude.”

*Mala fides.*—“Bad faith.”

*Mala gallina, malum ovum.* Prov.—“Bad hen, bad egg.” So *Matt.* vii. 16, “Do men gather grapes of thorns, or tigs of thistles?”

*Mala grammatica non vitiat chartam.* COKE.—“Bad grammar does not vitiate a deed.” A deed is construed according to the manifest intention of the writer.

*Mala mali malo mala contulit omnia mundo;*

*Causa mali tanti fœmina sola fuit.*

—“The jaw-bone of a bad man with the aid of an apple brought all evil into the world; woman alone was the cause of all this evil.” A play on the Latin words, *māla*, “a jaw-bone,” *mālus*, “bad,” *mālum*, “evil,” and *malum*, “an apple.”

*Mala mens, malus animus.* TER.—“Bad heart, bad disposition.”

*Mala ultro adsunt.* PROV.—“Misfortunes come unsought.”

—*Malè cuncta ministrat*

*Impetus.*—

STAT.

—“Violence conducts everything badly.” When we are influenced by passion, we do everything amiss. See *Daspatium*, &c.

*Malè imperando summum imperium amittitur.* SYR.—“By bad government the supreme rule is lost.”

*Malè narrando fœbula depravatur.*—“A story is spoiled by being badly told.”

*Malè partum malè dispērit.* PLAUT.—“Property ill got, ill spent.” “Lightly come, lightly go.” See *De malè quaesitis*, &c.

*Malè secum agit æger, mēdicum qui hærēdem facit.* SYR.—“The sick man does injustice to himself who makes his physician his heir.”

—*Malè si mandata loquāris,*

*Aut dormitābo aut rīdebo.*—

HOR.

—“If you pronounce the parts assigned you badly, I shall either fall asleep or laugh.” Addressed to an actor in tragedy.

—*Malè verum exāminat omnis*

*Corruptus iudex.*—

HOR.

—“Every corrupt judge imperfectly examines into the truth.” He shuts his eyes to such parts of the matter as do not suit his purpose. The poet is speaking of the intemperate man as ill qualified to judge of temperance.

*Malè vivunt qui se semper victūros putānt.* SYR.—“They live ill, who think they will live for ever.” Because they are always deferring repentance and amendment.



*Malédicus à maléfico non distat nisi occāsione.* QUINTILL.—

“An evil-speaker differs from an evil-doer in nothing but want of opportunity.” A person who stabs our good name will not hesitate to stab the body if it suits his purpose, and he can insure impunity.

*Maléfaccere qui vult, nusquam non causam invēniet.* SYR.—

“He who wishes to do evil will never be at a loss for a reason.” See Æsop’s Fable of the Wolf and the Lamb.

*Malesuāda famēs.* VIRG.—“Hunger that persuades to evil.”

*Mali principii malus finis.* TER.—“Bad beginnings have bad endings.”

*Malim inquietam libertātem quàm quiētum servitium.*—“I would prefer liberty with unquiet to slavery with quiet.”

The sentiments of a lover of freedom at any price.

*Malis avibus.*—“With bad birds,” *i. e.* “with a bad omen.”

*Malitia est versūta et fallax rātio nocendi.* CIC.—“Malice is a subtle and deceitful engine of mischief.”

*Malo accepto stultus sapit.* . *Prov.*—“After suffering an evil the fool becomes wise.” “Experience is the mistress of fools.”

*Malo bēnēfaccere tantumdem est pericūlum*

*Quantum bono mālēfaccere.*—

PLAUT.

—“To do good to the bad is a danger just as great as to do bad to the good.”

*Malo cum Platōne errāre, quam cum aliis rectē sentire.* CIC.

—“I had rather be wrong with Plato, than think aright with the others.”

*Malo indisertam prudentiam, quàm loquācem stultitiam.* CIC.

—“I prefer ineloquent prudence to fluent folly.”

*Malo malo malo malo.*

—“*Malo*, I would rather be

*Malo*, in an apple tree,

*Malo*, than a wicked man

*Malo*, in adversity.”

A play upon the different meanings of apparently the same word.

*Malo mihi malè quàm molliter esse.* SEN.—“I prefer being unfortunate to being effeminate.”

*Malo nodo malus querendus cuneus.* *Prov.*—“For a hard knot a hard tool must be sought.”

*Malo si quid bñřfacias, id bñřficiũ intērit,*

*Bono si quid mālřfacias, atātem expētit.* PLAUT.

—“If you do any good to the bad, the benefit is lost at once if you do any bad to the good, it lasts for a length of time.”

*Malōrum facinōrum ministri quasi exprobrantes aspiciuntur.*

TACIT.—“The accomplices in evil actions are generally looked upon as our censors.” There is no dependence upon them beyond the present moment.

*Mulōrum immēsa vorāgo et gurgēs.* CIC.—“A boundless abyss and gulf of evils.”

*Malum bene conditum ne movēris.* PROV.—“Do not disturb an evil that has been fairly buried.” “Let well alone”—or, as we say, “Do not rip up old sores.”

*Malum consilium consultōri pessimum.* VER. FLACCUS.—

“Bad advice is most fatal to the adviser.” Its ill effects are apt to recoil upon himself. See *Nec enim*, &c.

*Malum est consilium quod mutāri non potest.* SYR.—“That is bad counsel, which cannot be changed.” See *Vestigia nulla*, &c.

*Malum in se.*—“An evil in itself.” That which is universally acknowledged to be bad among civilized men, and is stigmatized as such by the laws of nature.

*Malum nascens facīlē opprīmitur; inveterātum fit robustius.*

CIC.—“An evil habit in the beginning is easily subdued, but when it becomes inveterate, it gains strength.”

*Malum prohibītum.*—“An evil from prohibition.” That which is conventionally an evil, from being so defined by law; such, for instance, as smuggling.

*Malum vas non frangitur.* PROV.—“A worthless vessel does not get broken.” “Nought comes to no harm.”

*Malus bonum ubi se simūlat, tunc est pessimus.* SYR.—“A bad man is worst of all, when he pretends to be a good one.” Because we are not on our guard against him.

*Malus clandestīnus est amor, damnum est merum.* PLAUT.—

“Clandestine courtship is bad; it is downright ruin.”

*Malus est enim custos diuturnitātis metus, contrāque benevolentia fidēlis vel ad perpetuitātem.* CIC.—“Fear is a bad preserver of that which is intended to endure; on the other hand, considerateness will insure fidelity for ever.”

A contrast of the comparative results of despotic sway and free government.

*Malus malum vult, ut sit sui similitis.*—"A bad man wishes another to be bad, that there may be one like himself."

*Malus usus abolendus est.* *Law Max.*—"An evil custom ought to be abolished." In states this should be done with a sense that every usage is not necessarily bad because it is old.

*Mandamus.* *Law Term.*—"We command." A writ or command issuing from the Queen's Bench, commanding certain things to be done, which it lies within its power to enforce.

*Mandāre suspendium ālicui.* *APUL.*—"To bid a man go and be hanged."

*Mandrabūli more res succēdit.* *Prov.*—"The business goes on as it did with Mandrabulus:" i. e. worse and worse. Mandrabulus was a man who found a treasure, on which he presented to Juno a golden ram, meaning to make a similar offering each year: but repenting of his liberality, the next year he offered one of silver, and the following, one of bronze. Hence this phrase, very similar to our saying, "Out of the frying-pan into the fire."

*Manēbant vestigia morientis libertātis.* *TACIT.*—"Traces still remained of expiring liberty." The spirit of freedom was not utterly crushed.

—*Manet altā mente repōstum,*

*Judicium Parīdis spreteque injuria formæ.* *VIRG.*

—"There remains deeply seated in her mind the judgment of Paris, and the injustice done to her slighted beauty."

In allusion to the vengeance of Juno.

*Mānibus p̄dibusque.*—"With hands and feet." With all one's energies; "With tooth and nail."

*Manliāna imp̄ria.* *Prov.*—"A Manlian order." In reference to Titus Manlius, who ordered his son to be scourged and beheaded for fighting contrary to orders.

*Mantua me genuit, Calābri rapuere, tenet nunc*

*Parthenōpe. Cēcini pascua, rura, duces.*

—"Mantua bore me, Calabria witnessed my death, Parthenope [or Naples] now receives me. I sang of pastures, fields, and heroes." The epitaph of Virgil, written by himself, Donatus says, though without much appearance of probability.

*Mantua, vae! m̄sēræ n̄m̄ium vicīna Cremōnæ.* *VIRG.*—

“Mantua, alas! how much too near to the unfortunate Cremona!” These words are said to have been most aptly quoted by Dean Swift, on seeing a valuable Cremona violin swept from a table to the floor by a lady’s mantua or gown.

*Manu forti.*—“With a strong hand.”

*Manu scriptum.*—“Written by the hand.” Hence our word manuscript—sometimes written MS. and in the plural MSS.

*Manum de tábülá!*—“Hands off the picture!” Meaning that by touching and retouching you may at last injure a work. Said originally by Apelles to Protogenes, when still labouring to add to the beauties of a picture already beautiful.

*Manum non vertërim, digítum non porrexërim.*—“I would not turn my hand, or hold out my finger for it.”

*Manus manum fricat, et manus manum lavat.* *Prov.*—“Hand rubs hand, and hand washes hand.” Nature teaches us that we were made to assist each other.

*Marë apertum.*—“A sea open,”—to commerce.

*Mare clausum.*—“A sea shut up,”—against the commerce of the world at large.

*Mare quidem commüne certo est omnibus.* *PLAUT.*—“Surely the sea is common to all.”

*Margarita e stercöre.* *Prov.*—“A pearl from a dunghill.”

*Marmõreo Licinus tímulo jacet, at Cato parvo,*

*Pompeius nullo. Quis putet esse deos?*

*Saxa premunt Licinum, levat altum Fama Catõnem,*

*Pompeium titüli. Crëdimus esse deos.*

—“Licinus lies in a marble tomb, Cato in an humble one, Pompey in none. Who can think that the gods exist? Heavy lies the stone on Licinus; Fame raises Cato on high; his glories, Pompey. We believe that the gods do exist.” The first two lines are an epigram from the Latin Anthology in reference to the magnificent tomb of one Licinus, the slave and steward of Julius Cæsar. The two lines in answer, which are equally good, are of more recent origin.

*Mars grävior sub pace latet.*— *CLAUD.*—“A more serious warfare lies concealed beneath a show of peace.”

—*Martem accendēre cantu.* VIRG.—“To kindle the warfare by his note.” Said of a trumpeter, and the effects of martial music.

*Mater ait natæ, dic natæ, Filia, natam*

*Ut mōneat natæ, plangēre filiōlam.*

“The mother to her daughter spake,  
Daughter, said she, arise,  
Thy daughter to her daughter take,  
Whose daughter’s daughter cries.”

A distich, according to Zuinglius, on a lady of the family of the Dalburgs, who saw her descendants to the sixth generation.

*Mater artium necessitas.* Prov.—“Necessity is the mother of arts.” Or, as we say, “Necessity is the mother of invention.”

*Mater familias.*—“The mother of a family.”

*Māteriē, qua sis ingēniōsus, habes.* OVID.—“You have a subject on which to prove your ingenuity.”

*Matēriem superābat opus.*— OVID.—“The workmanship surpassed the material.” The mechanical skill displayed rendered the material more than doubly valuable.

*Matūre fias senex, si diu velis esse senex.* Prov.—“You must become an old man soon, if you would be an old man long.” “Old young and old long.” You must leave off the irregularities of youth early, if you wish to attain old age. Quoted by Cicero, *De Senectute*.

*Māvĕlim mihi inimīcos invidēre quam me inimīcis meis :*  
*Nam invidēre alii bene esse, tibi male esse, misēria est.*

PLAUT.

—“I had rather that my enemies should envy me than I my enemies ; for to feel envy because it goes well with another, and badly with yourself, is wretchedness.”

*Maxīma debētur puēris reverentia.*— JUV.—“The greatest respect is due to youth.” Everything said and done in the presence of youth should be weighed more carefully even than our conduct in the company of old age. It has its effect for good or for bad.

*Maxīma illĕcĕbra est peccandi impunitātis spes.* CIC.—“The greatest allurements to guilt, is the hope of escaping with impunity.” It is the certainty of punishment that deters from the commission of crime.

*Maxima pœna mihi est ipsum offendisse*— OVID.—“It is my greatest punishment to have offended him.”

*Maxima quæque domus servis est plena superbis.* JUV.—“Every great house is full of insolent servants.”

*Maximas virtutes jacere omnes necesse est, voluptate dominante.* CIC.—“Where a love of pleasure reigns paramount, the greatest of virtues must necessarily lie inactive.”

*Maximus in minimis.*—“Very great in very little things.”  
The character of a laborious triiler.

—*Me antehac*

*Supremum habuisti cõmitem consiliis tuis.* PLAUT.

—“Till now you have had me as the most intimate sharer in your counsels.”

*Me duce, damnõsas, hõmõnes, compescite curas.* OVID.—“With me for your guide, ye men, dispel your anxious cares.”

*Me justum esse gratis oportet.* SEN.—“It is my duty to be just without reward.”

*Me liceat casus misereri insontis amici?* VIRG.—“May it be allowed me to pity the misfortunes of my guiltless friend?”

*Me, me, adsum qui feci, in me convertite ferrum.* VIRG.—“On me! on me! here am I who did the deed, oh turn your sword on me.” See *Mea fraus*, &c.

*Me miserum! paucas mõnui quod prosit in horas.* OVID.—“Wretched me! I have been giving advice to be of use for a few hours only.”

—*Me non oracula certum,*

*Sed mors certa facit.*—

—These words are part of a speech of Cato in Lucan, ix. 582. Cato says,

Sortilegis egeant dubii, semperque futuris

Casibus ancipites, *me non oracula certum,*

*Sed mors certa facit*; pavidò fortique cadendum est.

—“Let those who are doubtful, and always perplexed about future events, seek the aid of diviners; *as for me, it is not oracles that render me decided, but death, which is itself decided*; for the coward and the hero must perish alike.”

*Me non solum piget stultitiæ meæ, sed etiam pudet.* CIC.—

“I am not only grieved at, but even ashamed of, my folly.”

—*Me Parnassi deserta per ardua duicis*

*Raptat amor ; juvat ire jugis, qua nulla priörum  
Castäliam molli divertitur orbita clivo.* VIRG.

—“The sweet love [of the Muses] transports me along the lonely heights of Parnassus ; I delight to range those mountain-tops, where no path, trodden by the ancients, winds down to Castalia with gentle descent.”

—*Me pascant olivæ,*

*Me cichoræa, levesque malvæ.*

*Frui parätis, et vâldo mihi,*

*Latöe dones, et, precor, intëgrâ*

*Cum mente, nec turpem senectam*

*Dëgère, nec cithärâ carentem.* HOR.

—“May olives support me, succory too and soft mallows. O son of Latona, grant me to enjoy what I have, and to possess my health, with an unimpaired understanding, I beseech thee ; and not to pass a wretched old age, or deprived of my lyre.”

*Mea culpa, Deus.*—“My fault, O God.” A mediæval expression, like our “God forgive me,” used by a person when sensible of having done or said anything profane.

—*Mea fraus omnis : nihil iste nec ausus,*

*Nec pôtuït, cælum hoc, et conscia sidëra testor.* VIRG.

—“Mine is all the offence, he neither dared, nor could do, aught. This I call heaven and the conscious stars to witness.” (See *Me, me, adsum*, &c.) The words of Nisus, when attempting to save Euryalus, in the 9th Æneid. A celebrated statesman, having quoted the passage, “*Me, me, adsum*,” &c., was reminded by his opponent, that he had omitted the “*Mea fraus omnis*,” which was much more applicable to him.

*Meârûm rerûm me novisse æquum est ordinem.* PLAUT.—“It is right that I should know the state of my own circumstances.”

—*Mecum facîle rêdeo in grätiam.* PHÆD.—“I am easily reconciled to myself.”

—*Mëdia inter prælia semper*

*Stellârûm, cælique plagis, sÿpërisque vacâvi.* LUCAN.

—“Ever, amid battles, have I found time to contemplate the stars, and the tracts of heaven, and the realms above.”

*Mëdici, causâ morbi inventâ, curatiöncm inventam putant.* CIC.

—“Physicians think that, the cause of the disease being discovered, they have also discovered its cure.”

*Mēdīci graviōres morbos aspēris remēdiis curant.* CURT.—

“Physicians cure severe diseases with sharp remedies.”

*Mēdicus dedit qui tempōris morbo moram,*

*Is plus rēmedii quam cutis sector dedit.*

—“The physician who gives to the disease time for cure, finds a better remedy than he who cuts the skin.” A gradual cure is more desirable than recourse to violent remedies.

✓ — *Mēdio de fonte lepōrum*

*Surgit amāri āliquid quod in ipsis flōribus angat.* LUCRET.

—“From the midst of the very fountain of delight something bitter arises, to vex us even amid the flowers themselves.”

“Full from the fount of joy’s delicious springs

Some bitter o’er the flowers its bubbling venom flings.”

CHILDE HAROLD, c. i. § 82.

— *Mēdio tutissimus ibis.* OVID.—“You will go most safely in the middle.” By avoiding extremes you will insure comparative security.

✓ — *Mediōribus esse pōtis*

*Non Dī, non hōmīnes, non concessēre columnæ.* HOR.

—“Mediocrity in poets not gods, nor men, nor booksellers will permit.”

*Mēdiōcritas est inter nīmum et parum.*—“Mediocrity is the mean between too much and too little.”

*Mel in ore, verba lactis,*

*Fel in corde, fraus in factis.*

—“Honey in his mouth, words of milk, gall in his heart, fraud in his deeds.” A Leonine couplet of the middle ages, descriptive of a hypocrite.

*Mēlior est conditio possidentis.* Law Max.—“The condition of him who is in possession is the most advantageous.” “Possession is nine points of the law,” where the rights are equal.

*Mēlior est conditio possidentis, ubi neuter jus habet.* Law Max.—“Where neither has a right, the condition of him who is in possession is the best.”

*Mēlior tūtiorque est certa pax, quam sperāta victōria.* LIV.

—“Certain peace is better and safer than expected victory.”



*Meliōra sunt ea quæ natūrâ, quam quæ arte perfecta sunt.*

CIC.—“Those things which are perfect by nature are better than those which are made perfect by art.”

*Mélius est cavere semper, quàm pati semel.* Prov.—“It is

better to be always on one's guard, than once to suffer.”

On the other hand, Julius Cæsar used to hold that it was better to suffer once, than to be kept continually on the rack of apprehension.—*Mélius est pati semel, quàm cavere semper.*

*Mélius est modo purgare peccata, et vicia resecare, quam in*

*futurum purganda reservare.* TH. A KEMPIS.—“It is better

now to cleanse ourselves of our sins, and to lop off our

vices, than to reserve them, to be cleansed at some future

time.”

*Mélius est peccata cavere, quam mortem fugere. Si hodie non*

*es paratus, quomodo cras eris? Cras est dies incertus: et*

*qui scis si crastinum habebis?* TH. A KEMPIS.—“It is better

to avoid sin, than to fly from death. If to-day you are

not prepared, how will you be to-morrow? To-morrow is

an uncertain day, and how do you know whether you will

have a to-morrow?”

—*Mélius non tangere, clamo.* HOR.—“I give notice, 'tis

best not to touch me.” The words of a man who is on

his guard against every attack.

*Mélius, pejus, prosit, obsit, nil vident nisi quod libuerit.* TER.—

“Better or worse, for their advantage or disadvantage, they

see nothing but what they please.”

*Mellitum venenum, blanda oratio.* Prov.—“A flattering

speech is honied poison.” It tends to disarm the person

to whom it is addressed.

*Membra reformidant mollem quoque saucia tactum;*

*Vanaque sollicitis incutit umbra metum.*

OVID.

—“The wounded limb shudders at even a gentle touch: and

to the timid the unsubstantial shadow creates alarm.”

*Memento mori.*—“Remember you must die.” Anything

which reminds us of our end is called a *memento mori*. At

their banquets the Egyptians were in the habit of intro-

ducing a mummy or a skeleton, and addressing words to

this effect to their guests.

*Memento semper finis, et quia perditum non redit tempus.*

TH. A KEMPIS.—“Always be in remembrance of your end, and that time lost never returns.”

—*Mēmīnērunt omnia amantes.* OVID.—“Lovers remember everything.”

*Memorābilior prima pars vitæ quam postrēma fuit.* LIVY.—“The first part of his life was more distinguished than the latter.” Said of Scipio Africanus the Younger.

*Mēmōrem immēmōrem facit, qui monet quod memor mēmīnit.* PLAUT.—“He who is continually reminding a man who has a good memory, makes him forget.”

*Memōria est per quam mens rēpētīt illa quæ fuērunt.* CIC.—“The memory is that by which the mind recalls the things that have been.”

*Memōriā in aternā.*—“In eternal remembrance.”

*Memōria technica.*—“An artificial memory.” Words or signs adapted for aiding the memory.

*Mendācem mēmōrem esse oportet.* QUINT.—“A liar should have a good memory.”

*Mendūci hōmīni, ne verum quidem dicenti crēdere solēmus.* CIC.—“We are accustomed to give no credit to a liar, even when he tells the truth.” Illustrated by the Fable of the Shepherd Boy and the Wolf.

—*Mendici, mimi, balatrōnes.* HOR.—“Beggars, buffoons, and scoundrels.” “Tag, rag, and bobtail.”

*Mendico ne parentes quidem amici sunt.* *Prov.*—“To a beggar not even his own parents are friendly.” Poverty has the effect of blighting the natural affections.

*Mene fugis? per ego has lachrymas dextramque tuam, te Per connūbia nostra, per inceptos Hymenæos, Si bene quid de te mēruī, fuit aut tibi quicquam Dulce meum, miserere domūs libentis, et istam Oro, siquis adhuc prēcibus locus, exue mentem.* VIRG.

—“Dost thou fly from me? I conjure thee, by these tears, by thy own right hand, by our marriage rites, by our new-made wedding tie, if ever I have deserved well of thee, or if aught of my charms were sweet unto thee, pity my falling house, and if there is still any room for my prayers, lay aside, I beseech thee, this thy intention.” Dido thus appeals to Æneas, when he is about to abandon her, and fly from Carthage.

*Mene salis plācīdi vultum fluctusque quiētos*

*Ignorāre jubes? Mene huic confidēre monstro?* VIRG.

—“Dost thou command me not to understand the countenance of the placid ocean and the waves? Am I to put any faith in this monster?”

*Mens āgitat molem*— VIRG.—“A mind informs the mass.”

*Mens bona regnum possidet.* PROV.—“A good mind possesses a kingdom.” “My mind to me a kingdom is.” The motto of the Emperor Nerva.

*Mens conscia recti.*—“A mind conscious of rectitude.” See *Conscia mens recti*, &c.

*Mens cujusque is est quisque.*—“The mind of the man is the man himself.”

*Mens immōta manet, lāchrymæ voluntur inānes.* VIRG.—“His mind remains unmoved. Tears are shed of no avail.”

—*Mens interrīta lēthi.* OVID.—“A mind unawed by death.” The feelings of a good man in his last moments.

*Mens invicta manet.*—“The mind remains unsubdued.” This is especially proved in the case of those who have died martyrs for their faith.

*Mens peccat, non corpus, et unde consīlium abfuit culpa abest.* LIV.—“The mind sins, not the body, and where reason is wanting there is no criminality.” Hence it is that lunatics are not subject to the penal laws.

*Mens sine pondere ludit.*—“The mind is playful when free from pressure.”

*Mensque pati durum sustinet ægra nihil.* OVID.—“A mind diseased can bear nothing that is harsh.” Its susceptibility is increased by suffering.

—*Mensūraque juris*

*Vis erat.*— LUCAN.

—“And might was the measure of right.” This takes place in the lawless days of anarchy.

—*Mentis gratissimus error.* HOR.—“A most delightful reverie of the mind.” See *Pol me*, &c.

*Mentis pēnētrālia.* CLAUD.—“The inmost recesses of the mind.” The secret thoughts of the heart.

—*Meo sum pauper in ære.* HOR.—“I am poor, but at my own expense.” Though I am poor, I am out of debt.

*Mercēs virtūtis laus est.* *Prov.*—"Praise is the reward of virtue."

*Merx ultrōnea putet.* *Prov.*—"Proffered wares stink."  
Quoted by St. Jerome, and meaning that proffered services are despised. In either case we are apt to suspect the sincerity of the person making the offer.

*Messe tenus propriā vive.*—*PERS.*—"Live within your own harvest." Live within your means.

*Messis erant primis vīrides mortālibus herbæ,  
Quas tellus nullo sollicitante dabat.* *OVID.*

—"Green grass, which the earth yielded, unsolicited by man, was, to the first mortals, in place of harvest."

*Mētiri se quemque suo mōdūlo ac pede verum est.* *HOR.*—"It is just that every man should estimate himself by his own measure and standard." Stretch your arm no further than your sleeve will reach.

*Meum and tuum.*—"Mine and thine." The "law of *meum* and *tuum*," means "the law of property;" in contradistinction to what is called at the present day *communism* or *socialism*.

*Meum est propōsitum in tabernā mori ;  
Vinum sit appōsitum mōrientis ori.*

—"In a house of carousal, well primed will I die,  
With the cup to my lips, while expiring I lie."

The commencement of the so-called drinking-song of Walter Mapes. It consists of some stanzas selected from his *Goliæ Confessio*.

*Meus mihi, suus cuique est carus.* *PLAUT.*—"Mine is dear to me, and dear is his own to every man."

—*Micat inter omnes.* *HOR.*—"It shines above all." These words have been used as a punning inscription under the picture of a favourite cat. "My cat above all others."

—*Migrāvit ab aure voluptas*

*Omnis.*— *HOR.*

—"All pleasure has fled from the ear." Said in reference to those who preferred pantomimic exhibitions on the stage to the dialogue of the legitimate drama.

*Mihi forsan, tibi quod nēgāvit,*

*Porriget hora.*— *HOR.*

—“Time may, perhaps, extend to me that which it has denied to thee.”

*Mihi istic nec sēritur nec mētitur.* PLAUT.—“There is neither sowing nor reaping for me in this matter.”

—*Mihi res, non me rebus, subjungere conor.* HOR.

—“I endeavour to make events submit to me, and not to submit myself to them.”

—*Mihi tarda fluunt ingrātaque tempōra*— HOR.—“The time flies slowly and heavily to me.”

*Militat omnis amans.*— OVID.—“Every lover is a soldier.” The lover requires vigilance, wariness, resolution, and fortitude. Ovid wrote his “Art of Love” to instruct in this kind of warfare.

*Militiæ spēcies amor est.* OVID.—“Love is a kind of warfare.”

—*Mille ānimos excipe mille modis.* OVID.—“Treat a thousand dispositions a thousand different ways.”

*Mille hōmīnum spēcies et rerum discolor usus;*

*Velle suum cuique est, nec voto vivitur uno.* PERS.

—“There are a thousand kinds of men, and different hues in the colour of things; each one follows his own inclination, nor do they all agree in their desires.” It is one of the most admirable dispensations of Providence, that the tastes of men are suited to the infinite variety of circumstances. See *Quot homines, &c.*

*Mille modi Vēnēris.*— OVID. “A thousand-fold are the ways of love.”

*Mille trahens vārios adverso sole colōres.* VIRG.—“Drawing a thousand colours from the opposite sun.” Said of the rainbow.

*Millia frumenti tua trivērit ārea centum,*

*Non tuus hoc cāpiet venter plus ac meus.*— HOR.

—“Though your threshing-floor should yield a hundred thousand bushels of corn, your belly will none the more hold more than mine.”

*Minātur innocentibus qui parcit nocentibus.* COKE.—“He threatens the innocent who spares the guilty.”

*Minor est quā servus, dōmīnus qui servos timet.*—“A master who fears his servants is lower than a servant.” He should take care therefore not to put himself in their power.

—*Minuentur atræ*

*Carmine curæ.* HOR.

—“Black cares will be soothed by verse.”

—*Minuit præsentia famam.* CLAUD.—“Our own presence diminishes the exaggeration of report.” See *Majoræ longinquo*, &c., and *Vindictam*, &c.

*Minus afficit sensus fãtigãtio quam cõgitàtio.* QUINT.—“Bodily fatigue affects the mind less than deep thought.”

—*Minus aptus acutis*

*Naribus horum hõmĩnum.*— HOR.

—“Not proof against the sharp-witted sneers of these men.”

*Minus in parvos fortũna furit,*

*Lẽciusque ferit leviõra Deus.* SEN.

—“Fortune rages less against the humble, and God strikes more lightly the lowly.” See the Fable of the Oak and the Thistle.

—*Minũti*

*Semper et infirmi est añimi exĩguique voluptas*

*Ultio.*—

JUV.

—“Revenge is always the pleasure of a narrow, ãnseamed, and little mind.” Any person capable of thinking twice must see that no practical utility can result from the gratification of revenge.

*Minũtiæ.*—“Trifles.” Meaning the most minute and trifling circumstances connected with any matter.

*Minũtũla plũvia imbrem parit.* PROV.—“Many little drops make a shower.” “Many littles make a mickle.”

*Mira cano; sol occũbuit, nox nulla secũta est.*—“Wonders I sing; the sun has set, no night has ensued.” See *Sol occubuit*, &c.

*Mira quædam in cognoscendo suãvĩtas et delectãtio.*—“There is a certain wonderful gratification and delight in gaining knowledge.”

*Mirãbile dictu.* VIRG.—“Wonderful to be told.”

*Mirãmur ex intervallo fallentia.* PROV.—“We admire at a distance things which are deceptive.” Both morally and physically the sight is often deceived by objects beheld from a distance. “’Tis distance lends enchantment to the view.” See *Major e*, &c., and *Minuit præsentia*, &c.

*Mirantur tãciti, et dãbio pro fulmĩne pendent.* STATIUS.—

“In silence they are amazed, and stand in expectation of the thunderbolt, doubtful where it shall fall.”

*Miris modis Dī ludos faciunt hominibus;*

*Mirisque exemplis somnia in somnis danunt.* PLAUT.

—“In wondrous ways do the gods make sport of men; and in wondrous fashions do they send dreams in sleep.”

*Misce stultitiam consiliis brevem.* HOR.—“Mingle a little gaiety with your grave pursuits.” “Be merry and wise.”

—*Misēra est magni custōdia censūs.* JUV.—“The charge of a great estate is a misery.” If the duties of the owner are properly attended to they will entail labour, if neglected he must make up his mind to be robbed.

*Misēra est servitūs ubi jūsus est aut vagum aut incognitum.* LAW MAX.—“Servitude is a wretched state where the law is either undefined or unknown.”

*Misēra mors sapiēti non potest accidere.* CIC.—“A wretched death cannot fall to the lot of a wise man.” To him death, in whatever shape, will be welcome.

*Misēram pacem vel bello benè mutāri.* TACIT.—“A peace that is productive of wretchedness, may be profitably exchanged for war.” The one is a certain evil, from the other good may result.

—*Misēri, quibus*

*Intentāta nites.*— HOR.

—“Wretched are they to whom you, untried, seem fair! They will be sadly duped on finding your beauty accompanied by deceit and ingratitude.

*Misēricordia Dōmīni inter pontem et fontem.* ST. AUGUSTIN.—“Between bridge and stream the Lord’s mercy may be found.” True repentance, though at the last moment, will find favour in the sight of God.

—*Misēris succurrere disco.* VIRG.—“I have learned to succour the wretched.” See *Haud ignara*, &c.

*Miserrīma est fortūna quæ inimico caret.* SYR.—“Most wretched is the fortune of him who has not an enemy.” Meaning that to be envied by none, a man must be low down in the world indeed.

—*Miserrīma isthæc misēria est servo bono,*

*Apud herum qui vera loquitur, si id vi verum vincitur.*

PLAUT

—“It is the greatest of misfortunes to a good servant, who is telling the truth to his master, if that same truth is overpowered by violence.”

*Miserimum est timere cum speres nihil.* SEN.—“It is a most wretched thing to be in dread, when you have nothing to hope for.”

—*Miserum est alienam vivere quadrā.* JUV.—“Wretched is it to live at the expense of another.”

—*Miserum est aliorum incumbere fama,  
Ne collapsa ruant subductis tecta columnis.* JUV.

—“It is wretched to be dependent on another’s fame; the chance is, that the props by which you are supported will be withdrawn, and the roof come tumbling down in one common ruin.”

—*Miserum est opus,  
Igitur demum fodere puteum, ubi sitis fauces tenet.* PLAUT.

—“It is a shocking thing to have to dig a well at the last moment, just when thirst has seized your throat.” The disadvantage of having deferred till the last moment a matter of vital importance.

*Miserum istuc verbum et pessimum est,  
Habuisse, et nihil habere.*— PLAUT.

—“A shocking expression that, and a most grievous one, ‘I had, and I have not.’”

*Mitte ambos nudos ad ignotos, et videbis.*—“Send them both naked among strangers, and then you will see.” The old rule (attributed by Bacon, in his Apophthegms, to “one of the philosophers,”) for knowing a fool from a wise man. See the Fable of Simonides preserved from Shipwreck, in Phædrus.

—*Mitte hanc de pectore curam.* VIRG.—“Dismiss these anxieties from your breast.”

*Mitte superba pati fastidia, spemque caducam  
Despice; vive tibi, nam mori tibi.* SEN.

—“Cease to endure a patron’s proud insolence, and despise all transitory hopes; live for yourself, for for yourself you will die.”

*Mittimus.* Law Term.—“We send.” A writ for the removal of records from one court to another, also a precept in writing, under which a person accused of a crime is committed to prison by a justice of the peace.



*Mobilis et vāria est fermè natūra malōrum.* JUV.—“The nature of evils is generally variable and changing.”

*Mōbilitāte viget, viresque acquirit eundo.* VIRG.—“It lives by moving, and gains strength as it goes.” Said with reference to the activity of Rumour, which gains strength as it travels.

—*Mōbīlium turba Quirītium.* HOR.—“A crowd of fickle citizens.” The mob, so called from their *mobilitas*, or fickleness.

*Moderāri ānīmo et orātīōni, cum sis irātus, non mēdiōcris ingēniū est.* CIC.—“To keep the mastery over your indignation and language, when you are angry, is no mean effort of the mind.”

*Moderāta durant.* SEN.—“Things enjoyed in moderation last long.” Whereas excess entails speedy exhaustion.

*Modestè tamen et circumspēcto judīcio de tantis viris pronūnciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt.* QUINTILL.—“We should, however, pronounce our opinions with reserve and cautious judgment, concerning such eminent men, lest, as is the case with many, we should be condemning what we do not understand.”

*Modestia famæ neque summis mortālībus spernenda est.* TACIT.—“Fame is not to be despised by even the most eminent of men, if sought with modesty.” A high reputation is a legitimate object of ambition so long as it is sought by fair means.

—*Modo me Thebis, modo ponat Athēnis.* HOR.—“He now places me at Thebes, now at Athens.” Said of a dramatic writer, whose art and talent enable him to carry his audience along with him whenever he changes the scene.

*Modus omnibus in rebus optimum est hābitu.* PLAUT.—“A medium is best to be observed in all things.” See *Est modus, &c.*

*Modus operandi.*—“The mode of operation.” The way in which a thing is done.

*Molesta et importūna salutantium frequentia.*—“A troublesome and annoying crowd of persons paying their court.”

*Molle meum lēvibus cor est violābile telis.* OVID.—“My tender heart is vulnerable by his light arrows.” In allusion to the darts of Cupid.

—*Mollia tempōra fandi.* HOR.—“The favourable moment

for speaking." There is a season for everything, and among them, for asking a favour.

*Mollis educatio nervos omnes et mentis et corporis frangit.*

QUINT.—“An effeminate education weakens all the powers both of mind and body.”

*Mollis in obsequium facilisque rogantibus esses.* OVID.—

“You should be kindly obsequious and yielding to any entreaties.”

—*Mollissima corda*

*Humano generi dare se natura fatetur,*

*Quæ lachrymas dedit.*—

JUV.

—“Nature confesses that she has bestowed on man a most susceptible heart, in that she has granted tears.”

*Molliter austero studio fallente laborem.* HOR.—“While your eagerness in the pursuit beguiles fatigue.”

—*Molliter ossa cubent.* OVID.—“Softly may his bones repose.”

—*Momento mare vertitur :*

*Eodem die ubi luserunt, navigia sorbentur.*

—“In a moment the sea is changed, and on the same day on which they have gaily sported along, ships are swallowed up.” Human life and the lot of the sailor are equally subject to vicissitudes.

—*Mōniti, meliōra sequāmur.* VIRG.—“Advised, let us follow better counsels.”

*Mons cum monte non miscēbitur.* PROV.—“Mountain will not mingle with mountain.” Haughty persons will rarely agree.

*Mons partūribat, gēmītus immānes ciens,*

*Eratque in terris maxīma expectatio,*

*At ille murem p̄p̄rit.*—

PHÆD.

—“A mountain was in labour, sending forth dreadful groans, and there was in the districts the highest expectation. But after all, it brought forth a mouse.” See *Parturiunt montes, &c.*

*Monstra evēnerunt mihi !*

*Introiit in ædes ater aliēnus canis !*

*Anguis per implūvium dēcidit de tēgūlis !*

*Gallina c̄c̄c̄init !*—

TER.

—“Prodigies have befallen us! A strange black dog came into the house! a snake came down from the tiles

through the sky-light! a hen crowed!" All these were bad omens with the ancients.

*Monstrum horrendum, informe, ingens, cui lumen ademptum.*

VIRG.—“A monster horrible, misshapen, huge, and deprived of his eye.” The description given by Virgil of the Cyclops Polyphemus, after his one eye had been put out by Ulysses with a red-hot spit.

—*Monstrum nullá virtúte redemptum*

*A vitiis.*—

JUV.

—“A monster whose vices are not redeemed by a single virtue.”

*Mora omnis odio est, sed facit sapiéntiam.* SYR.—“All delay is distasteful, but it produces wisdom.”

*Morbi perniciosiores sunt animi quam corpõris.* CIC.—“The diseases of the mind are more hurtful than those of the body.”

*Mores majõrum.*—“After the manner of our ancestors.”

*Mores suo.*—“After his usual manner.”

*Mores deterioriores increbrescunt, nec qui amici, qui infidèles sint, pernoscas.* PLAUT.—“Bad manners gain apace, nor can you distinguish who are your friends, and who are false to you.”

*Mores dispãres dispãria stúdia sequuntur.* CIC.—“Persons of different manners follow different pursuits.” “Every man to his taste.” See *Non omnia*, &c.

—*Mores multõrum vidit.*— HOR.—“He saw the manners of many men.” Said of Ulysses.

*Mori est felicis, antequam mortem invocet.* SYR.—“He who dies before he calls for death is a happy man.”

—*Moriãmur, et in mēdia armę ruãmus.* VIRG.—“Let us die, and rush into the thick of the fight.” See *Hysteron proteron*.

*Mõribus antiquis stat Roma.*—“Rome stands by her ancient manners.” The stability of the Roman republic was based on the simplicity of the manners of its citizens, and their resistance to all innovations.

*Mõribus et formã conciliandus amor.* OVID.—“Pleasing manners and good looks conciliate love.”

*Mors et fugãcem persęquitur virum,*

*Nec parcit imbellis juventæ*

*Poplitibus, timidoque tergo.*

HOB.

—“Death pursues the man as he flies, nor spares the trembling knees of the unwarlike youth, or his timid back.” The impartial advance of death, who strikes down all before him, the coward equally with the brave.

*Mors et vita in mǎnibus linguæ.* *Prov.*—“Life and death are in the hands of the tongue.”

*Mors jānuā vitæ.*—“Death is the gate of life,” *i. e.* of everlasting life.

*Mors omnibus commūnis.*—“Death is the common lot of all.”

—*Mors sola fatētur*

*Quantūla sint hōmīnum corpuscūla.*— *JUV.*

—“Death alone discloses how insignificant are the puny bodies of us men.” Death, the universal leveller, shows the emptiness of human pride and ambition, and the feebleness of man.

—*Mors ūltīma līnea rerum est.* *HOR.*—“Death is the closing limit of human affairs.”

*Mortālia acta nunquam Deos fallunt.*—“The deeds of man never deceive the gods.”

—*Mortālia facta peribunt ;*

*Nedum sermōnum stat honos et grātia vivax,*

*Multa renascentur quæ jam cęcidēre, cadentque*

*Quæ nunc sunt in honōre vocābūla, si volet usus,*

*Quem penes arbitrium est, et jus, et norma loquendi.* *HOR.*

—“Mortal works must perish ; much less can the honour and elegance of language be long-lived. Many words shall revive which have now fallen into disuse, and many shall fall into disuse which are now esteemed, if it is the will of custom, in whose power is the decision, and the right to form the standard of correct speaking.”

*Mortālis nemo est, quem non attingat dolor morbusque.*—  
“There is no mortal being whom grief and disease cannot reach.”

*Mortalitāte relictā vivit immortalitāte indūtus.*—“Mortality left behind, he lives clothed in immortality.”

*Mortem Parca affert, opes rursus ac facultātes aufert.*—“Fate brings death, and deprives us of wealth and riches.”

*Mortua manus.* *Law Term.*—“Mortmain.” Lands which were transferred to ecclesiastical corporations, and thereby became inalienable and not liable to secular services, were said to be, so far as the community at large was concerned,

- placed in *mortuâ manu*, "in a dead man's hand." There is, however, some doubt as to the origin of the term.
- Mortuis nōn conviciandum.* *Prov.*—"We must not speak ill of the dead." See *De mortuis*, &c.
- Mortuo leōni et lepōres insultant.* *Prov.*—"Even hares insult a dead lion." It is only a poor-spirited creature that will insult departed greatness. See the Fable of the Aged Lion and the Ass, in Phædrus, B. i. F. 21.
- Mortuum flagellas.* *Prov.*—"You are beating a dead man." Said to one who reproves a man incorrigibly wicked.
- Mortuus per somnum vacābis curis.* "Having dreamed that you are dead you will be free from care." This was a current opinion of the ancient Greeks, and still prevails with some superstitious persons.
- Mos est oblivisci hōmīnibus, neque novisse, cujus nihīli sit faciunda gratia.* *PLAUT.*—"It is the fashion for persons to forget and not to know him whose favour is esteemed as worth nothing."
- Mos pro lege.* *Law Max.*—"Usage for law." Long established usage is the basis of our common law.
- Motus in fine velōcior.*—"Motion, towards its conclusion, is more swift." The law of falling bodies.
- Movet cornicūla risum*  
*Furtivis nudāta colōribus.*— *HOR.*  
 —"The crow, deprived of its stolen colours, excites our laughter." A picture of the detected hypocrite or braggart.
- Mūgītus lābyrinthi.* *Prov.*—"The roaring of the labyrinth." A phrase used at Rome, to signify any common topic or hackneyed subject; this being a favourite theme with wretched poets.
- Mulgēre hircum.* *Prov.*—"To milk a he-goat." To attempt an impossibility.
- Mūlier cūpīdo quod dicit amanti,*  
*In vento et rapidā scribēre oportet aquā.* *CATULL.*  
 —"What a woman says to an anxious lover, ought to be written on the winds and the water as it swiftly flows." In allusion to the fickleness of the fair sex; but more particularly the fair sex of ancient Rome.
- Mūlier profecto nata est ex ipsā morā.* *PLAUT.*—"Woman is surely born of tardiness itself."

*Mulier quæ sola cōgitat malè cōgitat.* *Prov.*—"A woman who meditates alone, meditates to evil purpose."

*Mulier tum bene olet ubi nihil olet.* *PLAUT.*—"A woman smells sweetly, when she smells of nothing at all."

*Multa cadunt inter cālicem suprēmaque labra.* *LABER.*—"Many things fall between the cup and the edge of the lips." To the same purpose as our favourite proverb,

"There is many a slip

"Twixt the cup and the lip."

*Multa dies, vāriusque labor mutābilis ævi,  
Rētūlit in mēlius; multos alterna revīsens  
Lusit, et in sōlido rursus fortūna locāvit.* *VIRG.*

—"The lapse of time, and the varying revolutions of changing years, have improved many things, and capricious fortune, after many changes, has placed them once again on a solid basis." In allusion to the changing destinies of states, and the transitions from anarchy to peace and order.

*Multa diūque tuli: vitiis pātientia victa est.* *OID.*—"Much and long time have I suffered; by your faults is my patience overcome."

*Multa docet fames.* *Prov.*—"Hunger teaches many things." To the same effect as "Necessity is the mother of invention."

—*Multa et præclāra minantis.* *HOR.*—"Threatening things many and great." Of great and wondrous promise.

*Multa ferunt anni vñientes commōda secum;  
Multa recēdentes ādimunt.*— *HOR.*

—"Our years as they advance bring with them many advantages; as they recede they take many away." Our early years are gilded by the pleasures of hope and anticipation: our declining ones are embittered either by satiety or disappointment.

*Multa gemens.* *VIRG.*—"Deeply lamenting." Said of one who relates a sorrowful tale.

*Multa me dōcuit usus, magister egrēgius.* *PLIN. the Younger.*—"Necessity, that excellent master, hath taught me many things."

*Multa novit vulpes, sed felis unum magnum.* *Prov.*—"A fox knows many things, but a cat one great thing." Said by the cat, who could climb the tree and so escape the hounds,

while the bragging fox could only run for it. See *Ars varia*, &c.

—*Multa petentibus*

*Desunt multa.*— HOR.

—“Those who desire much are in want of much.” The number of our wants (not our *necessities*) is in proportion to the extent of our desires.

*Multa præter spem scio multis bona evēnisse.* PLAUT.—“I know that many a lucky thing has happened to many a one beyond his hopes.”

*Multa quidem scripsi; sed quæ vitiōsa putāvi,*

*Emendātūris ignibus ipse dēdi.* OVID.

—“Much did I write; but what I considered faulty I myself committed to the all-correcting flames.”

*Multa rogant utenda dari; data reddere nolunt.* OVID.—

“They ask for many a sum to be lent them; but when it is lent they are loth to repay.”

*Multa senem circumvēniunt incommōda.*—“Many inconveniences surround the aged man.”

—*Multa videmus*

*Quæ miser et frugi non fecit Apicius.*— JUV.

—“We see many things which even Apicius (mean and stingy compared with him) never was guilty of.”

*Multa viri nequicquam inter se vulnera jactant,*

*Multa cavo lātēri ingēmīnant, et pectore vastos*

*Dant sōnitus; erratque aures et tempora circum*

*Crebra manus duro crēpitant sub vulnere malæ.* VIRG.

—“The men deal many blows to one another with erring aim, and many redouble on their hollow sides; from their breasts the thumps resound, and round their ears and temples thick blows at random fly; their jaws crack beneath the heavy hits.”

*Multæ manus onus levius faciunt.* Prov.—“Many hands make a burden light.”

*Multæ terricōlis linguæ, cœlestibus una.*—“The inhabitants of earth have many tongues, those of heaven but one.” A much quoted line, written by the late Rev. H. Carey of the British Museum.

*Multarum palmārum cauidicus.*—“A pleader who has gained many victories.”

*Multas amicitias silentium dirēmit.* Prov.—“Silence severs

many friendships." It requires considerable energy and warmth of feeling long to maintain a correspondence with friends at a distance. See *Non sunt amici*, &c.

*Multi adorantur in arâ qui cremantur in igne.* ST. AUGUSTIN.  
—"Many are worshipped at altars, who are burning in flames." Not every man that has been canonized is really a saint.

—*Multi*

*Committunt eâdem diverso crimina fato.* JUV.

—"Many men commit the same crimes, with very different fates." See *Ille crucem*, &c.

*Multi more isto atque exemplo virunt, quos cum censeas  
Esse amicos, rep̄riuntur falso falsimoniis.* PLAUT.

—"Many live after this manner and method; when you think them to be your friends, they are found to be false with their deceitfulness."

*Multi multa, nemo omnia novit.* COKE.—"Many people know many things, no one everything."

*(Multi) nil rectum nisi quod placuit sibi ducunt.* HOR.—  
"Many esteem nothing right, but what pleases themselves."

—*Multi si pauca rogâbunt,*

*Postmodo de stipulâ grandis acervus erit.* OVID.

—"If many ask for but a little, very soon will a heap be formed from the gleanings." "Many littles make a mickle."

*Multi te od̄rint si teipsum ames.*—"Many will hate you if you love yourself." Selfishness and self-love beget hatred and contempt.

*Multi tristantur post delicias, convivia, dies festos.*—"Many persons feel dejected after pleasures, banquets, and holidays."

*Multis commoditatibus et elegantibus, suas aedes commodiores aptioresque fecit.* CIC.—"By many appliances and elegancies, he has rendered his house more commodious and convenient."

—*Multis ille bonis flêbilis occidit*

*Nulli flêbilior quam tibi*— HOR.

—"He died lamented by many good men, by none more lamented than by thee."

*Muttis minatur, qui uni facit injuriam.* SYR.—"He who injures one, threatens many."



*Multis parásse divítias non finis misériarum fuit, sed mūtatio; non est in rebus vitium sed in ánimo.* SEN.—“To have become possessed of riches, is, to many, not the end of their miseries, but a change in them; the fault is, not in the riches, but in the disposition.”

*Multis terribilis cavēto multos.* AUSEN.—“If you are terrible to many, then beware of many.” The number of your enemies is proportionably increased.

*Multitūdinem decem faciunt.* COKE.—“Ten make a multitude.”

*Multo mēlius ex sermōne quam lineamentis, de mōribus hōmīnum judicāre.*—“It is much better to judge of men’s characters from their words than their features.”

*Multò plures satiētas quam fames perdidit viros.*—“Surfeit has killed many more men than hunger.”

*Multōrum annōrum opus.*—“The labour of many years.”

*Multōrum mānibus grande levātur opus.*—“By the hands of many a great work is made easy.” See *Multæ manus*, &c

*Multos castra juvant, et lituo tubæ  
Permistus sōnitus, bellaque mātribus  
Detestāta.*—

HOR.

—“The camp, and the sound of the trumpet mingled with that of the clarion, and war, detested by mothers, have delights for many.”

*Multos ingrātos invēnimus, plures faciūmus.* PROV.—“We find many men ungrateful; we make still more.” By throwing the opportunity of showing themselves ungrateful in the way of undeserving persons.

—*Multos in summa pericūla misit*

*Ventūri timor ipse mali.*—

LUCAN.

—“The very fear of approaching evil has driven many into peril.” See *Incidit in Scyllam*, &c.

*Multos qui conflictāri adversis videantur, beātos; ac plerosque, quanquam magnas per opes, miserrimos; si illi gravem fortunam constanter tōlerent, hi prospērā inconsulte utantur.*

TACIT.—“Many who appear to be struggling against adversity, are happy; and more, although possessed of great wealth, are most wretched. The former support their adverse fortune with firmness, the latter inconsiderately abuse their prosperity.”

*Multos timēre debet quem multi timent.* SYR.—“He of

whom many are afraid has reason to be afraid of many."

See *Multis terribilis*, &c.

—*Multum ablūdit imāgo*. HOR.—“The picture is most ludicrously unlike.”

*Multum demissus homo*. HOR.—“An extremely reserved man.”

*Multum habet jucunditātis soli calique mutatio*. PLINY the Younger.—“Change of soil and climate is productive of considerable pleasure.”

*Multum ille periclitatur, qui in negotiatiōnem maritimam pecūniam impendit suam*.—“He runs many risks who expends his money on maritime speculations.”

*Multum in parvo*.—“Much in little.” Much in a little compass. A compendium.

*Multum sapit qui non diū dēsipit*. PROV.—“He is very wise who does not long persist in folly.” This is said, taking into consideration the limited extent of the human powers of discernment.

*Multum te opinio fallit*. CIC.—“Your opinion is extremely fallacious.”

*Mandæque parvo sub lare paup̄rum*

*Cœnæ, sine aulæis et ostro,*

*Sollicitam explicuere frontem*. HOR.

—“A cleanly meal in the little cottage of the poor has smoothed an anxious brow, without hangings and purple.”

*Munditiæ, et ornātus, et cultus, hæc feminarum insignia sunt, his gaudent et gloriantur*. LIVY.—“Neatness, ornament, and dress, are distinctions peculiar to women; in these they delight and glory.”

—*Munditiis cāpimur*. OVID.—“We are captivated by neatness.”

*Mundus scena, vita transitus, venisti, vidisti, abiisti*.—“This world is a stage, and life your walk across; you have come, you have seen, you are gone.”

*Mundus universus exercet histrionem*. PETRON. ARB.—“All men practise the player's art.” So Shakspeare—

“All the world's a stage,

And all the men and women merely players.”

*As You Like It.*

*Mūnēra cecipit frequens, remittit unquam*. PLAUT.—“He

often receives presents, but never makes them in return."

*Munĕrum ânĭmus optĭmus est.* *Prov.*—"Goodwill is the best of gifts." The goodwill of the giver constitutes the real value of the gift.

—*Munus Apollĭne dignum.* *HOR.*—"A present worthy of Apollo." A compliment to a meritorious poem.

*Munus ornāre verbis.* *TER.*—"To enhance the value of a present by one's words." To double the value of a gift by the grace with which it is presented.

*Muri coctiles.* *OVID.*—"Walls of brick;" and *not* "cock-tailed mice," a translation facetiously suggested in the "Art of Pluck."

*Mus in pice.*—"A mouse in pitch." A man who is always immersed in useless researches: Swift's dirty philosopher of Lagado in "Gulliver's Travels," for instance.

*Mus non uni fidet antro.* *PLAUT.*—"The mouse does not trust to one hole only."

—*Musæo contingĕre cuncta lepōre.* *LUCRET.*—"To touch upon everything with a lively wit."

*Mustĕlam habes.* *Prov.*—"You have a weasel (in your house)." To meet a weasel was considered an omen of misfortune.

*Mutātis mutandis.*—"Changing what should be changed." A warrant made out against B will do for E, *mutatis mutandis*, *i. e.* changing one name for the other.

—*Mutāto nōmine, de te*

*Fābŭla narrātur.*— *HOR.*

—"Change but the name, the story's told of you." Such was the gist of Nathan's parable to David.

*Mutiāna cautio.*—"The quirks" or "cozenage of Mutius." In allusion to Mutius Scævola, the great Roman lawyer.

*Mutum est pictŭra poĕma.*—"A picture is a poem without words." See *Si poĕma*, &c., and *Ut pictura poĕsis*, &c.

## N.

*N. B.* See *Nota bene.*

*Næ amicū castigāre ab mĕritam noxiam*

*Immūne est faciūsus.*—

*PLAUT.*

—“To reprove one’s friend for a fault that deserves it, is decidedly a thankless task.”

*Nævia sex cyāthis, septem Justina bibātur.* MART.—“Let Nævia be toasted with six cups, Justina with seven.”

*Nam bonum consilium surripitur sapissime,  
Si minus eum curā aut cate locus loquendi lectus est.* PLAUT.  
—“For a well-devised plan is very often filched away, if the place for deliberating has not been chosen with care or caution.”

*Nam curiōsus nemo est, quin idem sit malēvōlus.* PLAUT.—  
“For no person is a busy-body, but he is ill-natured as well.”

*Nam de mille fabæ mōdiis dum surripis unum,  
Damnum est, non faciūsus, mihi pacto lenius isto.* HOR.  
—“For when from a thousand bushels of beans you steal a single one, the loss to me is trifling, but none the less is the crime on your part.” Although the law does not take cognizance of extreme trifles, still, morally speaking, if there is the *animus furandi*, “the intention to steal,” the guilt is the same.

*Nam ego illum p̄riisse duco, cui quidem p̄riit pudor.* PLAUT.  
“For I consider that man to be lost who is lost to shame.”

*Nam et majōrum institūta tuēri, sacris cerimoniisque r̄tinendis,  
s̄pientis est.*—“For it is the part of a wise man to defend the institutions of his forefathers, and uphold the sacred rites and ceremonies.”

*Nam et stultē facere et stultē fabulārier,  
Utrumque in atāte haud bonum est.* PLAUT.  
—“For to act unwisely and to talk unwisely, are neither of them profitable at times.”

*Nam mora dat vires, tēnēras mora percōquit uvas;  
Et vālidās sēgētes, quod fuit herba, facit.* OVID.  
—“For time supplies strength; time thoroughly ripens the tender grapes; and it makes that into standing corn which was before only blades of grass.”

*Nam non est verisimile hōmīnem paup̄rem  
Pauxillum parvi facere, quin nummum petat.* PLAUT.  
—“For it is not very likely that a poor man would despise ever such a trifle, and not be glad of a piece of money.”

*Nam nunc mores nihil faciunt quod licet, nisi quod lubet.*

PLAUT.—“For now-a-days it is the fashion to reckon of no value what is proper, but only what is agreeable.”

*Nam pro jucundis aptissima quæque dabunt Dî;*

*Cārior est illis homo quam sibi.*—— JUV.

—“For the gods will bestow what is most suitable, rather than what is agreeable; man is more dear to them than he is to himself.”

*Nam qui injuste impetum in quempiam facit, aut irâ, aut aliquâ perturbatiōne incitatus, is quasi manus afferre videtur socio.* CIC.—“For when a man, in the heat of anger, or agitated by some other cause, makes an attack upon another unjustly, it would seem as though he had laid hands upon an ally.” Because man is a social animal.

*Nam sapiens quidem pol ipsius fingit*

*Fortūnam sibi.*—— PLAUT.

—“The prudent man really frames his own fortunes for himself.”

*Nam scelus intra se tacitum qui cōgitat ullum*

*Facti crimen habet.*—— JUV.

—“For he who secretly meditates a crime within himself, has all the guilt of the deed.” The *animus*, and not the act, constitutes the crime; although the laws of man can only take cognizance of the *animus* when manifested by the act.

*Nam vitiiis nemo sine nascitur; optimus ille est,*

*Qui minimis urgetur.*—— HOR.

—“For no man is born without faults; he is the best who is beset by the fewest.”

—*Namque inscītia est*

*Adversum stimulum calces.* TER.

—“For it is mere folly to kick against the spur.” So in *Acts ix. 5*, the Lord says to Saul, “It is hard for thee to kick against the pricks;” i. e. to resist a superior power which has you under its control.

*Narratur et prisca Catōnis*

*Sæpe mero caluisse virtus.* HOR.

—“It is said that the virtues even of old Cato were often warmed by wine.” Said in allusion to the rigid Cato, the Censor.

*Nascentes mōrimur, finisque ab oriġine pendet.* MANIL.—

“We are born to die, and our end is the necessary consequence of our birth.”

*Nascimur poëtae, fimus oratōres.* CIC.—“We are born poets, we become orators.” Poetical genius is a gift, but oratory may be acquired by education and perseverance. Witness the instance of Cicero, who in vain tried to become a poet, and of Demosthenes, who by perseverance became the greatest of orators. See *Poëta nascitur*, &c.

*Natio comæda est.* JUV.—“The nation is a company of players.”

*Natis in usum lætitiæ scyphis*

*Pugnare Thracum est; tollite barbarum*

*Morem.*—

HOR.

—“To quarrel over your cups, which were made to promote good fellowship, is like the Thracians: away with a habit so barbarous.” The battles of the Centaurs and Lapithæ, the near neighbours of the Thracians, commenced in a drunken brawl.

—*Natos ad flūmina primum*

*Diferimus, sævoque gelu duramus et undis.* VIRG.

—“Our infants, as soon as born, we convey to the rivers, and harden them in the freezing ice and waves.”

—*Natūra beātis*

*Omnibus esse dedit, si quis cognōverit uti.* CLAUD.

—“Nature has given unto all to be happy, if each did but know how to make a proper use of her gifts.” The same objects and opportunities may be blessings or curses to us, according as they are used.

*Natūra dedit usūram vitæ tanquam pecūniæ nullā præstitūtā die.* CIC.—“Nature has bestowed life on us, at interest, like money, no day being fixed for its recall.”

*Natūrā ipsā valere, et mentis viribus excitāri, et quasi quodam divīno spirītu afflāri.* CIC.—“To be endowed with strength by nature, to be impelled by the powers of the mind, and to be inspired by a certain divine spirit as it were.” A recital of the endowments of true genius.

*Natūra naturans—natūra naturāta.*—“Nature formative—nature formed.” The two ultimate principles of the Dualistic Philosophy are technically so called.

*Natūra non dat virtūtem; nascimur quidem ad hoc, sed sine*

*hoc.* CIC.—“Nature does not bestow virtue; we are born indeed to it, but without it.”

*Natūra! quam te cōlimus inviti quoque.* SEN.—“O nature! how much do we worship thee, however unwilling!”

*Natūra tenacissīmi sumus eorum quæ puēri percipimus, ut sapor, quo nova vasa imbuuntur, durat.* SEN.—“We are naturally most tenacious of those impressions which we receive in childhood, just as a flavour remains in those vessels with which they were imbued when new.”

*Naturālem quamdam voluptātem habent lusus jocusque; at eorum frequens usus omne ānimis pondus, omnemque vim ēripit.* SEN.—“There is a certain delight in pleasantry and jesting; but a too frequent use of them deprives the mind of all weight and vigour.”

*Natūram expellas furcā, tamen usque recurret.* HOR.—“Though you should check Nature by force, she will still resume her sway.”

*Naufragium rerum est mulier malefida marito.*—“A faithless wife is the shipwreck of her husband’s fortunes.” These words were quoted by William the Conqueror to his wife Matilda, on finding that she encouraged his son Robert in his rebellious designs.

*Nauseanti stōmācho efflūunt omnia.*—“Everything is thrown off from a sick stomach.”

—*Nāvibus atque*

*Quadrīgis pētimus bene vīvère.*— HOR.

—“With the help of ships and chariots we endeavour to make ourselves happy.” By moving from place to place.

*Ne ad aures quidem scalpendas otium est.* *Prov.*—“He has not time even to scratch his ears.”

*Ne Æsōpum quidem trivit.* *Prov.*—“He has not so much as thumbed Æsop.” Said of a person extremely illiterate; the Fables of Æsop being among the ancients an elementary school book.

—*Ne cede malis, sed contra audentior ito.* VIRG.—“Yield not to misfortunes, but meet them with still greater firmness.” The first three words are the motto of the Earl of Albemarle.

*Ne cuivis dextram injecēris.* *Prov.*—“Don’t give your right hand to every one.” Use discrimination in the selection of your friends.

*Ne depugnes in aliëno negōtio.* *Prov.*—"Fight not in another person's concern."

*Ne exeat regno.* *Law Term.*—"Let him not leave the kingdom." A writ issued by the courts of Equity to prevent a person from leaving the kingdom without the royal licence.

*Ne gladius tollas, mulier.* *Prov.*—"Woman, do not wield the sword." Persons should not wield "edged tools," which they know not how to use.

*Ne Hercūles quidem contra duos.* *AUL. GEL.*—"Not Hercules even could struggle against two."

*Ne intelligis, dōmine?* "Don't you understand, good sir?" See *Love's Labour's Lost*, Act V. sc. 1.

*Ne Jupiter quidem omnibus placet.* *Prov.*—"Not Jupiter himself can please everybody."

*Ne mente quidem recte uti possūmus, multo cibo et potiōne complēti.* *CIC.*—"We cannot use the mind aright when filled with much food and drink."

*Ne mihi contingant quæ volo, sed quæ sunt utilia.*—"Let those things happen to me, not which I most wish, but which are most for my good."

*Ne negligas amicitiae consuetudinem, aut viōles jura ejusdem.*—"You must not omit the usages of friendship, or violate the rights thereof."

—*Ne non procumbat honestè,*

*Extrēma hæc etiam cura cadentis erat.* *OVID.*

—"That she might fall in no unseemly manner—this was her care even as she died." Said of Lucretia when about to stab herself.

*Ne plus ultra.*—"No farther." "This is my *ne plus ultra*"—much the same as This is my *ultimatum*, (or, as the newspapers have it at the present day, my *ultimatissimum*,)—"beyond this I will not go."

*Ne presentem aquam effundas, priusquam aliam sis adeptus.* *Prov.*—"Do not throw away the water you have, until you have got more." Do not throw away a present advantage for a problematical one.

*Ne prius antidōtum quam venēnum.* *Prov.*—"Don't take the antidote before the poison." Do not exculpate yourself before you are accused.

*Ne, puēri, ne tanta animis assuescēte bella;*

*Neu patriæ vālidas in viscēra vertite vires.* *VIRG*



—“Do not, my sons, accustom your minds to such cruel wars, nor turn your mighty strength against the vitals of your country.”

*Ne puëro glădium.* *Prov.*—“Do not give a child a sword.”

Let every person act in his proper sphere of life.

*Ne, pulvis et cinis, superbe te geras,*

*Omnipotentis ne fulmīna feras.*

—“Dust and ashes, be not elate with pride, lest the lightnings of the Omnipotent should reach thee.” The commenting lines of a Sequence used by the Romish Church.

*Ne qua meis esto dictis mora*—*VIRG.*—“Let there be no delay in the execution of my injunctions.”

*Ne quid abjectè, ne quid timidè faciās.* *CIC.*—“Do nothing meanly, nothing timidly.”

*Ne quid detrimenti respublica cāpiat.*—“That the republic shall receive no detriment.” The injunction given at ancient Rome to the Dictator, when invested with the supreme authority.

*Ne quid falsi dicere audēat, ne quid veri non audēat.* *CIC.*—“Let him not dare to say anything that is false, nor let him fear to say what is true.” Advice given to an historian.

*Ne quid nimis.* *TER.*—“Not too much of anything.” Do nothing to excess. See *Id arbitror*, &c.

*Ne scētica dignum horribili sectere flagello.* *HOR.*—“Do not punish with an unmerciful scourge that which is only deserving of the whip.” The censure of the satirist, as well as of every one that reproves, should be proportionate to the fault.

*Ne sibi deesset in his angustiis.* *CIC.*—“Lest, in circumstances of such great difficulty, he should be found wanting to himself.”

*Ne sus Minervam.* *Prov.*—“A pig must not talk to Minerva.” Ignorant persons must not censure those wiser than themselves.

*Ne sutor ultra crēpidam.*—“Let not the shoemaker go beyond his last.” Words addressed by Apelles to a shoemaker, who pointed out errors in a slipper painted in one of his pictures; but when he was proceeding to criticise other parts of the painting, he was met by the artist with this rebuke.

—*Ne te longis ambāgibus ultra*

*Quām satis est morer.*— HOR.

—“That I may not, by a long circumlocution, delay you longer than is necessary.”

*Ne tentes, aut perfice.* *Prov.*—“Attempt not, or achieve.”

*Ne verba pro farinā.* *Prov.*—“Don’t give me words for meal.” Similar to our expression, “Sweet words butter not parsneps.”

—*Nec bellua tētrior ulla est,*

*Quam servi rābies in libēra terga furentis.* CLAUD.

—“No monster is there more baneful, than the fury of a slave wreaking his vengeance on the backs of freemen.”

*Nec caput nec pedes.* CIC.—“Neither head nor feet;” or, as we say, “Neither head nor tail.”

*Nec cibus ipse juvat morsu fraudātus acēti.* MART.—“Not food itself is palatable when deprived of the relish given by vinegar.”

*Nec citō crēdīdēris ; quantūm citō crēdēre lædat,*

*Exemplum vobis, non leve, Procris erit.* OVID.

—“Be not too ready to believe; the fate of Procris will be no slight example to you how disastrous it is to believe things readily.” See *Ovid’s Met.* b. vii. l. 394, *et seq.*

*Nec cui de te plusquam tibi credas.* *Prov.*—“Give no man more credit than yourself about yourself.” Do not acquiesce in either praises or censures pronounced on you, which you know to be undeserved.

*Nec deus intersit, nisi dignus vindice nodus.* HOR.—“Nor let a god interfere, unless there be a difficulty worthy of a god’s assistance.” Advice to dramatic writers, not to introduce personages too exalted, except on occasions of the highest importance.

*Nec domo dōmīnus, sed dōmīno domus honestanda est.* CIC.—“The master ought not to be honoured by the house, but the house by the master.”

*Nec fācile invēnias multis in millibus unum ;*

*Virtūtem prētium qui putet esse sui.* OVID.

—“Among many thousands you would not easily find one who believes that virtue is its own reward.”

*Nec fuge collōquium ; nec sit tibi jūnua clausa.* OVID.—“Fly not from conversation ; and let not your door be shut.”

—*Nec imbellem feroces*

*Progenērant āquīlæ columbam.* HOR.

—“Nor do ferocious eagles beget the unwarlike dove.”

*Nec levis, ingēnuas pectus coluisse per artes,*

*Cura sit ; et linguas edīdicisse duas.* OVID.

—“And be it no light care to cultivate the mind with the liberal arts, and to learn thoroughly the two languages.”  
The Latin and the Greek.

—*Nec longum tempus, et ingens*

*Exiit ad cælum ramis felicibus arbor,*

*Miraturque novas frondes, et non sua poma.* VIRG.

—“In no long time a huge tree shoots up to heaven with verdant boughs, and admires its new leaves, and fruits not its own.” Said of the results of grafting trees.

*Nec loquor hæc, quia sit major prūdētia nobis ;*

*Sed sim, quam mēdico, notior ipse mihi.* OVID.

—“And I say this, not because I have any greater foresight, but because I am better known to myself than to a physician.”

*Nec lusisse pudet, sed non incidere ludum.* HOR.—“It is no

disgrace to have been gay, but it is, not to have renounced those gaieties.” The shame does not lie in having joined in gaieties, but in not having quitted them at a proper season. A man must not be *always* “sowing his wild oats.”

*Nec magis sine illo nos esse felices, quam ille sine nobis potuit.*

PLINY'S *Panegyric on Trajan*.—“No more could we live happily without him, than he could without us.”

*Nec me pudet, ut istos, fatēri nescire quod nesciam.* CIC.—

“Nor am I ashamed, like those men, to acknowledge that I do not know the things which I do not know.”

—*Nec meus audet*

*Rem tentare pudor, quam vires ferre recūsent.* VIRG.

—“Nor does my modesty presume to attempt a thing which my powers are unable to accomplish.”

*Nec meus hic sermo est, sed quæ præcepit Ofellus.* HOR.—

“Nor is this my language, but a precept which Ofellus has given.”

—*Nec mihi dicere promptum,*

*Nec facere est isti.*— OVID.

—“Neither does my talent lie in talking, nor his in act-

ing." The words of Ajax when pleading against Ulysses for the arms of Achilles.

*Nec mīnimum refert, intacta rosūria primus,  
An serā carpas pæne relicta manu.* OVID.

—"Nor does it make a slight difference only, whether you cull from rosebeds before untouched, or whether, with a late hand, when there are hardly any roses left."

*Nec minor est virtus, quam querere, parta tuēri:  
Casus inest illie; hic erit artis opus.* OVID.

—"Tis no less merit to keep what you have got, than to gain it. In the one there is some chance; the other will be a work of art."

*Nec mirum, quod divīna natūra dedit agros, ars humāna ædificāvit urbes.* VARRO.—"Nor is it wonderful, as divine nature has given us the country, and human art has built the cities." Similar to the line of Cowper,

"God made the country, and man made the town."

*Nec mora, nec rēquies.*— VIRG.—"Neither rest nor cessation." No intermission is allowed.

*Nec morti esse locum.*— VIRG.—"Nor is there scope for death." Virgil says, that after their dissolution on earth, all things return to God, and that death has no further power over them.

—*Necnon et apes exāmīna condunt  
Corticibusque cavis vitiosaque ilicis alveo.* VIRG.

—"Bees also conceal their swarms in the hollow bark and in the trunk of a decayed holm oak."

*Nec nos obniti contra, nec tenere tantum  
Sufficimus; superat quoniam Fortuna, sequamur,  
Quoque vocat vertamus iter.*— VIRG.

—"We are neither able to make head against (the storm), nor even to withstand it; since Fortune overpowers us, let us follow her, and turn our course whither she invites us." The words of Æneas to his followers.

—*Nec placidam membris dat cura quietem.* VIRG.—"Nor does care allow placid quiet to the wearied limbs."

*Nec pluribus impar.*—"No unequal match for many." The motto assumed by Louis XIV. when he formed his project for the subjugation for Europe.

*Nec pluteum cædit, nec demorsos sapit ungues.* PERS.—"It neither thumps away at the desk, nor savours of

nails gnawed to the quick” Said of poor spiritless poetry.

*Nec, quæ præteriit, iterum revocābitur unda ;*

*Nec, quæ præteriit hora redire potest.* OVID.

—“Neither shall the wave, which has passed by, ever be recalled ; nor can the hour which has passed ever return.”

*Nec quare et unde—quid hæbeat tantum rogant.*—“People ask not *how* and *whence*, but only *what* a man possesses.”

*Nec quicquam ad nostras pervenit acerbius aures.* OVID.—

“Nothing more distressing has come to my ears.”

*Nec satis est pulchra esse poemata, dulcia sunt.* HOR.—“It is not enough that poems be beautiful ; let them be pleasing also.”

*Nec scire fas est omnia.* HOR.—“Nor is it allowed us to know all things.”

*Nec semper feriet quodcumque minābitur arcus.* HOR.—

“Nor will the arrow always hit the object aimed at.”

*Nec servum meliorem ullum, nec detriorem dōminum fuisse.*

SUETON.—“There never was a better servant or a worse master.” Said of the emperor Caligula.

*Nec, si me subito videas, agnoscere possis.* OVID.—“Nor could you recognise me, if you were to see me on a sudden.”

*Nec si non obstatur propterea etiam permittitur.* CIC.—

“Though an act is not prohibited, it does not therefore follow that it is permitted.” Moral duties go beyond the mere letter of the law.

*Nec sibi cænarum quivis temerè arröget artem,*

*Non prius exactâ tenui ratione sapörum.* HOR.

—“Let no man rashly arrogate to himself a knowledge of the art of catering, if he has not previously acquired an intimate knowledge of the delicate distinctions of flavours.”

*Nec sibi, sed toti gñitum se credere mundo.* LUCAN.—“To

believe that he was born not for himself alone, but for the whole world.” The principle acted upon by the benefactors of mankind.

*Nec sum adeo informis, nuper me in littore vidi.* VIRG.—

“Nor am I so very ugly, I lately viewed myself on the shore.” Self-commendation.

*Nec tamen ignorat, quid distent æra lupinis.* HOR.—“Nor

is he ignorant of the vast difference between money and lupines." He can distinguish between the worthy and the worthless. Lupines were used as counters among the Romans, and to represent money on the stage.

*Nec tamen in dando mensuram desērit; immo,  
Singūla describit certo moderāmine finis.*

—"Nor yet in giving does he go beyond all bounds; nay, rather, to each he assigns a portion fixed and definite."

*Nec tamen indignum est, quod vobis cura placendi,  
Cum comptos hābeant sæcula nostra viros.* OVID.

—"And yet it is not unbecoming for you to have a care to please, since our age produces men of taste." Advice to the ladies.

*Nec tibi quid liceat, sed quid fecisse decēbit  
Occurrat; mentemque domet respectus honesti.* CLAUD.

—"And let it not be the subject of your thoughts what you may do, but what you ought to do; let a regard for what is honourable ever govern your mind."

*Nec vagus in laxā pes tibi pelle natet.* OVID.—"And do not let your foot wallop about in your shoe down at heel."

*Nec Vñēris phārētris macer est, aut lampāde fervet:*

*Inde faces ardent, vñniunt a dote sagittæ.* JUV.

—"It is not from Venus' quiver that he grows thin, or with her torch that he burns; it is from this that his fires are fed, from her dowry the arrows come." Said of a fortune-hunter.

*Nec verbum verbo curābis reddere fidus*

*Interpres.*— HOR.

—"Nor, even if a faithful translator, should you make it your care to render the original word for word." The meaning of the original might be lost thereby.

*Nec vidisse semel satis est, juvat usque morāri,*

*Et conferre gradum, et vñniendi discere causas.* VIRG.

—"Nor is it enough to have merely seen him; they are delighted to prolong the interview, and to approach him, and to learn the cause of his coming." The ghosts of the departed Trojans thronging around Æneas, when he visits the infernal regions.

*Nec vixit malè qui natus mōriensque fefellit.* HOR.—"Nor has he lived to no purpose, who, from his birth to his death, has lived in retirement."

*Nec vos, turba fere censu fraudata, magistri*

*Spernite : discipulos attrahit illa novos.* OVID.

—“Neither do you, schoolmasters, a set too often cheated of your pay, despise her; 'tis she that brings you new pupils.” Minerva, the goddess of wisdom, is alluded to.

—*Nec vultu destrue dicta tuo.* OVID.—“And do not undo your sayings with your looks.”

*Necesse est cum insanientibus furere, nisi solus relinquaris.*

PETRON. ARB.—“It is necessary to be mad with the insane, if you would not be left alone.” It is as well to appear to conform to the prejudices of the day.

*Necesse est eum qui velit peccare aliquando primum delinquere.*

CIC.—“It is a matter of course that he who would sin must first fail in his duty.” See *Nemo repente, &c.*

*Necesse est facere sumptum, qui quaerit lucrum.* PLAUT.—

“It is necessary for him who looks for gain, to incur some expense.” “Nothing venture, nothing win.”

*Necesse est in immensum exeat cupiditas quae naturalem modum transiit.* SEN.—

“Avarice, when it has once passed the proper limits, of necessity knows no bounds.”

*Necesse est ut multos timeat, quem multi timent.* SYR.—

“He whom many fear, must of necessity fear many.”

The condition of the tyrant. See *Multos timere, &c.*, and *Multis terribilis, &c.*

*Necessitas est lex temporis et loci.* *Law Max.*—“Necessity is the law of time and place.”

*Necessitas non habet legem.* *Law Max.*—“Necessity knows no law.” In a sinking ship, for instance, the laws of life and property are but little regarded.

*Necessitudinis et libertatis infinita est estimatio.* *Law Max.*—

“Necessity and liberty should receive the very greatest consideration.”

*Nefas nocere vel malo fratri puta.* SEN.—

“Consider it a crime to do an injury to a bad brother even.” Similar to the Scripture precept, by which we are commanded to return good for evil.

*Negat quis? Nego. Ait? Aio. Postramo impetravi egomet*

*mihî omnia assentari.* CIC.—“Does any one deny a thing? Then I deny it. Does he affirm? Then I affirm. In fine, I have prevailed upon myself to agree to everything.”

—*Neglecta solent incendia sūm̄re vires.* HOR.—“Fire neglected is wout to gain strength.”

*Negligēre quid de se quisque sentiat, non solum arrogantis est, sed omnino dissoluti.* CIC.—“To be careless of what any one may think of him, is not only the conduct of an arrogant man, but of one utterly abandoned.”

*Negōtiis par.*—“Equal to business.” Able to manage affairs.

*Nem. con.* Abbreviation of *nēmīne contradicente*.—“No one contradicting” any question proposed.

*Nem. diss.* Abbreviation of *nēmīne dissentiente*.—“No one disagreeing” with a proposition made.

*Nēmīnem id āgēre, ut ex altērius praelētur inscitā.* CIC.—“No man should so act as to take advantage of another man’s ignorance.”

*Nēmīnem tibi adjungas amicum priusquam explorāvēris quōmodo prioribus amicis sit usus.*—“Make no man your friend before you have ascertained how he has behaved towards his former friends.”

*Nēmīni dixēris, quæ nolis efferri.* PROV.—“Tell no one that which you do not wish repeated again.”

*Nēmīni fidas, nisi cum quo prius mēdium salis absumpsēris.* PROV.—“Trust no man till you have eaten a bushel of salt with him.”

*Nemo allēgans suam turpitūdinem audiendus est.* LAW MAX.—“No man bearing testimony of his own baseness ought to be heard.”

*Nemo an bonus, an dives omnes quærīmus.* PROV.—“No one asks whether a man is good; we all ask whether he is rich.”

*Nemo benè imp̄rat nisi qui parūrit imp̄rio.* PROV.—“No man is fully able to command, unless he has first learned to obey.”

*Nemo dat quod non habet.* LAW MAX.—“No man gives that which he does not possess.”

*Nemo debet bis punīri pro uno delicto.* COKE.—“No man ought to be punished twice for one offence.”

*Nemo dextērius fortūnā sit usus.*—“No man has more judiciously employed his good fortune.”

*Nemo doctus mutātōnem consilii inconstantiam dixit esse.* CIC.—“No well-instructed man has called a change of opinion



**inconstancy.** Acknowledgment of error is a duty, upon the observance of which our improvement depends.

*Nemo errat uni sibi, sed dementiam spargit in proximos.* SEN.—“No man commits error for himself alone, but scatters his folly among all around him.” Error is doubly injurious; first in itself, and then by example.

*Nemo est ab omni parte beātus.*—“No man is happy in every respect.” See *Nihil est*, &c.

*Nemo est hæres viventis.* *Law Max.*—“No man is the heir of one who is alive.” He is only an “heir apparent.” See *Hæredem Deus*, &c.

—*Nemo in sese tentat descendere? Nemo!* PERS.—“Does no one attempt to explore himself? No one!” Instead of looking into the faults of others, we should examine our own hearts.

*Nemo ire quenquam publicâ prohibet viâ.* PLAUT.—“No one forbids another to go along the highway.” No one is likely to interfere with you so long as you keep the beaten path.

*Nemo ita pauper vivit, quam pauper natus est.* SYR.—“No man ever lived so poor as he was born.”

*Nemo læditur nisi à seipso.* *Prov.*—“No man is hurt but by himself.”

*Nemo malus felix, mñmè corruptor.*— JUV.—“No wicked man can be happy, least of all one who corrupts others.”

*Nemo me impūnè lacessit.*—“No one provokes me with impunity.” The motto of the Order of the Thistle, a plant which is protected by its prickles.

*Nemo militans Deo implicetur secularibus negotiis.* COKE.—“No one in the service of God should be involved in secular affairs.”

*Nemo mortālium omnibus horis sapit.* PLINY the Elder.—“No man is wise at all times.”

*Nemo plus juris in ālium transferre potest quam ipse habet.* *Law Max.*—“No man can transfer to another a right or title greater than he himself possesses.”

*Nemo potest nudo vestimenta detrahere.* *Prov.*—“No man can strip a naked man of his garment.” Like our saying, “You cannot get blood out of a stone.”

*Nemo prudens punit quia peccatum est, sed ne peccetur.* SEN.—“No man of prudence punishes because a fault has

been committed, but that it may not be committed." If this were not the object of punishment, it would degenerate into revenge.

*Nemo puniatur pro aliēno delicto.* *Law Max.*—"Let no man be punished for the fault of another."

*Nemo qui suæ confidit, alterius virtūti invidet.* *CIC.*—"No man who confides in his own virtue, envies that of another."

*Nemo repente fuit turpissimus*—*JUV.*—"No man ever became extremely wicked all at once." Men sink into the depths of vice step by step.

*Nemo sic impar sibi.*—"No man was ever so unequal to himself." See *Nil fuit*, &c.

*Nemo solus satis sapit.* *PLAUT.*—"No man is sufficiently wise of himself."

*Nemo suâ sorte contentus.*—"No one is contented with his own lot."

*Nemo tam divos habuit faventes,  
Crastinum ut possit sibi polliceri.* *SEN.*

—"No man was ever so favoured by the gods as to be able to promise himself a morrow."

*Nemo tenetur ad impossibile.* *Law Max.*—"No one is bound to do that which is impossible."

*Nemo tenetur seipsum accusare.* *Law Max.*—"No one is bound to accuse himself."

*Nemo vir magnus, sine aliquo afflātu divīno, unquam fuit.* *CIC.*  
—"No man was ever great without some portion of Divine inspiration."

*Neptūnum, procul a terrâ, spectare furentem.*—"From the land to view the ocean raging afar."

*Nequam hōmīnis ego parvipendo grātiā.* *PLAUT.*—"I set little value on the esteem of a worthless man."

*Nequam illud verbum est, Bene vult, nisi qui bene facit.* *PLAUT.*  
—"That expression, 'he wishes well,' is worthless unless a person *does well* besides."

*Nequāquam satis in re unā consūmēre curam.* *HOR.*—"It is by no means enough to devote our care exclusively to one object."

*Neque cæcum ducem, neque amentem consultōrem.*—" [Select] neither a blind guide nor a silly adviser." A sentiment from Aristophanes.

*Neque cuiquam tam clarum ingēnium est, ut possit emergere nisi illi matēria, occāsio, fautor etiam commendātorque contingat.* PLINY the Younger.—“No man possesses a genius so commanding, as to be able to rise in the world, unless these means are afforded him:—opportunity, and a friend to promote his advancement.”

*Neque culpa neque lauda teipsum.* —“Neither blame nor praise yourself.” Avoid egotism, and pretend not to be either better or worse than you are.

—*Neque enim concludere versum*

*Dixeris esse satis: neque, si quis scribat, uti nos, Sermōni prōpiōra, putes hunc esse poētam.* HOR

—“For you must not deem it enough to tag a verse; nor if any person, like me, writes in a style more nearly resembling conversation, must you esteem him to be a poet.”

—*Neque enim lex æquior ulla,*

*Quam necis artīfices arte perire suā.* OVID.

—“For there is no law more just than that the contrivers of death should perish by their own contrivances.”

*Neque enim quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tribūtis.* TACIT.—“The repose of nations cannot be insured without arms, arms without pay, nor pay without taxes.” An armed peace is the best guarantee against war.

*Neque extra necessitates belli præcipuum odium gero.*—“Beyond that necessitated by war, I feel no particular resentment.”

*Neque femina, amissâ pudicitia, alia abnuërit.* TACIT.—

“When a woman has once lost her chastity, she will deny nothing.” She will most probably be induced by circumstances to submit to any degradation.

*Neque mala vel bona quæ vulgus putet.* TACIT.—“Things are not to be pronounced either good or bad on public opinion.”

*Neque mel, neque apcs. Prov.* —“No bees, no honey.”  
“Every rose has its thorns.”

*Neque opinione sed natura constitutum est jus.* CIC.—“Not in opinion but in nature is law founded.”

*Neque semper arcum*

*Tendit Apollo.* HOR.

—“Nor is Apollo always bending his bow.”

—*Nēqueo monstrāre, et sentio tantum.* JUV.—“I cannot describe it, I only feel it.”

*Nequicquam Deus absēdit  
Prudens oceāno dissociābili  
Terras, si tamen impīe*

*Non tangenda rates transiliunt vada.* HOR.

—“In vain has God in his wisdom divided the countries of the earth by the separating ocean, if nevertheless profane barks bound over the forbidden waters.”

*Nequicquam exornāta est bene, si morāta est male,  
Pulchrum ornātum turpes mores pejus cæno collinunt.*

PLAUT.

—“It is in vain that a woman is well dressed, if she is ill conducted; misconduct soils a fine dress worse than dirt.”

*Nequicquam pōpūlo bibūlas donāvērīs aures;*

*Respue quod non es.*— PERS.

—“You cannot possibly give the people ears that will drink in everything: aim not at that for which you are not made.” You cannot long impose even on the credulity of the public.

*Nequicquam sapit qui sibi non sapit.* PROV.—“He is wise to no purpose who is not wise for himself.”

*Nequissīmi hōmīnis est prōdēre amicum.*—“It is the part of the most abandoned of men to betray his friend.”

*Nequitiam vinōsa tuam convivīa narrant.* OVID.—“Your drunken banquets bespeak your debauchery.”

*Nervi belli pecūnia infīnīta.* CIC.—“Endless money is the very sinews of war.” Both Bacon and Machiavelli question the truth of this saying.

*Nervis aliēnis mōbile lignum.*—“A wooden puppet moved by strings in the hands of others.” Said with reference to those who allow themselves to be made the tools of others.

*Nervis omnibus.* PROV.—“Straining every nerve.”

*Nescia mens hōmīnum fati sortisque futūræ,  
Et servāre modum rebus sublāta secundis!* VIRG.

—“How blind is the mind of men to fate and future events, how unwilling to practise moderation, when elated with prosperity!”

*Nescio quā natāle solum dulcēdīne cunctos*

*Ducit, et immēmōres non sinit esse sui.* OVID.

—“The land of our birth allures us by an unaccountable attraction, and permits us not to be forgetful of it.”

*Nescio quâ præter sôlitum dulcêdine læti.* VIRG.—“By some inconceivable charm animated beyond their wont.”

*Nescio quis tēnēros ôculus mihi fascinat agnos.* VIRG.—“I know not what evil eye has bewitched my tender lambs.” Said in reference to the notion among the ancients, that evil resulted from the glance of the envious eye.

*Nescio quômodo inhæret in mentibus quasi sæculôrum augûrium futûrôrum; idque in maxîmis ingēniis, altissîmisque ânîmis, et existit maxîme et appâret facillîme.* CIC.—“There is, I know not how, inherent in the minds of men, a certain presage as it were of a future state; and this chiefly exists and appears the most manifest, in those of the greatest genius and of the most exalted mind.”

*Nescire quid antea quam natus sis accidêrit, id est semper esse puërum; quid enim est ætas hómînis, nisi memôria rerum nostrârûm cum supêriôrum ætate contexêrit?* CIC.—“To be unacquainted with what has taken place before you were born, is to be always a child; for what is human life, unless memory is able to compare the events of our own times with those of by-gone ages?”

*Nescis quid serus vesper vehat.* PROV.—“You know not what night-fall may bring.”

*Nescis tu quam metîcûlosa res sit ire ad jûdicem.* PLAUT.—“You little know what a ticklish thing it is to go to law.”

*Nescit plebs jejûna timêre.* PROV.—“A starving populace knows no fear.”

—*Nescit vox missa reverti.* HOR.—“The word which has been once uttered, can never be recalled.” Hence the mischief that may result from an unguarded expression or the disclosure of a secret.

—*Neu fluitem dâbiæ spe pendûlus horæ.* HOR.—“That I may not fluctuate in the hope dependent on each uncertain hour.” The blessings of a competency.

*Neutiquam officium libèri esse hómînis puto,*

*Cum is nihil promëreat, postulâre id grâtiæ appôni sibi.* TER.

—“I do not think it the part of a man of a liberal mind to ask that a thing should be granted him when he has done nothing to deserve it.”

—*Ni*

*Posces ante diem librum cum lūmine, si non*

*Intendes ānimum stūdiis et rebus honestis,*

*Invidiā vel amōre vigil torquēbere.*

HOR.

—“Unless before day you call for your book with a light, unless you occupy your mind with study and becoming pursuits, you will, when waking, be tortured by envy or by love.” By idleness the passions are let loose, and mischief is a probable result.

—*Ni vis boni*

*In ipsā inesset formā, hęc formam extinguerent.*

TER.

—“Had there not been great force of beauty in her very form, these things must have extinguished it.” Her neglected dress and disheveled hair.

*Nihil a Deo vacat: opus suum ipse implet.* SEN.—“Nothing is void of God: He himself fills all his works.” The doctrine of Pantheism.

*Nihil ad versum.*—“Not corresponding to the words,” meaning, “not to the purpose.” This adage is supposed to have had reference to the representations by gesticulation of the sense of the part recited. Hence, when the actor failed to represent the sense conveyed by the line, the prompter used this expression.

*Nihil agendo hōmīnes malè agēre discunt.*—“By doing nothing, men learn to do ill.”

*Nihil agit qui diffidentem verbis solātur suis;*

*Is est amicus qui in re dūbiā re juvat, ubi re est opus.*

PLAUT.

—“He does nothing who consoles a desponding man with words; he is a true friend, who, under doubtful circumstances, aids in deed when deeds are necessary.”

*Nihil aliud necessārium, ut sis miser, quam ut te miserum credas.*—“Nothing is wanting to make you wretched but to fancy yourself so.”

*Nihil altum, nihil magnificum ac divinum suscipere possunt, qui suas omnes cōgitationes abjecerunt in rem tam hūmīlem atque abjectam.* CIC.—“They can attempt nothing elevated, nothing noble and divine, who have expended all their thoughts upon a thing so low and abject.”

*Nihil credam et omnia cavēbo.*—“I will trust to nothing, and be on my guard against everything.”

*Nihil differt utrum ægrum in ligneo lecto an in aureo collöces : quocumque illum transtülëris, morbum suum secum transfert.* SEN.—“ It matters not whether you place the sick man on a wooden bed, or on one of gold; wherever you lay him, he carries his disease along with him.”

*Nihil difficile est Natüræ, ubi ad finem*

*Sui præpërat*—— *Momento fit cinis, diu silva.* SEN.

—“ Nothing is difficult to Nature, when she is pursuing her end. A wood is long in making, ashes are made in an instant.” Said in reference to the final destruction of the earth by fire. See *Esse quoque, &c.*

*Nihil doli subesse credens.* CORN. NEP.—“ Suspecting no deceit.”

*Nihil ëripit fortüna nisi quod et dedit.* SYR.—“ Fortune takes nothing away but what she has given.”

*Nihil est ab omni*

*Parte beatum.* HOR.

—“ There is nothing that is blessed in every respect.”

There is a dark side to every picture.

*Nihil est aliud magnum, quam multa minüta.* PROV.—“ That which is great is nothing but many littles.” “ Many littles make a mickle.”

*Nihil est aptius ad delectatiönem lectöris, quam tempörum varietätës, fortunæque vicissitudines.* CIC.—“ Nothing is better suited for the entertainment of a reader, than the varying features of times, and the vicissitudes of fortune.” It is the varieties and contrasts of history that make “ truth stranger than fiction.”

—*Nihil est furäcius illo :*

*Non fuit Autölyci tam pïceäta manus.* MART.

—“ There is nothing in the world more pilfering than he; not even the hand of Autolycus was so gluey (filching) as his.”

*Nihil est in vitä magnöpëre expetendum nisi laus et honestas.* CIC.—“ There is nothing in life so earnestly to be sought as character and probity.”

*Nihil est misërius, quam äñimus hömïnis conscius.* PLAUT.—“ There is nothing more wretched than the mind of a man with a guilty conscience.”

—*Nihil est*

*Quin male narrando possit depravärier.* TER.—“ There is no story but what may be made worse by being badly told.”

—*Nihil est quod credere de se*

*Non possit.*—

JUV.

—“There is nothing that he cannot believe about himself.”

*Nihil est quod non expugnet pertinax ōpĕra, et intenta ac diligens cura.* SEN.—“There is nothing which persevering industry may not overcome, with continued and diligent care.”

*Nihil est s̄anit̄ati multo vino nocentius.*—“There is nothing more prejudicial to health than much wine.”

*Nihil est tam ūtile quod in transitu prosit.* SEN.—“Nothing is so useful that it can be profitable from only a hasty perusal.” No lasting benefit can be derived from careless or hasty studies.

*Nihil est tam v̄olūcre quam m̄aledictum, nihil f̄ac̄ilius emittitur, nihil citius exc̄ipitur, nihil l̄atius dissip̄atur.* CIC.—“Nothing is so swift in flight as slander, nothing more easily propagated, nothing more readily received, nothing more widely disseminated.”

*Nihil eum commendat pr̄ter simul̄tam vers̄utamque tristitiam.* CIC.—“He has nothing to recommend him, except an assumed and deceitful seriousness.”

—*Nihil hic nisi carm̄na desunt.* VIRG.—“Nothing is wanting here but a song.”

*Nihil h̄om̄ini am̄ico est opport̄uno am̄icius.* PLAUT.—“There is nothing more desirable to a man than a friend in need.”

*Nihil honestum esse potest, quod justit̄iā vacat.* CIC.—“Nothing can be honest which is destitute of justice.”

*Nihil largiundo gl̄oriam adeptus est.* SALL.—“He acquired glory by no bribery.” He rose by his own merits.

*Nihil legēbat quod non excerp̄ret.* PLINY the Younger.—“He read no work from which he did not cull something.” Said of his uncle the Elder Pliny, author of the *Historia Naturalis*.

*Nihil Lys̄iæ subtilit̄ate cedit, nihil argūtiis et acūmine Hyper̄idi.* CIC.—“He yields not a jot to Lysias in subtlety, nor to Hyperides in acumen and sharpness of repartee.” Lysias was a celebrated orator of Syracuse, Hyperides of Athens.

*Nihil magis consent̄aneum est quam ut iisdem modis res dissolv̄atur quibus constitūtur.* Law Max.—“Nothing is more



consistent with reason than that everything should be undone by the same means by which it was done." A deed under seal, for instance, can only be varied by a deed under seal.

*Nihil potest rex nisi quod de jure potest.* *Law Max.*—"The king can do nothing but what he is allowed to do by law." In a country, namely, which is governed on constitutional principles.

*Nihil pretio parco, amico dum optulor.*—"I spare no expense so long as I can serve my friend."

*Nihil prodest improbam mercem emere.* *Prov.*—"There is no advantage in buying bad wares."

*Nihil scire est vita jucundissima.* *Prov.*—"To know nothing at all is the happiest life." So our old English proverb, "Children and fools have merry lives."

*Nihil scriptum miraculi causá.* *TACIT.*—"There is nothing written here to excite wonder." Said of a plain unvarnished narrative.

*Nihil semper floret; ætas succedit ætati.*—"Nothing flourishes for ever; age succeeds age."

*Nihil simul inventum est et perfectum.* *COKE.*—"Nothing is invented and brought to perfection at the same moment."

*Nihil sub sole novi.*—"There is no new thing under the sun." *Eccl. i. 9.*

*Nihil tam absurdum dici potest ut non dicatur à philosopho.* *CIC.*—"There is nothing so absurd but what it may have been said by some philosopher."

*Nihil tam difficile est, quin querendo investigari possit.* *TER.*—"There is nothing so difficult, but what it may be found out by research."

*Nihil tam firmum est, cui periculum non sit etiam ab inválido.* *QUINT. CURT.*—"There is nothing so secure, but what there may be danger from even the weakest." A mouse may put the finishing stroke to the ruin of a castle-wall.

*Nihil tam firmum est, quod non expugnari pecuniá possit.* *CIC.*—"Nothing is so well fortified that it cannot be taken by money."

*Nihil turpius est quam gravis ætate senex, qui nullum aliud habet argumentum, quo se probet diu vixisse, præter ætatem.* *SEN.*—"There is nothing more despicable than an old man, who has no other proof to give of his having lived long than his age."

*Nihil unquam peccavit, nisi quod mortua est.*—“She only did amiss in this, that she died.” An epitaph on a virtuous wife, given by Camerarius as having been found near the Jews’ Quarter at Rome.

*Nihil unquam sic impar sibi.* See *Nil fuit*, &c.

—*Nihil videtur mundius.* TER.—“Nothing seems more neat.”

*Nihili cōcio est.* PLAUT.—“Trusting is good for nought.”

*Nil actum credens, dum quid superesset agendum.* LUCAN.—“Considering nothing done, whilst aught remained to be done.” Said of Julius Cæsar. The principle adopted by a man of energy and talent.

*Nil à deo fortuna gravis miserabile fecit,  
Ut minuant nullâ gaudia pace malum.* OVID.

—“Misfortune has made no lot so wretched, but what a respite of the evil is productive of some delight.”

*Nil admirari prope est res una, Numici,  
Solâque, quæ possit facere et servare beatum.* HOR.

—“Never to lose one’s self-possession is almost the one and only thing, Numicius, which can make and keep a man happy.”

*Nil agit exemplum litem quod lite resolvit.* HOR.—“That illustration is of no use which extricates us from one difficulty by involving us in another.”

*Nil conscire sibi, nullâ pallescere culpâ.* HOR.—See *Hic murus*, &c.

—*Nil consuetudine majus.* OVID.—“There is nothing more powerful than custom.”

—*Nil cupientium*

*Nudus castra peto.* HOR.

—“Naked I commit myself to the camp of those who desire nothing.”

*Nil debet.* Law Term.—“He owes nothing.” The common plea in defending an action for debt.

*Nil despèrandum.*—“Nothing is to be despaired of.”

*Nil despèrandum Teucro duce, et auspice Teucro.* HOR.—“We must despair of nothing, Teucer being our leader, and we under his command.”

*Nil dicit.* Law Term.—“He says nothing.” When the defendant fails to put in his answer to the plaintiff’s declaration, judgment is given against him, because he does not say anything why it should not be

*Nil dictu fœdum visūque hæc limina tangat,*

*Intra quæ puer est.*—

JUV.

—“Let nothing unfit to be said or seen, enter those thresholds where youth inhabits.” See *Maxima debetur*, &c.

*Nil dictum quod non dictum prius.* *Prov.*—“Nothing can be said which has not been said before.” See *Nihil sub*, &c.

*Nil ego contulërim jucundo sanus amico.* HOR.—“There is nothing which, in my senses, I should prefer to an agreeable friend.”

*Nil erit ultërius quod nostris möribus addat*

*Postëritas ; eädem cüpiënt faciëntque minöres :*

*Omne in præcipiti vitium stetit.*—

JUV.

—“There will be nothing left for posterity to add to our manners ; those who come after us will act as we do, and have the same desires : every vice has reached its culminating point.” The complaint of the moralist in every age against the luxury and vice of his time.

*Nil feret ad Manes divitis umbra suos.* OVID.—“The ghost of the rich man will carry nothing to the shades below.”

—*Nil fuit unquam*

*Sic impar sibi.*— HOR.

—“Never was there anything so unlike itself.” The extreme of inconsistency.

*Nil habet infelix paupertas durius in se,*

*Quam quod ridiculos homines facit.*—

JUV.

—“Unhappy poverty has nothing in it more galling, than that it exposes men to laughter.”

*Nil habuit in tenementis.* *Law Term.*—“He had no such tenement.” The plea denying the title of the plaintiff in an action of debt by a lessor against a lessee without deed.

*Nil homini certum est. Fieri quis posse putaret?* OVID.—

“There is nothing assured to mortals. Who could have thought that this would come to pass?”

*Nil intra est olëam, nil extra est in nuce duri.* HOR.—“[If such is not the case] then there is no kernel in the olive, no shell outside the nut.” A person who will maintain that, will swear that black is white.

—*Nil me officit unquam,*

*Ditior hic, aut est quia doctior ; est locus uni*

*Cuique suus.*—

HOR.

—“It nothing affects me that this man is more wealthy or more learned than I am; every man has his own station.”

*Nil mihi das vivus, dicis post fata datūrum;*

*Si non insānis, scis, Maro, quid cūpiam.* MART.

—“You give me nothing during your life, you say you will leave me something after your death; if you are not a fool, Maro, you know what I wish for.” The thoughts of the man who is waiting to slip “into dead men’s shoes.”

*Nil mihi vobiscum est; hæc meus ardor erit.* OVID.—“I have nought to do with you; she shall be my flame.”

*Nil mortālibus arduum est.* HOR.—“Nothing is too arduous for mortals.” With patience and perseverance there is no difficulty in that which is not in itself impossible.

—*Nil obstat. Cois tibi pene vidēre est*

*Ut nudam, ne crure malo, ne sit pede turpi:*

*Mētiri possis ōcūlo latus.*—

HOR.

—“There is nothing in your way; through the thin gauze dress you may discern her almost as well as if she were naked; you may see that she has neither a bad leg nor an ugly foot; you may survey her form from top to toe with your eye.”

*Nil opus est digītis, per quos arcāna loquāris.* OVID.—“There is no need there of using the fingers to talk over your secrets.”

*Nil ōritūrum āliās, nil ortum tale fatentes.* HOR.—“Confessing that none had arisen before, or would arise, like unto thee.” A compliment to his patron, Augustus.

*Nil peccent ōcūli, si ōcūlis ānimus impōret.* SYR.—“The eyes cannot sin if the understanding governs the sight.” Cicero too says that it is necessary to exercise chastity of sight. See also *Matt.* v. 28.

*Nil prodest quod non lādōre possit idem.* OVID.—“There is nothing advantageous, which may not also be injurious.” These evils may be caused by carelessness, precipitation, or want of moderation.

*Nil prōprium ducas quod mutāri potest.* SYR.—“Reckon nothing your own, that can be changed.” All worldly possessions are of doubtful tenure; but virtue, philosophy, and an enlightened mind, we may call our own.

—*Nil sciri si quis putat, id quoque nescit*

*An sciri possit, qui se nil scire fatētur.*

LUCRET.

—“If a person thinks that nothing can be known, it necessarily follows that he does not know whether or not nothing can be known, from his very confession that he knows nothing.” An answer to the scepticism of the disciples of Pyrrho, who maintained that “all that we know is, that nothing can be known.”

*Nil similitus insāno quam ēbrīus.* *Prov.*—“Nothing more strongly resembles a madman than a man who is drunk.”

—*Nil sine magno*

*Vita labōre dedit mortālībus.* HOR.

—“Life has bestowed nothing on man without great labour.”

—*Nil sine te me*

*Prosunt honōres.*— HOR.

—“My honours are nothing worth without thy aid.” An address by the poet to his Muse, entreating her to continue her inspiration.

*Nil spernat auris, nec tamen credat statim.* PHÆD.—“Let the ear despise nothing, nor yet let it accord implicit belief at once.”

*Nil tam difficile est, quin quærendo investigāri possit.* TER.  
—“There is nothing so difficult but what it may be found out by seeking.”

*Nil tam difficile est quod non solertia vincat.* *Prov.*—“There is nothing so difficult that skill will not overcome it.”

*Nil tēmēre novandum.* *Law Maxim.*—“Innovations should not be rashly made.”

*Nil tēmēre uxōri de servis crede querenti;*

*Sæpe tēmim mūlier quem conjux dīligit, odit.* CATO.

—“Do not rashly give credit to a wife complaining of servants; for very often the wife hates the person whom the husband most regards.”

*Nil vōlitum quin præcognitum.*—“Nothing can be wished for without our having had some thought of it beforehand.” See *Consentire non*, &c.

*Nimia cura dētērit magis quam emendat.* *Prov.*—“Too much care injures rather than improves.” A good thing may be spoiled by overdoing it. “Too many cooks spoil the broth.”

*Nimia est misēria pulchrum esse hōmīnem nimis.* PLAUT.—  
“It is a very great plague to be too handsome a man.”  
The words of Pyrgopolinices, a braggart and a fop.

—*Nimia est voluptas, si diu abfuëris a domo  
Domum si rediëris, si tibi nulla est ægritudo animo obviam.*

PLAUT.

—“It is a great pleasure, if you have been long absent, when you return home to have no anxieties to grate your feelings.”

*Nimia familiãritas parit contemptum.* *Prov.*—“Too much familiarity breeds contempt.”

—*Nimia illæc licentia*

*Profecto evadet in aliquod magnum malum.* TER.

—“This extreme licentiousness will assuredly end in some great disaster.”

*Nimia subtilitas in jure reprobatur.* *Law Max.*—“Excessive refinements in the law are to be reprobated.”

*Nimio id quod pudet facilius fertur, quam illud quod piget.*  
PLAUT.—“That which we are ashamed of is more easily endured than that which we are vexed at.”

*Nimio præstat impendiosum te quàm ingratum dicier;  
Illum laudabunt boni, hunc etiam ipsi culpabunt mali.*

PLAUT.

—“It is much better to be called over-liberal, than ungrateful; the first, good men will applaud; the latter, even bad men will condemn.”

*Nimirum insanus paucis videatur, eo quod  
Maxima pars hominum morbo jactatur eodem.* HOR.

—“He, for instance, appears to be mad to but a few, because the greater part of them are infected with the same disease.”

*Nimis arcta premunt olidæ convivia capræ.* HOR.—“Rank and sweaty odours annoy us at overerowed entertainments.” A good suggestion for those who think that they cannot overerowd a room.

—*Nimis uncis*

*Naribus indulges.*— PERS.

—“You indulge your upturned nostrils too much.” The nostrils, as Pliny says, were considered the exponents of sarcasm and ridicule.

*Nimium altercando veritas amittitur.* *Prov.*—“In too eager disputation, the truth is lost sight of.”

*Nimium difficile est repëriri, ita ut nomen ducit,*

*Cui tuam cum rem credideris sine omni curâ dormias.* PLAUT.

—“It is an extremely difficult thing for a friend to be found to act up to his title, and to whom when you have intrusted your interests you may sleep without care.”

—*Nimium ne crede colōri.* VIRG.—“Trust not too much to your good looks.” Said by the poet to a conceited youth, but applicable to outward appearances in general.

*Nimium risūs prētium est, si prōbitātis impendio constat.* QUINT.—“A laugh costs too much, if it is bought at the expense of propriety.”

*Nimius in veritāte, et similitūdinis quā pulchritūdinis amantior.* QUINT.—“Too scrupulous as to the truth, and more desirous of exactness than beauty.” There are disagreeable traits in nature, which an artist need not go out of his way to copy. Some of the Dutch painters have been guilty of this.

*Nisi caste, saltem caute.* PROV.—“If not chastely, at least cautiously.” A Jesuitical hint that at all events we should study appearances.

—*Nisi dextro tempore Flacci*

*Verba per attentam non ibunt Cæsaris aurem.* HOR.

—“Unless at an appropriate time, the words of Flaccus will not reach the attentive ear of Cæsar.”

*Nisi Dōminus, frustra.*—“Unless the Lord is with us, our efforts are vain.” From *Psalm cxxvii.* 1. The motto of the city of Edinburgh, where it has been ludicrously translated, “You can do nothing here unless you are a lord!”

*Nisi prius.* LAW TERM.—“Unless before.” A writ by which the sheriff is commanded to bring a jury to Westminster Hall on a certain day, unless the justices shall previously come into his county.

*Nisi ūtile est quod faciūmus, stulta est gloria.* PHILÆD.—“Unless what we do is useful, vain is our glory.” This line is said to have been found copied on a marble stone, as part of a funeral inscription, at Alba Julia, or Weissenberg, in Transylvania.

*Nitimur in vētītum semper, cūpimusque negāta.* OVID.—“We are ever striving for what is forbidden, and are coveting what is denied us.”

*Nitor in adversum, nec me, qui cætēra vincit*

*Impētus, et rapido contrārius evēhor orbi.* OVID.

—“Against this I have to contend; that force which over-

comes all other things, does not overcome me; and I am borne in a contrary direction to the swiftly moving world."

*Nobilitas sola est atque unica virtus.* JUV.—"Virtue is the sole and only nobility."

*Nobis cum semel occidit brevis lux,  
Nox est perpétua una dormienda.* CATULL.

—"As soon as our brief day has closed, we shall have to sleep in everlasting night." The words of one who did not believe in the immortality of the soul.

*Nobis non licet esse tam disertis,  
Qui Musas cõlimus sevèriores.* MART.

—"We, who cultivate the severer Muses, are not allowed to be so discursive."

—*Nocet empta dolore voluptas.* HOR.—"Pleasure purchased by pain is injurious." Because pleasure of this kind arises from immoderate indulgence.

—*Noctemque diemque fatigat.* VIRG.—"He labours both night and day."

*Noctis erat mēdium; quid non amor imprõbus audet?* OVID.  
—" 'Twas midnight; what does not unscrupulous passion dare?"

*Nocturná versáte manu, versáte diurná.* HOR.—"Ponder these matters by night, ponder them by day."

*Nõcumentum, dõcumentum.* PROV.—"Harming's warning."  
"Forewarned, forearmed."

*Nodum in scirpo querere.* PROV.—"To look for a knot in a bulrush." To be too fastidious.

*Nolens volens.*—"Whether he will or no." "Will he, nill he."

*Noli affectare quod tibi non est datum,  
Delusa ne spes ad querelam recidat.* PHLED.

—"Covet not that which has not been granted you, lest your baffled hopes sink down to useless repinings."

*Noli equi dentes inspicere donati.* PROV.—"Look not a gift-horse in the mouth." Quoted by St. Jerome.

*Noli me tangere.*—"Touch me not." A plant of the genus *impatiens*. On being touched when ripe, it discharges its seeds from the capsule with considerable force. The term is also applied to an ulcer or cancer; and sometimes an object of extreme costliness is called a "Touch me not." See also *John* xx 17.



—*Noli pugnāre duōbus.* CATULL.—“Don’t fight against two.” “Two to one is odds.”

*Nolle prōsēqui.* Law Term.—“To be unwilling to prosecute.” An acknowledgment by the plaintiff that he will not proceed any further with his suit.

*Nolo episcopāri.*—“I have no wish to be a bishop.” A phrase which, with a semblance of modesty, was used as a matter of form by those who were elevated to a bishopric. Hence it is used to imply an affectation of indifference about a thing which a person has the greatest ambition to obtain.

*Nomen amicītia est, nomen ināne fides.* OVID.—“Friendship is but a name, constancy an empty title.”

*Nōmīna honesta prætenduntur vitiis.* TAC.—“Honourable names are given as a screen to vices.”

*Nōmīne pœnæ.* Law Term.—“Under name of a penalty.” A penalty agreed to be incurred on non-payment of rent by a given day.

*Non adeo cecīdi, quamvis dejectus, ut infra*

*Te quoque sim; infērius quo nihil esse potest.* OVID.

—“Although prostrate, I have not fallen so low that I am beneath even thee, than whom nothing can be lower.”

*Non ætāte verum ingēnio adipiscitur sāpientia.* PLAUT.—“Not by years but by disposition is wisdom acquired.”

*Non āliter quam qui adverso vix flūmīne lembum*

*Rēmīgiis sūbīgit: si brāchia forte remisit,*

*Atque illum in præceps prono rapit alveus amni.* VIRG.

—“Not otherwise than is he who rows his skiff with much ado against the tide; if by chance he slackens his arms, the tide hurries him headlong down the stream.”

*Non amo te, Sābīdi, nec possum dicere quare;*

*Hoc tantum possum dicere, non amo te.* MART.

—“I do not love thee, Sabidius, nor can I say why; this only I can say, I do not love thee.” A description of an unaccountable aversion. This epigram has been thus translated by the facetious Tom Brown;

“I do not love thee, Doctor Fell:

The reason why I cannot tell;

But this alone I know full well,

I do not love thee, Doctor Fell.”

Dr Fell being the dean of Christ Church, who had threatened him with expulsion.

*Non ampliter sed munditer convivium; plus salis quam sumptus.* CORN. NEP.—“An entertainment not profuse but elegant; more of true relish than expense.”

*Non assumpsit.* Law Term.—“He did not undertake.” The general issue in an action of *assumpsit*, where the defendant denies that he undertook to do the thing stated. See *Assumpsit*.

*Non auriga piger.*—“No lazy charioteer.” Said of a director or managing man who will not “let the grass grow under his feet” in carrying out an undertaking.

*Non bene conducti vendunt pe:juria testes.* OVID.—“Witnesses hired dishonestly make sale of their perjuries.”

*Non bene convēniunt, nec in unā sede morantur Majestas et amor.*— OVID.  
—“Majesty and love do not well agree, nor do they dwell in the same place.”

*Non bene junctarum discordia semina rerum.* OVID.—“The discordant atoms of things not harmonizing.” A description of the state of Chaos.

*Non bene pro toto libertas venditur auro;  
Hoc caeleste bonum praeterit orbis opes.*  
—“Liberty is not well sold for all the gold; this heavenly blessing surpasses the wealth of the world.”

*Non bonus somnus est de prandio.* Apage. PLAUT.—“Sleep is not good after a morning meal—out upon it!”

*Non caret is, qui non desiderat.*—“He is not in want who has no desires.”

*Non compos mentis.*—“Not master of his mind.” In an unsound state of mind.

*Non constat.* Law Term.—“It does not appear.” It is not shown by evidence before the court.

*Non cuicumque datum est habere nasum.*— MART.—“It is not every one to whom it has been given to have a nose:” meaning a keen wit, and power of satire.

*Non cuivis homini contingit adire Corinthum.* HOR.—“It is not the lot of every man to visit Corinth.” It is not the lot of all men to enjoy the same opportunities of travel or improvement. Corinth was the head quarters of luxury

and refinement, and it was only the more wealthy who could afford to pay a visit to it.

*Non de ponte cadit, qui cum sapientiâ vadit.*—"He falls not from the bridge who walks with prudence." A mediæval Leonine proverb.

*Non decet superbum esse hōmīnem servum.* PLAUT.—"It is not proper for a servant to give himself airs."

*Non decipitur qui scit se decipi.* COKE.—"He is not deceived who knows that he is being deceived."

*Non dēerat voluntas, sed facultas.*—"Not the will, but the means, were wanting."

—*Non dēficit alter.* VIRG.—"Another is not wanting."

We sustain no loss but what can easily be replaced; or the loss of one will be the gain of another.

*Non Dindymēne, non ādytis quatit*

*Mentem sacerdotum incōla Pythius,*

*Non Liber æque; non acūta*

*Sic gēmīnant Cōrybantes æra,*

*Tristes ut iræ.*—

HOR.

—"Nor Cybele, nor Pythian Apollo, the dweller in the shrines, so convulses the breasts of his priests, nor so does Bacchus; nor do the Corybantes so loudly redouble their blows on the shrill cymbals, as direful anger (inflames the mind)."

*Non domus et fundus, non æris acervus et auri*

*Ægrōto dōmīni deduxit corpore febres,*

*Non ānīmo curas.*—

HOR.

—"Neither house nor land, nor heaps of brass and gold, can remove the fever from their sick possessor, nor banish cares from his mind."

*Non eādem est ætas, non mens.*— HOR.—"My age, my tastes are now no longer the same."

*Non eādem rātio est, sentire et dēmēre morbos:*

*Sensus inest cunctis; tollitur arte malum.* OVID.

—"The art of perceiving diseases and of removing them is not the same. Perception exists in all; by skill alone disease is removed."

—*Non ebur neque aureum*

*Meā rēnidet in domo lacūnar.* HOR.

—"No ivory or golden ceiling shines resplendent in my house."

—*Non ego avārum*

*Cum te veto fieri, rāppam jūbeo ac nebūlōnem.* HOR.

—“When I forbid you to be a miser, I do not bid you become a prodigal and a spendthrift.”

*Non ego illam mihi dotem esse puto, quæ dos dicitur,*

*Sed pudicitiam, et pudōrem, et sedatam cupidīnem.* PLAUT.

—“That which is called a dowry, I do not deem my dowry, but chastity, modesty, and subdued desires.”

*Non ego mendōsos ausim defendere mores,*

*Falsaque pro vitiis arma tenere meis.* OVID.

—“I would not presume to defend my faulty morals, and to wield deceitful arms in behalf of my frailties.”

*Non ego mordāci destrinxi carmine quenquam;*

*Nec meus ullius crimina versus habet.* OVID.

—“I have pulled no one to pieces in spiteful verse; nor does my poetry contain a charge against any man.”

*Non ego omnino lucrum omne esse utile homīni existimo.*

PLAUT.—“I do not quite believe that every kind of gain is serviceable to mankind.”

—*Non ego paucis*

*Offendar maculis, quas aut incūria fudit,*

*Aut humana parum cavit natura.*— HOR.

—“I will not take offence at a few blemishes which either carelessness has caused, or against which human nature has failed to be on its guard.”

*Non ego ventosæ venor suffragia plebis.* HOR.—“I do not

hunt after the suffrages of the unsteady multitude.” I do not solicit their votes.

*Non enim gazæ neque consulāris*

*Summōvet lictor miseros tumultus*

*Mentis et curas læqueata circum*

*Tecta volantes.*

HOR.

—“For neither regal treasure, nor the consul’s lictor, can remove the direful tumults of the mind, nor the cares that hover about the carved ceilings.”

*Non enim potest quæstus consistere, si eum sumptus superat.*

PLAUT.—“There cannot any profit remain, if the expenditure exceeds it.”

*Non enim tam auctoritatis in disputando, quam rationis mo-*

*menta quærenda sunt.* CIC.—“In discussing a question,

more reliance ought to be placed on the influence of reason than on the weight of authority."

*Non equidem invidéo, miror magis.*— VIRG.—“For my part, I feel no envy, I am surprised rather.”

*Non equidem studeo, bullātis ut mihi nugis*

*Página turgescat, dare pondus idōnea fumo.* PERS.

—“I do not study that my page may be swelled out with bubbly trifles, suited only to give weight to smoke.”

*Non equidem vellem; sed me mea fata trahēbant,*

*Inque meas pœnas ingēniōsus eram.*

OVID.

—“I wish indeed that I had not; but my destiny drew me on, and I exercised my ingenuity to my own undoing.”

*Non esse cūpidum pecūnia est: non esse emācem vectigal est.*

CIC.—“Not to be covetous is money: not to be fond of buying, a revenue.”

*Non est.* See *Non est inventus.*

*Non est ad astra mollis à terris via.* SEN.—“Not easy is the passage from the earth to the stars.” It is only by great efforts that immortality is to be attained.

*Non est arctius vincūlum inter hōmīnes quam jusjurandum.*

*Law Max.*—“There is no stronger bond among men than an oath.”

*Non est beātus, qui se non putat; quid enim refert qualis status tuus sit, si tibi vidētur malus?* SEN.—“No man is happy who does not think himself so; for what does it signify how exalted your position may be, if it appears to you undesirable?”

*Non est bonum ludēre cum Diis.* *Prov.*—“It is not good to trifle with the gods.” It is impossible to deceive an all-wise Providence.

*Non est de sacco tanta fārīna tuo.*—“All that meal is not out of your own sack.” Said to a man who is palming off the work of another as his own. A mediæval proverb.

*Non est ejusdem et multa et opportūna dicere.* *Prov.*—“It is not easy for the same person to talk much and to the purpose.”

*Non est factum.* *Law Term.*—“It was not done.” The general issue in an action on bond or other deed, whereby the defendant denies that to be his deed on which he is impleaded.

*Non est in mēdico semper rēlevētur ut āger :*

*Interdum doctā plus valet arte malum.* OVID.

—“It is not always in the physician’s power that the invalid should recover ; sometimes the disease is more powerful than the resources of art.”

*Non est inventus.* *Law Term.*—“He has not been found.”

The return made by the sheriff when a person whom he has been ordered to produce cannot be found by him. When a man disappears or is not forthcoming, he is jocosely said to be *non est inventus*, or *non est*.

—*Non est jocus esse malignum.* HOR.—“There is no joking in being spiteful.” Genuine humour is compatible only with good nature.

*Non est magnus pūmīlio licet in monte constītērit : Colossus magnitūdīnem suam servābit, etiam si stētērit in pūteo.* SEN.

—“A dwarf is no bigger, though he stand on the summit of a mountain : a Colossus will preserve its magnitude, though it should stand in a well.” You cannot improve a fool whatever advantages you give him, while the man of genius will attain eminence in the greatest obscurity

*Non est meum contra auctōritātem senātūs dicere.* CIC.—“It is not for me to speak against the authority of the senate.”

*Non est mihi cornea fibra.* *Prov.*—“My nerves are not made of horn.” I am not unmoved by a tale of misery and woe.

*Non est rēmedium adversus sycophantæ morsum.* *Prov.*—“There is no remedy against the bite of a flatterer.”

*Non est vivere, sed valere, vita.* MART.—“Not existence, but health, is life.”

*Non exercitus, neque thesauri, præsīdia regni sunt, verum amīci.* SALL.—“Neither armies, nor treasures, are the safeguards of a state, but friends.”

*Non faciās malum ut inde vēniat bonum.* COKE.—“You must not do evil that good may come of it.”

*Non fas est scire omnia.*—“We are not allowed to know everything.”

*Non formōsus erat, sed erat facundus Ulysses.* OVID.—“Ulysses was not handsome, but then he was eloquent.”

*Non fumum ex fulgōre, sed ex fumo dare lucem.* HOR.—“Not to produce smoke from light, but light from smoke.”

In this, says Horace, consists the difference between a bad and a good poet. The first begins with a florid and inflated prelude, and ends in smoke; the latter, beginning with reserve, attains the height of poetic grandeur.

*Non habet commercium cum virtute voluptas.* CIC.—“Pleasure has no fellowship with virtue.” Said in reference to that kind of pleasure which delights in excess.

*Non habet in nobis jam nova plaga locum.* OVID.—“A fresh wound can now no longer find room in me.”

*Non hæc in fœdera.*— VIRG.—“Not into such alliances as these.”

*Non hoc de nihilo est.*—“This does not come of nothing.” There is some foundation for this story—there is something in it.

*Non hoc ista sibi tempus spectacula poscit.* VIRG.—“The present moment does not require such an exhibition as this.”

—*Non hominis culpa, sed ista loci.* OVID.—“It is not the fault of the man, but of the place.”

*Non horam tecum esse potes, non òtia rectè*

*Ponere, teque ipsum vitas fugitivus et erro,*

*Jam vino quærens, jam somno fallere curam;*

*Frustrà, nam comes atra premit sequiturque fugacem.* HOR.

—“You cannot endure an hour by yourself, nor apply your leisure advantageously; a fugitive and vagabond, you endeavour to escape from yourself, now endeavouring with wine, now with sleep, to cheat care—but all in vain: for the gloomy companion presses on you, and pursues you as you fly.” A fine description of the torture endured by the wicked man, under the stings of self-reproach.

*Non id quod magnum est pulchrum est, sed id quod pulchrum magnum.*—“Not that which is great is praiseworthy, but that which is praiseworthy is great.”

*Non id videndum, conjugum ut bonis bona,*

*At ut ingenium congruat et mores moribus;*

*Pròbitas, pudorque virgini dos optima est.* TER.

—“It is not requisite that the possessions of the married couple should be equal in amount; but that, in disposition and manners, they should be alike. Chastity and modesty are the best dowry a young woman can have.”

*Non ignāra mali misēris succurrere dises.* VIRG.—“Not unversed in suffering, I learn to succour the wretched.”  
The words of Dido to Æneas. See *Haud ignara*, &c.

—*Non illa colo cālāthisve Minervæ*

*Femīneas assuīta manus.*— VIRG.

—“Not to the distaff or the work-baskets of Minerva had she accustomed her womanly hands.” Though originally said of Camilla, the female warrior, these words are applicable to an indolent and ignorant woman.

*Non ille pro caris amīcis*

*Aut patriā timīdus p̄rīre.* HOR.

—“He fears not to die for his beloved friends or for his country.” The sentiment of a hero and a patriot.

—*Non in caro nidōre voluptas*

*Summa, sed in teipso est, tu pulmentāria quære  
Sudando.*—

HOR.

—“The chief pleasure [in eating] does not lie in the rich flavour, but in yourself. Do you seek dainties by sweating.” The benefit of exercise and the value of a good appetite.

*Non intelligitur quando obr̄pit senectus.* CIC.—“We do not perceive it, while old age creeps on apace.”

*Non intelligunt hōmīnes quam magnum vectīgal sit parsimōnia.*

CIC.—“Men do not understand how great a revenue is economy.” In accordance with Franklin’s saying, that “a penny saved is a penny earned.”

*Non invīsa feres pūris munuscūla parvis.* HOR.—“You will be the bearer of no unwelcome presents to the children.”

*Non ita est, neque cuique mortālium injūriæ suæ parvæ videntur.* SALL.—“It is not so, nor do his own injuries appear light to any man.”

*Non letum timeo; genus est miserābile leti;*

*Dēnite naufrāgium; mors mihi minus erit.* OVID.

—“I fear not death; it is the dreadful kind of death; take away the shipwreck, and death will be a gain to me.”

*Non licet hōmīnem esse sæpe ita ut vult, si res non sinit.* TER.

—“A man often cannot be what he would, if circumstances do not permit it.”

*Non licet in bello bis peccāre.* PROV.—“In war, it is not permitted twice to err.”



*Non liquet.*—"It is not clear." Words used in the Roman law, when the judge gave the verdict *ignoramus*, similar to that of the Scotch at the present day, "not proven." It is called "Ampliation," or a "verdict of *ignoramus*," and neither acquits nor convicts the party accused.

*Non lugenda est mors quam consēquitur immortalitas.* CIC.—"That death is not to be mourned which is followed by immortality."

*Non magni pendis quia contigit.* - - HOR.—"You do not value it greatly, because it came by accident."

*Non me pudet fatēri nescire quod nesciam.* CIC.—"I am not ashamed to confess myself ignorant of that which I do not know."

*Non mētuis dubio Fortūnæ stantis in orbe  
Numen, et exōsæ verba superba Deæ?* OVID.  
—"Dost thou not fear the Divine power of Fortune, as she stands on the unsteady wheel, and of the goddess who abhors all boastful words?"

*Non mihi mille placent; non sum desultor amōris.* OVID.—"A thousand girls have no charms for me; I am no rover in love."

*Non mihi sapit qui sermōne, sed qui factis sapit.* GREG. AGRIGENT.—"I esteem a man wise, not according to his words, but according to his deeds."

*Non mihi si linguæ centum sint, oraque centum,  
Ferreæ vox, omnes possim comprehendere.* VIRG.  
—"Not though a hundred tongues were mine, a hundred mouths, and iron voice, could I include them all."

*Non missūra cutem, nisi plena cruōris hirūdo.* HOR.—"A leech that will not leave the skin until sated with blood."

*Non nobis, Dōmīne.*—"Not unto us, O Lord." The beginning of the 115th Psalm. Some verses of this Psalm, beginning as above, have been used for ages as a grace after dinner, and are still chaunted at public festivals.

*Non nobis solum nati sumus.* CIC.—"We are born not for ourselves alone."

"Not for thyself alone,

Did Nature form thee." ARMSTRONG.

*Non nostrum inter vos tantas compōnere lites.* VIRG.—"It is not for me to settle for you such serious disputes."

*Non nunc agitur de vectigālibus, non de sociōrum injūriis;  
libertas et ānīma nostra in dubio est.* CIC.—"The question

is not now as to our revenues, not as to the injuries sustained by our allies; our liberties and our lives are at stake."

*Non obstante v̄redicto.* Law Term.—“The verdict notwithstanding.”

*Non ōcūli tācuīre tui.*—OVID.—“Your eyes were not silent.”

*Non omnem mōlitor quæ fluit unda videt.*—“The miller does not see everything which is carried past by the stream.” A mediæval proverb.

*Non omne quod nitet aurum est.* Prov.—“All is not gold that glitters.”

*Non omnes arbusta juvant hūmīlesque myricæ.* VIRG.—“The shrubs and the humble tamarisks have not their charms for all.”

—*Non omnes eādē mirantur amantque.* HOR.—“All men do not admire and love the same objects.” Tastes differ. So our proverb, “So many men so many minds.” See *De gustibus*, &c., and *Quot homines*, &c.

*Non omnia eādē æque omnibus suāvia esse scito.* PLAUT.—“Know that all things are not equally sweet to all men.”

—*Non omnia possūmus omnes.* VIRG.—“We cannot any of us do everything.” Each one is suited for his own sphere, and that alone.

*Non omnis error stultitia est dicendus.*—“Every error must not be called foolishness.” A mistake need not be the result of systematic folly or weakness.

*Non omnis fert omnia tellus.*—“Not every land bears everything.”

*Non omnis mōriar; multāque pars mei*

*Vitābit Libitinam.*—

HOR.

—“I shall not wholly die; and a great part of me shall escape Libitina.” Libitina was the goddess who was supposed to preside over funerals.—Horace here anticipates undying fame.

*Non opus admissō subdēre calcar equo.*—“There is no need to spur a horse at full speed.” “We must not ride a willing horse too hard.” A mediæval adaptation from Ovid

*Non opus est magnis plācīdo lectōre pōētis;*

*Quamlibet invitūm difficīlemque tenent.* OVID.

—“Great poets have no need of an indulgent reader; they captivate one however unwilling and difficult to please.”

*Non placet quem scurræ laudant, mănipulāres mussitant.*

PLAUT.—“I like not the man whom the town-gossips praise aloud, but of whom his neighbours are silent.”

*Non posse benè geri rempublicam multōrum impēriis.* CORN.

NEP.—“Under the command of many, the affairs of the commonwealth cannot be well conducted.” “No man can serve two masters.” See *St. Matt.* vi. 24.

*Non possidentem multa vocāveris*

*Rectè beātum. Rectius occūpat*

*Nomen beāti, qui Deōrum*

*Mūnērībus sāpienter uti,*

*Duramque callet paupēriem pati.* HOR.

—“You cannot properly call a man happy because he possesses much. He more justly claims the title of happy, who understands how to make a wise use of the gifts of the gods, and how to endure the privations of poverty.”

—*Non possum ferre, Quīrītes,*

*Græcam urbem.*—

JUV.

—“I cannot endure, O Romans! a Grecian city.”

*Non potest sevērus esse in iudicando, qui ālios in se sevēros*

*esse jūdices non vult.* CIC.—“He cannot be impartial in judging others, who does not wish others to be strict judges of himself.”

*Non prōgrēdi est rēgrēdi.* PROV.—“Not to go on is to go

back.” Nothing in this world is stationary, and that which does not advance retrogrades.

—*Non prōnūba Juno,*

*Non Hymēnæus adest, non illi Grātia lecto;*

*Eumēnīdes strāvēre torum.*—

OVID.

—“No Juno, guardian of the marriage rites, no Hymenæus, no one of the Graces, attended those nuptials. The Furies strewed the marriage bed.”

*Non propter vitam faciunt patrimonīa quidam,*

*Sed vitio cæci propter patrimonīa vivunt.* JUV.

—“Some persons do not acquire estates for the enjoyment of life, but, blind in error, live only for their estates.”

*Non pudendo, sed non faciēdo id quod non decet, impudentiæ*

*effūgēre nomen debēmus.* CIC.—“Not by being ashamed of doing, but by avoiding to do, what is unbecoming, we ought to shun the imputation of effrontery.”

*Non purgat peccata qui negat.* *Prov.*—"He who denies his offences does not atone for them."

*Non quam diu, sed quam benè vixeris refert.* *SEN.*—"Not how long, but how well, you have lived, is the question."

*Non qui solètur, non qui labentia tardè  
Tempora narrando fallat, amicus adest.* *OVID.*

—"There is no friend nigh to console me, no one to beguile my moments with his converse, as they slowly creep along."

*Non quia tu dignus, sed quia mitis ego.* *OVID.*—"Not that you were worthy, but because I was indulgent."

*Non quisquam fruitur veris odöribus,*

*Hyblæos latèbris nec spöliat favos,*

*Si frontem cäveat, si timeat rubos.*

*Ornat spina rosas, mella tegunt apes.*

—"No one will enjoy the sweet-smelling flowers of spring, nor spoil the Hyblæan honeycombs in their concealment, if he dreads his face being stung, or fears the brambles. The rose is provided with its thorn, the honey protected by the bees."

*Non quivis suavia comèdit edulia.* *Prov.*—"Not every one eats nice dainties." See *Non cuivis*, &c.

*Non quo sed quomodo.*—"Not by whom, but how." Motto of Lord Howard de Walden.

*Non refert quam multos sed quam bonos libros hæbeas ac legas.*

*SEN.*—"It matters not how many, but how good, are the books you possess and read."

*Non satis feliciter solère procedère quæ oculis agas aliënis.*

*LIVY.*—"That business does not usually go on well, which you transact with the eyes of other persons."

*Non scholæ, sed vitæ discimus.* *SEN.*—"We learn not at school, but in life." Our education is only *commenced* at school.

*Non scribit, cujus carmina nemo legit.* *MART.*—"That man is not a writer, whose verses no one reads."

*Non semper ea sunt quæ videntur; decipit*

*Frons prima multos.*— *PIÆD.*

—"Things are not always what they seem to be; first appearances deceive many."

*Nön semper erit æstas.*—"It will not always be summer." A translation from Hesiod.

*Non semper erunt Saturnālia.* *Prov.*—"It will not always be holiday time."

*Non semper idem flōribus est honos*  
*Vernis; neque uno luna rubens nitet*  
*Vultu.*—

HOR.

—"The same glorious colour does not always remain in the flowers of spring, nor does the ruddy moon shine with the same aspect."

*Non s̄quitur.*—"It does not follow." It is not a necessary inference. The phrase is sometimes used as a substantive.

*Non si malè nunc et olim sic erit.* HOR.—"Though matters may be bad to-day, they may be better to-morrow." "It is a long lane that has no turning." "Heaviness may endure for a night, but joy cometh in the morning."

*Psalm xxx. 5.*

*Non sibi sed toti genitūm se crēdere mundo.* LUCAN.—"To believe himself born not for himself, but for the whole world."

*Non soles respicere te, cum dicas injustè alt̄eri?* PLAUT.—  
—"Are you not accustomed to look at yourself when you abuse another?"

*Non solum scientia quæ est remōta à justitiā, calliditas p̄tius quàm s̄pientia est appellanda; verum etiam ānimus parātus ad pericūlum, si suā cupiditate, non utilitate commūni impellitur, audaciæ p̄tius nomen habet quàm fortitudinis.*

CIC.—"Not only may that knowledge which is not governed by justice be called cunning rather than wisdom; but that courage also which is ready to encounter every danger, when impelled by avarice and not the common good, may be called audacity, rather than fortitude."

*Non solum natūra sed etiam lēgibus populōrum constitūtum est, ut non liceat sui commōdi causā nocere alt̄eri.* CIC.—"It is ordained not only by nature, but also by the law of nations, that it shall not be allowable for a person to injure another for his own benefit."

*Non sum informātus.* *Law Latin.*—"I am not informed thereon."

*Non sum qualis eram.*— HOR.—"I am not what I once was." The words of one who feels the effects of old age.

*Non sum quod fueram.*— OVID.—"I am not what I once was."

*Non sum uni angulo natus : patria mea totus hic est mundus.*

SEN.—“ I was not born for one corner : all the world is my country.” I am a citizen of the world.

*Non sunt amici qui degunt procul. Prov.*—“ They are not your friends who live at a distance.” See *Multas amicitias*, &c.

*Non sunt iudiciis omnia danua meis. OVID.*—“ Every point is not to be yielded to my recommendations.”

*Non tali auxilio, nec defensoribus istis,*

*Tempus eget.*—

VIRG.

—“ We do not, at this time, want such aid as that, nor such defenders.”

*Non tam ovum ovo simile. Prov.*—“ More like than one egg is to another.”

—*Non tam portas intrare patentes,*

*Quam fręgisse juvat ; nec tam patiente colono*

*Arva premi, quam si ferro pöpulentur et igni.*

*Concessa pudet ire via.*—

LUCAN.

—“ It does not give him so much delight to enter by open gates, as to have forced them ; nor so much that the fields be ploughed by the patient husbandman, as laid waste by fire and sword. He is reluctant to enter by a path conceded.” One of this poet’s usual misrepresentations of Julius Cæsar.

—*Non tamen intus*

*Digna geri promes in scenam : multaque tolles*

*Ex oculis, quæ mox narret facundia præsens. HOR.*

—“ You must not, however, bring upon the stage things fit only to be acted behind the scenes ; and you must take away from view many actions which an eloquent reciter may afterwards in person relate.” Murders for instance.

—*Non tamen irritum*

*Quodcunque retro est, efficiet ; neque*

*Diffinget, infectumque reddet,*

*Quod fugiens semel hora vexit.*

HOR.

—“ Nct Heaven will render ineffectual what is past, or annihilate and undo what the fleeting hour has once carried away with it.”

*Non temerarium est, ubi dives blandè appellat pauperem*

PLAUT.—“ It is not for nothing, when a rich man accosts a poor one courteously.”

*Non tēmere est, quod corvus cantat mihi nunc ab levā manu.*

PLAUT.—“It was not for nothing that the raven was just now croaking on my left hand.” So in Gay’s Fables :

“That raven on yon left-hand oak  
(Curse on his ill-betiding croak !)  
Bodes me no good.”——

*Non tu corpus eras sine pectōre. Dī tibi formam,  
Dī tibi divitias dēderant, artemque fruendi.* HOR.

—“You are not a body without a soul. The gods have given you a beauteous form, the gods have given you wealth and the faculty of enjoying it.” An elegant compliment paid by Horace to his friend the poet Tibullus.

*Non tu scis, cum ex alto pūteo sursum ad summum ascēderis,  
Maximum pericūlum inde esse, a summo ne rursum cadas ?*

PLAUT.

—“Do you not know that when you have ascended from a deep well to the top, there is the greatest danger lest you should fall back again from the top ?”

—*Non umbras nocte volantes,  
Non tīmeo strictas in mea fata manus.* OVID.

—“I fear not ghosts that flit by night, or hands armed for my destruction.”

*Non unquam tācuisse nocet, nocet esse locūtum.*—“It never hurts us to have kept silence, it hurts us to have spoken.”

*Non usitātā, nec tēnui ferar  
Pennā.*—— HOR.

—“I shall soar on no common, no feeble, wing.”

*Non ut diu vivāmus curandum est, sed ut satis.* SEN.—“It should be our care to live not long, but well enough.” Life ought to be distinguished not so much by a number of years as by good actions.

—*Non ut plācīdis coēant immītia, non ut  
Serpentes āvibus gementur, tigrībus agni.* HOR.

—“Not to such a degree that the tame should unite with the savage ; nor that serpents should be coupled with birds, lambs with tigers.” A sample of inconsistency.

*Non uti libet, sed uti licet, sic vivimus.* PROV.—“We must live not as we like but as we can.” We must “make a virtue of necessity.” See *Ut quimus*, &c.

*Non uxor salvum te vult, non filius : omnes  
Vicini odērunt, noti, puēri, atque puellæ.* HOR.

—“Neither thy wife nor thy son wishes well to thee; all thy neighbours hate thee, thy acquaintances, even the very boys and girls.” Addressed to a miser, hated by all.

*Non vis esse iracundus? ne sis curiosus. Qui inquirat, quid in se dictum sit, se ipse inquietat.* SEN.—“Do you wish not to be angry? be not inquisitive. He who inquires what has been said of him, torments himself.”

*Non zelus sed charitas.*—“Not your good wishes, but your charity.” A mediæval expression.

—*Nonumque prematur in annum.* HOR.—“And let it be kept back up to the ninth year.” A recommendation to dramatic writers to expend the greatest care upon their productions.

—*Noris quam elegans formarum spectator fies.* TER.—“You shall see how nice a judge of beauty I am.”

—*Nos decēbat*

*Lūgēre ubi esset aliquis in lucem editus,  
Humānæ vitæ vāria rēpūtantes mala,  
At qui labōres morte finisset graves,  
Omnes amicos laude et lætitiā exŕqui.* CIC.

—“We ought to grieve when a being is born into the world, thinking of the various evils of human life; but when, by death, a man has closed his toilsome labours, all his friends should be affected with feelings of congratulation and joy.” A quotation from Euripides.

*Nos fragili vastum ligno sulcavimus æquor.* OVID.—“We have ploughed the vast ocean in a frail bark.”

—*Nos hæc novimus esse nihil.* MART.—“We know that these things are nothing at all.” Mere trifles.

—*Nos in vitium credula turba sumus.* OVID.—“We are a multitude prone to vice, ever ready to be led astray.”

*Nos patriæ fines et dulcia linquimus arva.* VIRG.—“We quit the limits of our native land, we bid our pleasant plains farewell.”

*Nos populo damus.* SEN.—“We go with the crowd.” We do as the world does.

*Nos quoque, quæ ferimus, tulimus patientius ante;  
Et mala sunt longo multiplicata die.* OVID.

—“I too at first endured my sufferings with patience; and by length of time my evils have been multiplied.”



—*Nos te,*

*Nos faciūmus, Fortūna, deam.*— JUV.

—“It is we, Fortune, it is we that make thee a goddess.”

See *Nullum numen habes, &c.*

*Nosce tempus.* *Prov.*—“Know your opportunity.” “Make hay while the sun shines.”

*Noscenda est mensūra sui spectandaque rebus*

*In summis minimisque.*—

JUV.

—“One should know one’s own measure, and keep it in view, in the greatest and in the most trifling matters.”

*Noscitur ex sociis.* *Prov.*—“He is known from his companions.” An estimate of his character is to be formed from the company he keeps. “Birds of a feather,” &c.

*Nosse hæc omnia salus est adolescentūlis.* *TER.*—“To know all these things is salvation for youth.”

*Nostra sine auxilio fugiunt bona; carpite florem.* *OVID.*—

“Our advantages fly irretrievably; then gather flowers while ye may.”

—*Nostri farrāgo libelli.* *HOR.*—“The medley of my book.”

*Nota bene.*—“Mark well!” note well. Often signified by N.B., calling the reader’s attention in especial to what follows.

—*Nota mala res optūma est.* *PLAUT.*—“A bad thing is best known.”

*Notæ Tironiūnæ.*—“Tironian notes.” Short-hand writing was so called in the earlier part of the middle ages, from Tullius Tiro, the freedman of Cicero, who was supposed to have invented it.

—*Notandi sunt tibi mores.* *HOR.*—“You must study the manners of men.”

*Notitiam primosque gradus vicinia fecit;*

*Tempore crevit amor.*—

OVID.

—“Proximity caused their first acquaintance, and their first advances in love; with time their affection increased.”

*Novacula in cotem.* *Prov.*—“The razor against the whetstone.” Sharp as he is, he has met his match. See *Fragili quærens, &c.*

*Novi ego hoc sæculum, mōribus quibus siet.* *PLAUT.*—“I know this age, what its manners are.”

—*Novi ingēnium muliŕrum,*

*Nolunt ubi velis, ubi nolis cūpiunt ultro.* TER.

—“I know the disposition of women; when you will they won't, when you won't they will.”

*Novos amīcos dum paras, vĕtĕres cole.*—“While you cultivate new friendships, preserve your old ones.” For remember, that it takes time to make friends.

—*Novum intervĕnit vĭtium et cālāmītas,*

*Ut neque spectāri neque cognosci potuĕrit :*

*Ita pōpūlus stūdio stūpĭdus in funambūlo*

*Anĭmum occupārat.*—

TER.

—“An universal disaster and calamity interrupted [my play], so that it could not be witnessed throughout or estimated: so much had the populace, carried away with silly admiration, devoted their attention to some ropedancing.”

*Novus homo.*—“A new man.” A man of yesterday; a mushroom, an upstart.

—*Nox atra cavā circumvōlat umbrā.* VIRG.—“Black night envelopes them with her surrounding shade.”

*Nox erat; et bĭfōres intrābat luna fenestras.* OVID.—“It was night, and the moon entered at the windows with their double shutters.”

*Noxię pęna par esto.* CIC.—“Let the punishment be equal to the offence.”

*Nuces relinquĕre.*—“To leave the nuts.” To lay aside childish amusements.

*Nudum pactum.* Law Term.—“A naked agreement.” A bare promise, made in words only, and not confirmed by a written contract.

*Nugę canōrę.* HOR.—“Melodious trifles.” Agreeable nonsense.

—*Nugis addĕre pondus.* HOR.—“To add weight to trifles.”

—*Nulla aconĭta bibuntur*

*Fictĭlibus.*—

JUV.

—“No wolf'sbane is drunk out of earthen vessels.” The peasant is in no danger of poison when eating from his humble dish—because there is no inducement to put an end to his life.

*Nulla ætas ad perdiscendum est.* ST. AMBROSE.—“There is no age past learning.”

- Nulla bona.* *Law Phrase.*—"No goods," or "no assets."
- Nulla capitālior pestis quam voluptas corpōris hōmīnibus a natūrā data.* *CIC.*—"No pest more deadly has by nature been allotted to men than sensual indulgences."
- Nulla dies ābeat, quin līnea ducta supersit.* *Prov.*—"Let no day pass by, without a line being drawn and left in remembrance of it." No day should be allowed to pass without leaving some memorial of itself.
- Nulla discordia major quam quæ a religiōne fit.*—"No animosities are more bitter than those which arise from religion." See *Odiūm theologicūm.*
- Nulla est sincēra voluptas ; Sollicitique āliquīd lætis intervēnit.*— *OVID.*  
—"No pleasure is without alloy ; some anxiety always interferes with our joys." See *Medio de, &c.*
- Nulla falsa doctrīna est, quæ non permisceat āliquīd vērītātis.*  
—"There is no doctrine so false as not to be mingled with some truth."
- Nulla ferè causa est, in quā non fœmīna litem Mōvērīt.*— *JUV.*  
—"There is hardly any dispute, in which a woman did not cause the breach."
- Nulla ferent talem sæcla futūra virum.*—"No future ages will produce such a man."
- Nulla fides regni sōciis, omnisque potestas Impātiens consortis erit.*— *LUCAN.*  
—"There is no faith between the sharers in rule, and all power will be impatient of a sharer." See *Summa sedes, &c.*
- Nulla herba aut vis mortis tela frangit.*—"No herb or might can break the darts of death."
- Nulla potentia supra leges esse debet.* *CIC.*—"There ought to be no power above the laws."
- Nulla quidem sano grāvior mentisque potenti Pœna est, quam tanto displicuisse viro.* *OVID.*  
—"There is no punishment more severe to a man of principle and good sense, than to have displeased so distinguished a person."
- Nullā re faciilius conciliātur benevolentia multitudīnis, quam abstinentiā et continentiā.* *CIC.*—"By nothing is the good

will of the multitude more easily conciliated, than by abstinence and moderation."

*Nulla recordanti lux est ingrāta gravisque,*

*Nulla fuit cujus non mēmīnisse velit.*

*Ampliat aētātis spātium sibi vir bonus, hoc est*

*Vivēre bis, vitā posse priōre frui.*

MART.

—"No day can be cause of grief and bitter reflection to a good man, none is there which he is unwilling to remember: he prolongs the period of existence, and may be said to live twice, in that he can enjoy the days that are past."

—*Nullā reparābilis arte,*

*Læsa pudicitia est.*

OVID.

—"Chastity, once tarnished, can be restored by no art."

*Nulla res tantum ad descendum prōficīt quantum scriptio.* CIC.

—"Nothing has so greatly assisted learning, as the art of writing."

*Nulla salus bello.*— VIRG.—"There is no safety in war."

*Nulla scābies scābiōsior superstitiōne.*—"No itch more infectious than superstition."

*Nulla tam bona est fortūna, de quā nil possis queri.* SYR.—

"There is no fortune so good, but you may find something to complain of."

*Nulla unquam de morte hōmīnis cunctātiō longa est.* JUV.—

"When a man's life is at stake, no deliberation can be too long."

*Nulla venēnāto litēra mixta joco est.* OVID.—"Not a letter of my writings is sullied by a malevolent joke."

*Nulla vitæ pars vacāre officio potest.* CIC.—"No period of life is exempt from its duties."

*Nullæ sunt occultiōres insidiæ quam eæ quæ latent in simulatiōne officii, aut in aliquo necessitudinis nōmine.* CIC.—

"There are no acts of treachery more deeply concealed than those which lie veiled beneath a semblance of kindness, or under some plea of necessity."

*Nullam habent personārum ratiōnem.* CIC.—"They are no respecters of persons."

*Nullaque mortales præter sua littōra norant.* OVID.—"And mortals knew no shores beyond their own." A descrip-

tion of the ignorance of mankind in the earlier ages of the world.

*Nulli est hōmīni perpētuum bonum.* PLAUT.—“No man enjoys blessings to last for ever.”

*Nulli jactantiūs mœrent, quam qui maxīmè lætantur.* TAC.—“None mourn with such loud sorrow as those who are in reality the most delighted.”

*Nulli negābimus, nulli differēmus justitiam.*—“To no man will we deny, to no man will we delay, the administration of justice.” This assurance is given in Magna Charta, the charter of our liberties.

*Nulli secundus.*—“Second to none.”

*Nulli suis peccātis impēdiuntur quo minus altērius peccāta demonstrāre possint.*—“None are prevented by their own faults from pointing out the faults of another.”

—*Nulli tēcuisse nocet, nocet esse locūtum.*—“To be silent hurts no one; to be talkative does the mischief.”

*Nulli tam feri affectus ut non disciplinā perdomentur.*—“No propensities are so unbridled that they may not be subdued by discipline.”

—*Nullis amor est medicābilis herbis.* OVID.—“Love is to be cured by no drugs.”

—*Nullis fraus tuta latēbris.* CAMERARIUS.—“In no concealment is fraud safe.”

*Nullius addictus jurāre in verba magistri,*

*Quo me cunque rapit tempestas, dēfēror hospes.* HOR.

—“Not pledged to swear by the words of any master, I am borne as a guest wherever the weather drives me.”

Horace here owns himself an eclectic philosopher, and not an adherent of any one sect.

*Nullum à labōre me reclīnat ōtium.* HOR.—“No intermission affords me repose from my labours.”

*Nullum anarchiā majus est malum.*—“There is no greater evil than anarchy.”

*Nullum ego sum numer, quid me immortalibus æquas?*—“I am no divinity; why do you put me on a level with the gods?”

*Nullum est malum majus, quam non posse ferre malum.*—“There is no greater misfortune than not to be able to endure misfortune.”

*Nullum est nunc dictum, quod sit non dictum prius.* TER.—

"There is nothing said now, that has not been said before."

*Nullum imp̄rium tutum nisi benevolentiā munitum.* CORN.

NEP.—"No empire is secure unless it is supported by the good will [of the people]."

*Nullum infortūnium solum.*—"No misfortune comes singly."

Misfortunes never come alone. "It never rains but it pours." A mediæval proverb.

*Nullum iniquum in jure præsumendum est.* *Law Max.*—"No

injustice is to be presumed in the law." It is not to be presumed that the law will sanction anything that is unjust.

*Nullum magnum ingēnium sine mixturā dementiæ.* SEN.—

"There is no great genius without a tincture of madness."

It is a common saying, that every man is mad upon some point. Dryden says,

"Great wits are sure to madness near allied,  
And thin partitions do their bounds divide."

This was originally a saying of Aristotle.

*Nullum magnum malum quod extrēmum est.* CORN. NEP.—

"No evil is great if it is the last we have to bear." Death being the last.

*Nullum numen abest si sit prudentia.*—"No protecting deity

is wanting, if there is prudence." An adaptation of the following line of Juvenal.

*Nullum numen habes, si sit prudentia: nos te,*

*Nos faciūmus, Fortūna, deam, cælōque locāmus.* JUV.

—"Had we but foresight, thou wouldst have no divinity.

It is we, Fortune, it is we that make thee a goddess, and place thee in the heavens."

*Nullum simile quatuor p̄dibus currit.* *Prov. quoted by Lord*

COKE.—"No simile runs on all fours;" or, as Coke says,

"No simile holds in everything." There are no two things alike in every respect.

—*Nullum sine nōmine saxum.* LUCAN.—"Not a stone is

without a name." Every spot in such a city as Troy had been distinguished by some memorable event.

*Nullum tempus occurrit regi.* COKE.—"No time precludes

the king." No lapse of time bars the rights of the crown.

*Nullus argento color est,—*

———*nisi temperāto*

*Splendeat usu.*

HOR.

—“Money has no splendour of its own, unless it shines by temperate use.”

*Nullus commōdum cōpēre potest de injūriā suā prōpriā.* Law

*Max.*—“No person may take advantage of his own wrong.”

The law will not allow a man to derive advantage from an act in which he has wrongfully taken part.

*Nullus dolor est quem non longinquitas temporis minuat ac*

*molliat.* CIC.—“There is no suffering which length of

time will not diminish and soften.”

*Nullus est liber tam malus, ut non aliquā parte prosit.*—“There

is no book so bad, as not to be useful in some way or

other.” A saying of the Elder Pliny, quoted by his

nephew, Pliny the Younger.

*Nullus illi nasus est.*—“He has no nose.” He is dull and

void of sagacity.

*Nullus perniciosior hostis est, quam familiāris inimicus.*—

“No foe is more pernicious than an enemy in the disguise

of a friend.”

*Nullus tantus quæstus, quam quod habes parcere.* Prov.—

“There is no gain so sure as that which results from

economizing what you have.” “A penny saved is a

penny gained.” See *Non intelligunt homines, &c.*

*Nullus unquam amātor adeo est callidè*

*Facundus, quæ in rem sint suam, loqui possit.* PLAUT.

—“No lover is ever so skilled in eloquence, as to be able

to give utterance to that which is for his own interest.”

*Num vobis tinniebant aures?* PLAUT.—“Did not your ears

tingle?” A sign that somebody is talking of you.

———*Numērisque fertur*

*Lege solūtis.*

HOR.

—“And he is borne along in numbers unfettered by laws.”

He treats with utter contempt all poetic rules. This

quotation was happily applied by Burke when the mob

carried Wilkes on their shoulders.

*Nūmērus certus pro incerto pōnitur.*—“A certain number is

used for an uncertain one.” That is to say, when we

speak in round numbers, as we call them.

*Nunc animis opus, Ænēa, nunc pectore firmo.* VIRG.—“Now,

Æneas, you have need of courage, and a resolute heart.”

*Nunc dimittis.*—“ [Lord,] now lettest thou [thy servant] depart [in peace.]” The beginning of the song of Simeon in the Temple. *Luke i. 29*

*Nunc etiam somni pingues, nunc frigidus humor ;  
Et liquidum tenui guttore cantat avis.* OVID.

—“ Now the slumbers are sound, now the moisture of the morn is refreshing ; the birds too are sweetly warbling with their little throats.”

*Nunc mare, nunc sylvæ  
Thracio Aquilone sonant ; rupiamus, amici,  
Occasionem de die.*— HOR.

—“ Now the sea, now the woods resound with the Thracian north-east wind ; let us, my friends, seize the opportunity offered by this auspicious day.”

—*Nunc omnis ager, nunc omnis parturit arbos,  
Nunc frondent sylvæ, nunc formosissimus annus.* VIRG.

—“ Now every field is green, every tree puts forth its shoots, now are the woods in leaf, and the season is most beautiful.”

*Nunc patimur longæ pacis mala ; sævior armis  
Luxuria incubuit, victumque ulciscitur orbem.* JUV.

—“ Now do we suffer the evils of prolonged peace ; luxury more ruthless than the sword broods over us, and avenges a conquered world.” A picture of Rome in its decline.

*Nunc pro tunc.* *Law Term.*—“ Now for then.”

—*Nunc retrorsum  
Vela dare, atque iterare cursus  
Cogor relictos.*— HOR.

—“ I am now obliged to tack about, and to regain the track I had deserted.”

*Nunc scio quid sit Amor : duris in cautibus illum  
Ismarus, aut Rhodope, aut extremi Garamantes,  
Nec generis nostri purum, nec sanguinis, edunt.* VIRG.

—“ Now I know what Love is : Ismarus, or Rhodope, or the remotest Garamantes produced him on rugged cliffs, a child not of our race or blood.”

*Nunc si nos audis, atque es divinus, Apollo,  
Dic mihi, qui nummos non habet unde petat ?*

—“ Now if you listen to us, and are a god, Apollo, tell me whence he who has got no money is to get it ?”



*Nunc tuum ferrum in igni est.* *Prov.*—"Now your iron is in the fire." "Strike while the iron is hot."

*Nunquam ad liquidum fama perducitur.*—"Rumour never can be brought to state things with clearness."

*Nunquam aliud natura, aliud sapientia dicit.* *JUV.*—"Nature never says one thing, wisdom another."

*Nunquam erit alienis gravis, qui suis se concinnat levem.*

*PLAUT.*

—"He will never be despised by others, who makes himself respected by his own relations."

*Nunquam est fidelis cum potente societas.* *PHÆD.*—"An alliance with the powerful is never sure."

*Nunquam igitur satis laudari dignè poterit philosophia, cui qui pareat, omne tempus ætatis sine molestiâ possit degere.* *CIC.*  
—"Philosophy therefore can never be sufficiently praised; for he who is obedient to her laws may pass through every stage of life without discontent."

*Nunquam in vitâ mihi fuit melius.* *PLAUT.*—"Never in my life was I better,"—in better circumstances.

*Nunquam ita quisquam benè subductâ ratione ad vitam fuit,  
Quin res, ætas, usus, semper aliquid apportet novi,  
Aliquid moneat; ut illa, quæ te scire credas, nescias,  
Et quæ tibi putâris prima, in experiundo nunc repudies.*

*TER.*

—"Never was there any person of such well-trained habits of life, but experience, age, and custom were always bringing him something new, or suggesting something; so much so, that what you believe you know, you don't know, and what you have fancied of first importance to you, on making trial you reject."

—*Nunquam libertas grâtiore extat*

*Quam sub rege pio.*—

*CLAUD.*

—"Liberty is never more inviting than under a pious king." Good government and a rational degree of liberty are then united.

*Nunquam minus solus quam cum solus.* *CIC.*—"Never less alone than when alone." The words of a philosopher, who estimated the pleasures of self-communion and reflection.

*Nunquam nimis curâre possunt suum parentem filiæ.* *PLAUT.*

—“ Daughters can never take too much care of their father.”

*Nunquam nimis dicitur, quod nunquam satis discitur* SEN.—

“ That is never too often repeated, which is never sufficiently learned.”

*Nunquam potest non esse virtuti locus.* SEN.—“ Room can never be wanting for virtue.”

*Nunquam sunt grati qui nocuere sales.*—“ Witticisms are never agreeable which are productive of injury.”

*Nunquam vidi iniquius concertationem comparatam.* TER.—“ I never saw a more unequal contest.”

*Nunquid vitæ mimum commode perégisset?*—“ Whether he had not well played his part in the comedy of life?” The question put to his friends by Augustus Cæsar on his death-bed.

*Nusquam nec õpëra sine emolumento, nec emolumentum ferme sine õpërá, impensa est.* LIVY.—“ There is nowhere labour without profit, and seldom profit without labour.”

*Nusquam tuta fides.*— VIRG.—“ Confidence is nowhere safely placed.” Such is the case in times of civil commotion.

*Nutrit pax Cërërem, pacis amica Ceres.* OVID.—“ Peace nourishes Ceres, Ceres is the friend of peace.”

*Nutu Dei, non cæco casu, rêgimur et nos et nostra.*—“ By the will of God, not by blind chance, are we and all things belonging to us governed.”

## O.

*O, O, O.*—Certain prayers or anthems in the Roman Catholic church were called the O, O, O's, as they severally begin with *O sapientia, O radix, O Adonai,* &c.: they are sung in the evening for nine days before Christmas day.

*O beata sãnitas, te præsente amœnum*

*Ter floret gratius; absque te nemo beatus.*

—“ Oh blessed health! when thou art present the joyous spring blossoms in all its gracefulness: without thee no one is happy.”

— *O cæca nocentum*

*Consilia, O semper timidum scelus!* STATIUS.

—“ Oh how blind are the counsels of the guilty! Oh how cowardly at all times is wickedness!”

*O Corydon, Corydon, secretum divitis ullum*

*Esse putas? Servi ut taceant.*— JUV.

—“ Oh Corydon, Corydon, do you suppose that anything a rich man does can be secret? even if the servants hold their tongues.”

*O curas hōmīnum! O quantum est in rebus ināne!* PERS.—

“ Oh! the cares of men! Oh! how much vanity there is in human affairs!” “ Vanity of vanities; all is vanity.”

*Eccles. i. 2.*

*O curvæ in terris ānimæ, et cælestium inānes!*—“ Oh! groveling souls on earth, how devoid of all that is heavenly!”

*O faciles dare summa Deos, eādemque tuēri*

*Difficiles.*—

LUCAN.

—“ How ready are the gods to bestow on us prosperity, how averse to insure our tenure of it!”

*O fortunā, viris invīda fortibus,*

*Quam non æqua bonis præmia dividis!* SEN.

—“ Oh fortune, envious of able men, what an unequal share of thy prizes dost thou award to the good!”

*O fortunātam, natam, me consule, Romam!*—“ Oh happy Rome, when I was consul, born.” The only line that has come down to us of Cicero’s unfortunate attempts at poetry. The jingle between the second and third words is the great deformity, though the line is otherwise meagre enough. Juvenal, to whom we are indebted for the preservation of it, says that Cicero “might have scorned the sword of Antony, if all he uttered had been like this.”

*O fortunāti nimium, sua si bona norint,*

*Agricolæ, quibus ipsa, procul discordibus armis,*

*Fundit humo facilem victum justissima tellus.* VIRG.

—“ Oh! husbandmen more than happy, if they did but know their own advantages; for whom, far from discordant arms, the grateful earth pours forth from her bosom a ready abundance.” The first line is often applied to that rather large class of people who “don’t know when they are well off.”

- O! hebetūdo et duritia cordis humāni, quæ solum præsentia meditatur et futura non magis prævidet.* A KEMPIS, *De Im. Christi.*—"Oh! the dulness and the hardness of the heart of man, which contemplates only the present, and not rather the things of futurity."
- O! imitātōres! servum pecus!*—HOR.—"Oh! ye imitators, a servile herd!" In allusion to the low position occupied by the plagiarist and copyist.
- O major tandem, parcas, insāne, minōri.* HOR.—"Oh! thou who art still more mad, spare me, I pray, who am not so mad." A phrase used ironically in paper warfare.
- O mihi præteritos rēferat si Jūpiter annos!* VIRG.—"Oh! that Jupiter would but give me back the years that are past!"
- O mihi tam longæ mǎneat pars ultīma vitæ, Spīritus et quantum sat erit tua dicere facta!* VIRG.—"Oh! may my last stage of life continue so long, and may so much breath be granted me as shall suffice to sing thy deeds!"
- O misēras hōmīnum mentes, O pectōra cæca!* LUCRET.—"Oh! how wretched are the minds of men, oh! how blind are their understandings!" Applicable to popular delusions.
- O mūnēra nondum Intellecta Deūm.*—LUCAN.—"Oh gifts from the gods, not yet understood."
- O nimium fūciles! O toto pectōre captæ!* OVID.—"Oh people too credulous! Oh people utterly gone mad!"
- O nimium nimiumque oblīte tuōrum.* OVID.—"Oh, far too far, forgetful of your kin!"
- O passi graviōra!*—VIRG.—"Oh ye who have suffered greater dangers than these."
- O præclārū diem cum ad illud divīnū animōrum concīliū cætumque proficiscar.* CIC.—"Oh happy day, when I shall hasten to join that holy council and assemblage of spirits!" A proof how highly this great philosopher appreciated the doctrine of the immortality of the soul.
- O quanta spēcies cēbrum non habet!* PHÆDR.—"Oh that such beauty should have no brains." See the Fable of the Fox and the Mask.
- O rus, quando te aspiciam? quandōque licēbit*

*Nunc vĕtĕrum libris, nunc somno et inertĭbus horis*

*Dŭcĕre sollicitæ jucunda oblĭvia vitæ?* HOR.

—“Oh rural retreat, when shall I behold thee? and when shall it be in my power to enjoy the pleasing forgetfulness of an anxious life, one while with the books of the ancients, another while in sleep and leisure?”

*O! si sic omnia!*—“Oh! had he acted thus in all things!” or, “Oh! that all were thus!”

*O suavis ânima! qualem te dicam bonam.*

*Antĕhac fuisse, tales cum sint reliquæ!* PHÆDR.

—“Oh the delicious fragrance! how good I should say were your former contents, when the remains of them are such!”

*O tempĕra! O mores!* CIC.—“Oh times! Oh manners!” The exclamation of Cicero when inveighing against the impunity of wicked men.

*O vita, misĕro longa, felici brevis!* SYR.—“Oh life, how long to the wretched, how short to the happy!”

*O vitæ philosophia dux! O virtutis indagatrix, expultrixque vitiōrum! quid non modo nos, sed omnĭno vita hōmĭnum sine te esse pōtuisset. Tu urbes pĕpĕristi; tu dissipātos hōmĭnes in societātem vitæ convocasti.* CIC.—“Oh! Philosophy, guide of life. Oh! searcher out of virtues and expeller of vices! what could we have done without thee? And not only we, but every age of man? It is thou that didst form cities; thou that didst call together solitary men to the enjoyment of the social intercourse of life.”

*Obĭter cantāre.* PETRON. ARBITER.—“To sing by the way.”

*Obĭter dictum.*—“A thing said incidentally,” or “by the way.” Parenthetically.

*Oblātam ocasiōnem tene.* CIC.—“Seize the opportunity when it offers.” Seize “the golden moments as they fly.” “Take time by the forelock.”

*Obruat illud malè partum, malè retentum, malè gestum, impĕrium.* CIC.—“May that sovereignty fall which has been evilly acquired, which is evilly retained, and which is evilly administered.”

*Obscūris vera involvens.*— VIRG.—“Involving the truth in obscurity.” The subterfuge of the person who has the worst of an argument.

*Obscūrum facĕre per obscūrius.*—“To make that darker

which was dark enough before." To render, in an attempt to illustrate, obscurity doubly obscure. See *Lucus a non*, &c., and *Non sequitur*.

*Obscuro, tuum est? vetus credideram.*—"Pray, is it yours? I really had thought it old." The proper answer to a plagiarist.

*Obssequium amicos, veritas odium parit.* TER.—"Obsequiousness begets friends, truth hatred." Words uttered in a complaining spirit.

—*Observantior æqui*

*Fit populus, nec ferre vetat cum viderit ipsum*

*Auctorem parere sibi.*—

CLAUD.

—"The people becomes more observant of justice, and refuses not to support the laws, when it sees the author of them obeying his own enactments."

*Obstupui, steteruntque comæ, et vox faucibus hæsit.* VIRG.

—"I was amazed, my hair stood erect, and my voice cleaved to my throat." A picture of horror and alarm.

*Obstupui, tacitus sustinuique pedem.* OVID.—"I stood amazed, and in silence I made a pause."

*Occasio facit furem.* PROV.—"Opportunity makes the thief."

*Occasionem cognosce.*—"Know your opportunity."

*Occasio primâ sui parte comosa, posteriori parte calva, quam si occupâris, teneas; elapsam semel, non ipse Juppiter possit reprehendere.*—"Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her; but, if she once escapes, not Jupiter himself can catch her again." See also *Rem tibi*, &c., and Phædrus, Fab. B. v. F. viii., from which the latter part of the quotation is taken.

*Occidit miseros crambe repetita.*— JUV.—"The same stale cabbage, everlastingly hashed up, wears out their wretched lives." Said in reference to the drudgery of a teacher's life.

*Occidit una domus: sed non domus una perire*

*Digna fuit.*—

OVID.

—"Thus did one house fall: but not one house alone deserved to perish."

*Occultare morbum funestum.*—"To conceal disease is fatal."

See *Principiis obsta*, &c.

*Occupet extrêmum scabies!*— HOR.—"May the itch seize

the hindmost." Like our proverb, "The devil take the hindmost."

*Ocūli tanquam speculatōres altissimum locum obtinent.* CIC.—"The eyes, like sentinels, occupy the highest place [in the body]."

*Ocūlis magis habenda fides quam auribus.* *Prov.*—"It is better to trust our eyes than our ears." Ocular demonstration is better than hearsay.

—*Ocūlos, paulum tellūre morātos, Sustūlit ad procēres; expectātoque resolvit Ora sono; nec abest facundis grātia dictis.* OVID.

—"Fixing his eyes for a short time on the ground, he raised them towards the chiefs, and opened his lips in accents not unlooked for; nor was persuasiveness wanting to his eloquent words." Descriptive of the manner of Ulysses, when pleading before the Grecian chiefs for the arms of Achilles.

*Ocūlus dexter mihi salit.* *Prov.*—"My right eye twitches." I shall see the person whom I have long wished to see.

*Ocūlus dōmīni sagīnat equum.* *Prov.*—"The master's eye makes the horse fat." This is illustrated in Phædrus' Fable of the Stag and the Oxen, B. ii. F. viii.

*Odērint modo mētuant.*—"Let them hate, so long as they fear me." The sentiments of a tyrant. These words were often in the mouth of the Emperor Tiberius, who, in his turn, lived in perpetual fear of his subjects.

*Odēro si potēro, si non, invītus amābo.* OVID.—"I will hate if I can; if not, I will love against my will." Heinsius doubts however if this line was written by Ovid.

*Odērunt hilārem tristes, tristemque jocōsi, Sedātum cēlres, aqīlem gnavumque remissi.* HOR.

—"The melancholy hate those who are cheerful; the gay, the melancholy; the bustling hate the sedate; the indolent, the brisk and active." These opposite classes of people have few or no sympathies in common.

*Odērunt peccāre boni virtūtis amōre, Odērunt peccāre mali formīdīne pœnæ.*

—"The good hate to sin from love of virtue; the bad hate to sin from fear of punishment." The first line is from Horace, the second from an unknown source.

- Odi ego aurum! multa multis sæpè suasit perpëram.* PLAUT.—“Gold I detest; many a one has it persuaded to many an evil course.”
- Odi mëmõrem comptõrem.*—“I hate a boon companion with a good memory.” See *Aut bibeat*, &c.
- Odi, nec possum cupiens non esse quod odi.* OVID.—“I hate this state; nor, though I wish it, can I be otherwise than what I hate to be.”
- Odi profånum vulgus et arceo.* HOR.—“I hate the profane vulgar, and I spurn them.”
- Odi puërrulos præcõci ingënio.* CIC. and APUL.—“I hate your bits of boys of precocious talent.”
- Odia in longum jäciens, quæ recondëret, auctõque promëret.* TACIT.—“Treasuring hatred, to be long stored up, and brought forward with an increase of virulence.” This, as Junius remarks, is a description of the worst of characters.
- Odia qui nïmium timet, regnãre nescit.* SEN.—“He who too much fears hatred, is unfit to reign.”
- Odïmus accipitrem quia semper vivit in armis.* OVID.—“We hate the hawk because he always lives in a state of warfare.” This line was held to apply not inaptly to the first emperor Napoleon.
- Odiõsa est orãtio, cum rem agas, longinquum loqui.* PLAUT.—“It is a tiresome way of speaking, when you should despatch the business, to be beating about the bush.”
- Odium effugëre est triumphãre.*—“To escape hatred is to gain a triumph.”
- Odium theologïcum.*—“Theological hatred.” A hatred of the bitterest kind, engendered by differences on theological points. See *Nulla discordia*, &c.
- Odõra canum vis.* VIRG.—“The sharp scent of the hounds.”
- Officit adulãtio vëritãti.* TAC.—“Flattery is hurtful to truth.”
- Ohe!*
- Jam satis est.*— HOR.—“Hold, there is now enough.” An expression used to signify satiety.
- Oleo tranquillior.* Prov.—“More smooth than oil.” Oil poured on water in agitation renders the surface smooth and placid.



*Olet lucernam.* *Prov.*—"It smells of the lamp." Said of any mental production that bears the marks of midnight study. The phrase was especially applied to the orations of Demosthenes.

—*Oleum adde camīno.* *HOR.*—"Add oil to the fire." To add fuel to flame, or as we say, "To let the fat in the fire."

*Oleum et opĕram perdĕre.* *Prov.*—"To lose one's oil and pains." This may allude either to the oil of the midnight lamp, or that with which the candidates at the public games anointed themselves.

—*Olim meminisse juvābit.* *VIRG.*—"It will one day be pleasing to remember these sufferings." See *Forsan et, &c.*

*Ollæ amicitia.*—"Platter-friendship." Cupboard love. See *Fervet olla, &c.*

*Omīna sunt āliq̄uid.* *OVID.*—"There is something in omens."

*Omne actum ab agentis intentione judicandum.* *Law Max.*—"Every act is to be judged of by the intention of the agent." In all legal inquiries the main object is to ascertain the *animus* or intention of the agent.

*Omne animal seipsum diligit.* *CIC.*—"Every animal loves itself."

*Omne animi vitium tanto conspectius in se*

*Crimen habet, quanto major qui peccat habetur.* *JUV.*

—"Every fault of the mind becomes the more conspicuous and more culpable, the higher the rank of the person who is guilty."

*Omne capax movet urna nomen.* *HOR.*—"The capacious urn [of death] sends forth every name in turn." Comparing death to a lottery, each name is drawn from his urn in its turn. See *Omnes eodem, &c.*

*Omne corpus mutabile est; ita efficitur ut omne corpus mortale sit.* *CIC.*—"Every body is subject to change; hence it is that every body is mortal."

*Omne Epigramma sit instar apīs, aculeus illi,*

*Sint sua mella, sit et corpōris exigui.* *MART.*

"Three things must Epigrams, like bees, have all,

A sting, and honey, and a body small."

*Omne ignōtum pro magnifico est.* *TAC.*—"Everything unknown is taken for magnificent." We are apt to magnify things that are mysterious in themselves or only seen

from a distance. It is sometimes quoted "*pro mirifico*," "as marvellous."

—*Omne in præcipiti vitium stetit.* JUV.—"Every vice has reached its climax."

*Omne malum nascens facile opprimitur: inveteratum fit ple- rumque robustius.* CIC.—"Every evil at its birth is easily rooted out; when grown old, it mostly becomes stronger." See *Principiis obsta*, &c.

*Omne nimium vertitur in vitium.* PROV.—"Every excess becomes a vice."

*Omne solum forti patria est.* OVID.—"To the resolute man every soil is his country." A stout heart will support us even in exile.

*Omne supervacuum pleno de pectore manat.* HOR.—"Every thing superfluous overflows from a full bosom." A hint to poets not to overload their poems with unnecessary descriptions, or rambling digressions.

*Omne tulit punctum qui miscuit utile dulci, Lectorem delectando pariterque monendo.* HOR.—"He has carried every point who has blended the useful with the agreeable, amusing his reader while he instructs him."

*Omne vafer vitium ridenti Flaccus amico Tangit, et admissus circum præcordia ludit, Callidus excusso populum suspendere naso.* PERS.—"The subtle Flaccus touches every failing of his smiling friend, and once admitted sports around his heart; well-skilled in sneering at the public with upturned nose." Said with reference to the satire of Horace.

—*Omne vocemus Hoc tibi; ne tanto careat mihi nomine charta.* TIBULL.—"All this I dedicate to thee; that this my book may not be deprived of a name so great as thine."

*Omnem crede diem tibi diluxisse supremum.* HOR.—"Believe that each day that shines is your last." In the words of the Morning Hymn, "Live this day as if the last."

*Omnem movere lapidem.* PROV.—"To leave no stone unturned."

—*Omnem, quæ nunc obducta tuenti Mortales hæbetat visus tibi, et hùmida circum Caligat, nubem eripiam.*— VIRG.

—“I will dissipate every cloud which now, intercepting the view, bedims your mortal sight and spreads a humid veil of mist around you.”

*Omnes amicitias familiāritātesque afflixit.* SUTTON.—“He has violated all the ties of friendship and of intimacy.”

*Omnes amīcos habēre operōsum est; satis est inimicos non habēre.* SEN.—“It is an arduous task to make all men your friends; it is enough to have no enemies.”

*Omnes attrāhens ut magnes lapis.* *Prov.*—“Attracting all to himself, like a loadstone.” Said of a person of a conciliatory and winning disposition.

*Omnes autem et habentur et dicuntur tyranni, qui potestāte sunt perpētua, in eā civitatē quæ libertāte usa est.* CORN. NEPOS.—“All men are considered and called tyrants who possess themselves of perpetual power in a state which has before enjoyed liberty.”

*Omnes bonos bonasque accurāre addūcet*

*Suspiciōnem et culpam ut ab se segrēgent.* PLAUT.

—“It becomes all good men and good women to be careful and keep suspicion and guilt away from themselves.”

*Omnes compōsui.* HOR.—“I have buried them all.” My relations are all gone to their repose.

—*Omnes, cum secundæ res sunt maxīme, tum maxīme Meditāri secum oportet, quo pacto advorsam ærumnam ferant.*

TER.

—“When their fortunes are the most prosperous it is then most especially the duty of all men to reflect within themselves how they are to endure adversity.” Cicero quotes this passage in the Third Book of his Tusculan Questions, and the maxim here inculcated was a favourite one with the Stoic philosophers.

*Omnes eōdem cōgimur; omnium*

*Versātur urnā, seriūs, ociūs,*

*Sors exitūra.*—

HOR.

—“We are all impelled onward alike; the urn of death is shaken for all, and sooner or later the lot must come forth.” See *Omne capax*, &c.

*Omnes hōmīnes, qui de rebus dubiis consultant, ab odio, amicitia, irā, atque misericordiā vacuos esse decet.* SALL.—“It is proper that all men, who consult on doubtful matters, should be unbiassed by hatred, friendship, anger, and pity.”

*Omnes in malōrum mari navigāmus.*—“ We are all embarked on a sea of woes.”

*Omnes insanire.* HOR.—“ That all men are mad.” The doctrine of Licinius Damasippus, the Stoic philosopher, satirized by Horace: b. i. Sat. 3.

*Omnes omnium caritātes patria una complectitur.* CIC.—“ Our country comprehends all the affections of life.”

*Omnes pari sorte nascimur, solā virtūte distinguimur.*—“ All men are equal by birth, we become distinguished by merit alone.”

*Omnes quibus res sunt minus secundæ, magis sunt nescio quōmodo*

*Suspiciōsi; ad contumēliam omnia accipiunt magis;*

*Propter suam impotentiam se credunt negligi.* TER.

—“ All who are in distressed circumstances are suspicious, to I know not what degree; they take everything too readily as an affront, and fancy themselves neglected on account of their helpless condition.”

—*Omnes sapientes decet conferre et fabulāri.* PLAUT.—“ It behoves all prudent persons to confer and discourse together.”

*Omnes sibi mēlius esse malunt quam altēri.* TER.—“ All would rather it went well with themselves than with another.”

—*Omnes una manet nox,*

*Et calcanda semel via lethi.* HOR.

—“ The same night awaits us all, and the road of death must once be travelled by us.”

*Omnes ut tecum mēritis pro tālibus annos*

*Exigat, et pulchrā faciāt te prole parentem.* VIRG.

—“ That with thee, for such thy merits, she may pass all her years, and make thee sire of a beautiful offspring.”

*Omni aetātī mors est commūnis.* CIC.—“ Death is common to every age.”

*Omni exceptiōne major.*—“ A man beyond all exception.”

*Omni malo pūnico inest granum putre.* PROV.—“ Every pomegranate has its rotten pip.” So our proverb, “ Every rose has its thorns.”

*Omni personārum delectu et discrimīne remōto.* CIC.—“ All respect or partiality for persons being laid aside.”

*Omnia bene, sine pœnā, tempus est ludendi, absque morā venit hora libros deponendi.*

“All things go well, the hour for play,  
No fear of rod, so books away.”

A favourite rhyme with school-boys.

*Omnia bonos viros decet.* *Prov.*—“All things are becoming to good men.” A favourable construction is put upon all they do.

*Omnia Castor emit, sic fiet ut omnia vendat.* MARTIAL.—“Castor is buying everything, it will so happen that he will have to sell everything.” The probable fate of a greedy buyer.

*Omnia conando dōcīlis solertia vincit.* MANIL.—“By endeavour, a pliant and industrious disposition surmounts every difficulty.”

*Omnia cum amīco delībēra, sed de te ipso prius.* SEN.—“Consult your friend on everything, but first of all about yourself.”

*Omnia ejusdem farīnæ.* *Prov.*—“All things are of the same grain.” There is no mark of distinction in the eyes of Providence.

*Omnia fanda nefanda, malo permista furōre,  
Justificam nobis mentem avertēre deorum.* CATULL.

—“The confusion of all right and wrong, in this accursed war, has turned from us the gracious favour of the gods.”

*Omnia fert ætas, animū quoque.*— VIRG.—“Age bears away all things, the mental powers even.”

*Omnia fert ætas secum, aufert omnia secum;  
Omnia tempus habent, omnia tempus habet.*

—“Age brings all things with it, and carries all things away. All things have time, time has all things.”

—*Omnia Græcè!*

*Cum sit turpe magis nostris nescire Latīnè.* JUV.

—“All things must be Greek! when it is more disgraceful for us Romans to be ignorant of Latin.” A sarcasm on those who study foreign languages, without being masters of their own.

*Omnia idem pulvis.* *Prov.*—“All things are dust alike,” or “of the same mould.”

*Omnia inconsulti impētus cæpta, initiis valīda, spatio languescunt.* TACITUS.—“The undertakings of inconsiderate impulse are full of vigour at the outset, but soon wither.”

*Omnia jam fient, fieri quæ posse negābam :*

*Et nihil est de quo non sit habenda fides.* OVID.

—“All things shall now come to pass which I used to say could not come to pass; and there is nothing which is not deserving of belief.”

*Omnia mala exempla bonis principiis orta sunt.*—“All bad precedents have had their rise in good beginnings.”

*Omnia mea mecum porto.*—“I carry all my property about me.” The words of Simonides at the time of his shipwreck, in allusion to his mental acquirements; also of Bias, one of the Seven Wise Men.

*Omnia munda mundis.*—“To the pure all things are pure.”

*Omnia mutantur, nihil intērit.*— OVID.—“All things are ever changing, nothing comes to an end.” The doctrine of Pythagoras.

*Omnia mutantur, nos et mutāmur in illis.* BORBONIUS.—“All things are subject to change, and we change with them.” This hackneyed line is generally quoted as “*Tempora mutantur,*” &c.

*Omnia non pārīter rerum sunt omnibus apta.* PROPERT.—“All things are not equally fit for all men.”

*Omnia orta occident.* SALL.—“All created things shall perish.”

*Omnia patefacienda, ut nihil quod venditor norit emptor ignoret.* CIC.—“Everything should be disclosed, that the buyer may be ignorant of nothing which the seller knows.” The proper way of dealing; and then the maxim *Caveat emptor* applies.

*Omnia perdidimus. Tantummōdo vita relicta est.* OVID.—“We have lost everything. Life alone is left.”

*Omnia perversas possunt corrumpere mentes.* OVID.—“All things can lead astray perverted minds.”

*Omnia pontus erant, deŕrant quoque littōra ponto ;*

*Nat lupus inter oves, fulvos vehit unda leōnes.* OVID.

—“It was all ocean, and to that ocean shores were wanting—the wolf swims among the sheep, the wave carries along the tawny lions.” Ovid’s description of the Deluge.

*Omnia præcēpi, atque ānīmo mecum ante perēgi.* VIRG.—“I have anticipated all things, and have acted them over already in my mind.”

*Omnia præsumuntur legitimè facta donec probètur in contrarium.* COKE.—“All things are presumed to be lawfully done, until it is proved to the contrary.”

*Omnia priùs verbis experiri, quam armis, sapientem decet.* TER.—“It becomes a wise man to try everything that can be done by words, before he has recourse to arms.”

*Omnia profectò, cum se à cælestibus rebus rēfēret ad humanas, excelsiùs magnificentiùsque et dicet et sentiet.* CIC.—“When a man turns his attention from heavenly things to human affairs, he will assuredly be able to speak and to think on all subjects on a more sublime and a more elevated scale.”

*Omnia quæ nunc vetustissima creduntur nova fuère; et quod hodie exemplis tuèmur inter exempla erit.* TACIT.—“All things which are now believed to be of the greatest antiquity were once new; and what we now defend by example will one day be quoted as an example.”

*Omnia quæ sensu volvuntur vota diurno Pectore sōpito reddit amica quies.* CLAUD.

—“Kindly repose restores to the slumbering breast all the thoughts that are revolved in our mind during the day.”

*Omnia risus, omnia pulvis, et omnia nil sunt.*—“All things are ridiculous, all things are as dust, and all things are as nothing.”

—*Omnia Romæ*

*Cum prætio.*— JUV.

—“All things at Rome are coupled with high price.”

*Omnia si perdas, famam servare memento;*

*Quâ semel amissâ postea nullus eris.*

—“Though you should lose everything else, remember to preserve your good name, which once lost, you will be undone.”

*Omnia subjecisti sub pēdibus, oves et boves.*—“Beneath our feet Thou hast placed everything, both sheep and oxen.”  
Motto of the Butchers' Company.

*Omnia sunt hōmīnum tenui pendentia filo;*

*Et sūbito casu, quæ valūere, ruunt.* OVID.

—“All things belonging to man are hanging from a slender thread; and that which was firm before falls headlong with a sudden descent.”

*Omnia tuta timens.*— VIRG.—“Fearful of everything, even where there is safety.” The state of a mind which has been harassed by dangers and anxieties.

*Omnia venālia Romæ.* *Prov.*—“All things are to be bought at Rome.” Said of Rome in the days of her corruption.

*Omnia vincit amor, nos et cedāmus amōri.* VIRG.—“Love conquers all things, let us too yield to love.” “Love rules the court, the camp, the grove.”

*Omnibus bonis expēdit rempublicam esse salvam.* CIC.—“It is the interest of every good man that his country shall be safe.”

*Omnibus hoc vitium est cantōribus, inter amīcos  
Ut nunquam indūcant ānimum cantāre rogāti,  
Injussi nunquam desistant.*— HOR.

—“This is a fault common to all singers, that among their friends when asked to sing they never will bring their minds to comply, but when not requested they will never leave off.” See *Novi ingenium*, &c.

—*Omnibus hostes*

*Reddite nos pōpūlis, civīle avertite bellum.* LUCAN.

—“Make us the enemies of every nation, avert from us civil war.” Any bloodshed is preferable to that of citizens by the hands of citizens.

*Omnibus in terris, quæ sunt à Gādibus usque  
Aurōram et Gangem, pauci dignoscere possunt  
Vera bona, atque illis multum diversa, remōtā  
Errōris nēbūlā.*— JUV.

—“In all the lands which lie from Gades even to the land of the morn and the Ganges, few are able to remove the clouds of prejudice, and to discern those things which are really for their good, and those which are directly the contrary.”

*Omnibus invidias, Zōile, nemo tibi.* MART.—“You envy everyone, Zoilus, no one envies you.” Said to a sarcastic but contemptible writer.

*Omnibus modis, qui paupēres sunt hōmīnes, misēri vivunt;  
Præsertim quibus nec quæstus est, nec didicere artem ullam.*

PLAUT.

—“Those who are poor live wretchedly in every way; especially those who have no calling and have learned no pursuit.”



*Omnibus nobis ut res dant sese, ita magni atque humiles sumus.*

TER.—“Just as matters befall us, so are we all elated or depressed.”

*Omnis ars imitatio est naturæ.* SEN.—“All art is an imitation of nature.”

*Omnis commoditas sua fert incommoda secum.*—“Every convenience has its own inconveniences.”

*Omnis doctrinæ ac scientiæ thesaurus altissimus.*—“A most copious repository of every kind of learning and science.”

*Omnis dolor aut est vehemens, aut levis; si levis, facillè fertur, si vehemens, certè brevis futurus est.* CIC.—“All pain is either severe or moderate; if moderate it will be easily endured; if severe it will at least be short-lived.”

—*Omnis enim res,*

*Virtus, fama, decus, divina humanaque, pulchris*

*Divitiis parent.*—

HOR.

—“For all things divine and human, virtue, fame, and honour, obey the influence of alluring wealth.” Said in reference to the venality of Rome.

*Omnis fama a domesticis emanat.* PROV.—“All fame emanates from our servants.” They are the first to teach the world how to estimate us, according to the character which we receive from them. But in spite of this it is a saying that “No man is a hero to his valet.”

*Omnis pœna corporalis, quamvis minima, major est omni pœnâ pecuniariâ, quamvis maximâ.* LAW MAX.—“The very slightest corporal punishment falls more heavily than the most weighty pecuniary penalty.” Because there is a disgrace attached to the one which does not result from the other.

*Omnium consensu capax impèrii, nisi imperâsset.* TACIT.—“By the consent of all, fit to govern had he never ruled.” Said of the Emperor Galba, who did not answer the expectations which had been previously formed of him.

*Omnium horarum homo.* QUINTILL.—“A man ready at all hours.”

*Omnium pestium pestilentissima est superstitio.*—“Of all pests the greatest pest is superstition.”

*Omnium quæ dixerat feceratque, arte quâdam ostentator.* TACIT.—“One who set off everything that he said and did

with a certain skill." Said of Licinius Mucianus, the consul.

*Omniū rerum ex quibus aliquid acquiritur, nihil est agriculturā melius, nihil uberior, nihil homine libero dignius.* CIC.—“Of all the pursuits by which anything is acquired, there is nothing preferable to agriculture, nothing more productive, nothing more worthy the attention of a man of liberal education.”

—*Omniū rerum, heus! vicissitudo.* TER.—“Hark you! there are changes in all things.”

*Omniū rerum principia parva sunt.* CIC.—“The beginnings of all things are small.”

*Omniū rerum quarum usus est potest esse abusus, virtute solā exceptā.* LAW MAX.—“Of all things of which there is a use there may be an abuse, virtue alone excepted.”

*Omniū rerum vicissitudo est.* TER.—“Everything is liable to change.”

*Onus probandi.*—“The burden of proving.” A responsibility which by our law lies on the person making the charge.

*Onus segni impōne asello.*—“Lay the burden on the slow-paced ass.”

*Opem ferre in tempore.*—“To bring aid in time.” To show oneself a friend in need.

*Opĕræ prĕtium est.*—“’Tis worth your while.” It is worth attending to.

—*Opĕre in longo fas est obrepĕre somnum.* HOR.—“In a long work we must expect sleep to steal upon us.” We must naturally expect mistakes in a work of any magnitude. See *Quandoque bonus*, &c.

*Operosē nihil agunt.* SEN.—“They take great pains in doing nothing.” They make much ado about nothing.

*Opes invisæ mĕrito sunt forti viro,*

*Quia dives arca veram laudem intercĕpit.* PHÆD.

—“Riches are deservedly despised by a man of worth, because a well-stored chest intercepts genuine praise.”

*Opiniōnum commenta delet dies, naturæ judicia confirmat.* CIC.—“Time effaces speculative opinions, but confirms the judgments of nature.” Speculative opinions are but short-lived, while theories founded upon nature are immutably upheld.

—*Opīnor,*

*Hæc res et jungit, junctos et servat, amicos.*

*At nos virtutes ipsas invertimus, atque*

*Sincërum cupimus vas incrustare.*— HOR.

—“This method, in my opinion, both unites friends, and keeps them so united. But we invert the very virtues themselves, and are desirous of soiling the untainted vessel.” Horace alludes to the practice of not making allowance for the failings of our friends.

*Oporet testudinis carnes aut edere aut non edere.* Prov.—

“You must either eat the flesh of turtle, or not eat it.” Either do a thing well or don’t do it at all. “There is no mincing the matter.” The flesh of the turtle eaten sparingly was said to be hard of digestion, but, if taken plentifully, to be extremely wholesome.

*Opprobrium medicorum.*—“The disgrace of the physicians.” Any incurable disorder.

*Optandum est ut ii qui præsumt reipublicæ legum similes sint, quæ ad puniendum non iracundiâ, sed æquitatè ducuntur.* CIC.—“It were to be wished that they who are set over the republic should be like the laws, which, in inflicting punishment, are influenced not by anger but by justice.”

*Optat ephippia bos, piger optat arâre caballus.* HOR.—“The ox wishes for the horse’s trappings, the lazy nag wishes to plough.” Few are content with the station in which Providence has placed them.

*Optima quæque dies miseris mortalibus ævi*

*Prima fugit; subeunt morbi tristisque senectus,*

*Et labor; et duræ rapit inclementia mortis.* VIRG.

—“Each best day of life flies fast away for wretched mortals; diseases succeed, and morose old age, and pain; and the inclemency of inexorable death tears us away.”

*Optimi consiliarii mortui.* Prov.—“The best counsellors are the dead.”

*Optimum cibi condimentum fames, sitis potus.*—“The best seasoning for food is hunger, for drink, thirst.” An aphorism of Socrates quoted by Cicero.

*Optimum custodem ovium quem dicam esse lupum!*—“What a pretty shepherd a wolf would make!”

*Optimum elige, suave et facile illud faciet consuetudo.*—“Choose what is best; habit will soon render it agreeable

and easy." A saying of Pythagoras, translated from Plutarch by Lord Bacon.

*Optimum est aliēnā frui insāniā.* CATO.—"It is the best plan to profit by the folly of others."

*Optimum est non nasci.* *Prov.*—"Better not to be born." We should then escape "the thousand ills that flesh is heir to."

*Optimum obsonium labor.* *Prov.*—"Labour is the best food," or as we say, "Hunger is the best sauce."

*Optimus ille fuit vindex, lædentia pectus*

*Vincūla qui rūpit, d̄doluitque semel.* OVID.

—"He is the best asserter of his liberties who bursts the chain that gails his breast, and at the same moment ceases to grieve."

—*Opum furiāta cupido.* OVID.—"An ungovernable passion for wealth."

*Opus opificem probat.* *Prov.*—"The work proves the workman."

*Orandum est ut sit mens sana in corpore sano.* JUV.—"We should pray for a healthy mind in a healthy body."

*Orāte pro animā.*—"Pray for the soul of." The ordinary commencement of mediæval epitaphs.

*Oratiōnis summa virtus est perspicuitas.* QUINT.—"The greatest excellency of oratory is perspicuity."

*Orātor imprōbus leges subvertit.*—"An evil-minded orator subverts the laws." He uses the arts of persuasion to a bad purpose, by prevailing on others to disregard the laws.

*Orci habet galeam.* *Prov.*—"He has the helmet of Pluto." Said of persons who incite others to crime without appearing themselves to be accomplices. The helmet of Pluto was said to render the wearer invisible.

—*Ordīne gentis*

*Mores, et studia, et popūlos, et prælia dicam.* VIRG.

—"I will in their proper order relate the manners and pursuits, the tribes and the battles of the race."

*Ore tenus.* *Law Term.*—"From the mouth." By word of mouth. His testimony was *ore tenus*, "by parole," in contradistinction to written evidence.

*Ornamentum figurārum ad elegantiam verbōrum adjungere.*

CIC.—"To unite figurative embellishment with elegance of language."

*Os dignum æterno nitidum quod fulgeat auro,*

*S: mallet laudāre Deum ; cui sordīda monstra  
Prætūlit, et liquīdam temerāvit crimīne vocem.* PRUD.

—“Features so beauteous that they had been worthy to shine in everlasting gold, if he had chosen rather to praise our God ; to whom he preferred foul monsters, and defiled his fluent language with obscenity.”

*Os hebes est, pōsitæque movent fastīdia mensæ ;  
Et queror, invīsi cum venit hora cibi.* OVID.

—“My appetite is blunted, food set before me creates loathing ; and I complain when the hour comes for my hated repast.”

*Os hōmīni sublīme dedit cælumque tuēri.* OVID.—“To man [God] gave a countenance to look on high and to behold the heavens.”

*Oscitante uno deinde oscitat et alter.*—“When one yawns, another yawns too.” A saying of the middle ages, the truth of which most persons know by experience.

—*Ostrōque insignis et auro  
Stat sōnīpes, ac fræna ferox spumantia mandit.* VIRG.

—“Splendidly caparisoned in purple and gold, her courser stands, and impatient champs the froth-covered bit.” A description of Dido’s steed.

*Otia corpus alunt, ānīmus quoque pascitur illis ;  
Immōdicus contrā carpit utrumque labor.* OVID.

—“Relaxation strengthens the body and invigorates the mind ; while immoderate fatigue exhausts both.”

*Otia secūris invidiōsa nocent.*—“Idleness, so much envied, injures those who are self-confident.”

*Otia si tollas, periēre Cupīdīnis arcus,  
Contemptæque jacent et sine luce faces.* OVID.

—“Take away the temptations of idleness, and Cupid’s bow is useless : his torches lie neglected and without their light.” The mind that is immersed in business has no time to think of love. See *Quæritis Ægīsthus, &c.*

*Otiōsa sedūlitas.*—“Idle industry.” Laborious trifling.

*Otiōsis nullus adsistit Deus.* Prov.—“No deity assists the idle.” “Help yourself, and God will help you.”

*Otiōsus ānīmus nescit quid volet.*—“The unemployed mind knows not what it wants.”

*Otium cum dignitāte.*—“Leisure with dignity.” Applied to a man who is living in the retirement earned by his worth.

*Otium divos rogat in patienti*

*Prensus Ægeō, simul atra nubes  
Condidit lunam, neque certa fulgent  
Sidēra nautis.*

HOR.

—“He that is overtaken in the wide Ægean, when black clouds have obscured the moon and not a star shines with its steady light for mariners, supplicates the gods for repose.”

*Otium multa mala adolescentes docet.*—“Idleness teaches the young many vices.”

*Otium naufragium castitātis.*—“Idleness is the shipwreck of chastity.” See *Queritis Ægisthus, &c.*

*Otium omnia vitia parit.*—“Idleness produces every vice.”  
“Idleness is the mother of all evil.”

*Otium sine dignitate.*—“Leisure without dignity.” A vulgar arrogant man in retirement.

*Otium sine litēris mors est, et hōmīnis vivi sepultūra.* SEN.  
—“Leisure without literary resources is death, and the entombment of a man alive.”

*Otium umbrātīle.*—“Ease in retirement,” or, “in the shade.”

*Ovem lupo committēre.* *Prov.*—“To intrust the sheep to the wolf.” To leave unprotected persons to the mercy of the rapacious.

## P.

*P. D.* for *Post Diluvium.*—“After the flood.”

*P. M.* for *Post Meridiem.*—“After mid-day”—“afternoon.”

*P. S.* for *Post Scriptum.*—“After-written”—a postscript.

*Pābūlum Acherontis.* PLAUT.—“Food for Acheron.” An old man at the very verge of the grave. Acheron was a river, according to Grecian mythology, in the infernal regions.

*Pace tanti viri.*—“With the leave of so great a man.” Sometimes said ironically.

*Pacem hōmīnibus habe, bellum cum vitiis.*—“Be at peace with men, at war with vices.”

*Pacta conventa.*—“Conditions agreed upon.” A diplomatic phrase used to describe terms that have been agreed on between two powers.

*Palam mutire plebeio piaculum est.*—"It is a dangerous thing for a man of humble birth to mutter in public."

Quoted by Phædrus from the Telephus of Ennius.

*Palindromicus*, or *Sotadicus versus*.—See *Roma tibi*, &c.

*Palinodiam canere*.—"To make one's recantation." "To eat one's words." The poet Stesichorus, having in an ode censured Helen, was deprived of his sight by the gods; upon which, in another ode which he called his *Palinodia*, he made his recantation by extolling her as highly as he had censured her before; whereupon he regained his sight.

*Pallida mors æquo pulsat pede pauperum tabernas,*

*Regumque turres. O beate Sexti,*

*Vitæ summa brevis spem nos vetat inchoare longam.* HOR.

—"Pale death with impartial foot knocks at the cottages of the poor, and the palaces of kings. O happy Sextius! the short sum total of life forbids us to form remote expectations."

*Pallor in ore sedet; macies in corpore toto:*

*Nusquam recta acies: livent rubigine dentes:*

*Pectora felle virent: lingua est suffusa veneno:*

*Risus abest.*—

OVID.

—"Paleness rests upon her countenance, and leanness in all her body; she never looks direct on you; her teeth are black with rust; her breast is green with gall; her tongue is dripping with venom; smiles there are none."

A beautiful description of Envy.

*Palmam qui meruit ferat.*—"Let him who has deserved the palm bear it." The motto assigned to Nelson. It is derived from Dr. Jortin's *Lusus Poetici*.

*Par bene comparatum.*—"A pair well matched."

*Par negotiis neque supra.* TACIT.—"Equal to, but not above, his business." Said of a person whose talents fit him exactly for his situation.

*Par nobile fratrum.* HOR.—"A noble pair of brothers."

Used ironically, to denote two associates well suited to each other.

*Par pari refero.*—"I return like for like." I give "tit for tat,"—"a rowland for an oliver."

*Parasiticam cœnam quærit.*—"He seeks the meal of a parasite." In the character of a sponger.

*Parce, puer, stīmulis, et fortius ūtēre loris.* OVID.—“Boy, spare the whip, and firmly grasp the reins.”

*Parcendum est ānīmo miserūbile vulnus habenti.* OVID.—“We must make allowance for the mind that bears the wound of sorrow.”

*Parcēre persōnis, dicēre de vitiis.* MART.—“To spare persons, to speak of vices.” Advice to a satirist.

*Parcēre subjectis, et debellāre superbos.* VIRG.—“To spare the conquered, and to pull down the haughty.” This maxim was adopted by France in the time of the first Revolution.

*Parcimōnia est scientia vitandi sumptus supervacuos, aut ars re familiāri moderātē utendi.* SEN.—“Frugality is the science of avoiding superfluous expenses, or the art of using our means with moderation.”

—*Parcit*

*Cognātis mēcūlis sīmīlis fera.*— JUV.

—“The beast of like kind will spare those of kindred spots.”

*Parcīte paucārum diffundēre crimen in omnes.* OVID.—“Forbear to lay the culpability of the few upon the many.”

*Parcus Deōrum cultor, et infrēquens,*

*Insanientis dum sapientīæ*

*Consultus erro; nunc retrorsum*

*Vela dare, atque iterūre cursus*

*Cogor relictos.*—

HOR.

—“A thrifty and irregular worshipper of the gods, while I professed the errors of a senseless philosophy, I am now obliged to set sail back again, and to renew the course that I had deserted.” The confession made by Horace on abandoning the tenets of the Epicureans.

*Pares cum pārībus (ut est in vētēri proverbio) facillīme congregantur.* CIC.—“To use the old proverb, ‘Like most readily associates with like.’” “Birds of a feather,” &c.

*Pari passu.*—“With equal steps.” Neck and neck.

*Pari ratiōne.*—“By similar reasoning.” For a like cause.

*Pārībus sentiīs reus absolvitur.* COKE.—“Where the opinions are equally divided the accused is acquitted.”

*Pārītur pax bello.* CORN. NEP.—“Peace is the result of war.” Peace is also insured by showing that we are prepared for war.



*Pars adaperta fuit, pars altëra clausa fenestræ :*

*Quale ferè sylvæ lumen habere solent.* OVID.

—“A part of the window was thrown open; the other part shut; the light was just such as the woods are wont to have.”

*Pars bñëficii est quod pëtitur si bellè neges.* SYR.—“To refuse graciously, is half to grant a favour.”

*Pars bñëficii est quod pëtitur si citò neges.* SYR.—“To refuse quickly, is half to grant a favour.”

*Pars hõmĩnum vitiis gaudet constanter, et urget*

*Propõsitum; pars multa natat, modo recta capessens,*

*Interdum pravis obnoxia.*— HOR.

—“A portion of mankind constantly glory in their vices, and pursue their purpose; a great portion fluctuate, sometimes practising what is right, sometimes giving way to what is wrong.”

—*Pars mĩnĩma est ipsa puella sui.* OVID.—“The girl herself is the least valuable part of herself.” Her portion is better worth having than herself.

*Pars mĩnĩma sui.*—“The smallest remains of himself,” or “itself.” “The wreck of his former self.”

*Pars pede, pars etiam cëlëri decurrĩte cymbá.* OVID.—“Some of you go on foot, some run down the stream in the rapid skiff.” An appropriate address to the spectators of a boat-race.

*Pars sanitatis velle sanãri fuit.* SEN.—“It is a part of the cure to wish to be cured.”

*Pars tui mëlĩor immortãlis est.* SEN.—“Your better part is immortal.”

*Parthis mendãcior.* HOR.—“More lying than the Parthians.”

The Parthians were looked upon by the Romans as peculiarly faithless, and in that respect occupied the same place in their estimation that the Carthaginians had formerly done.

*Partibus locãre.*—“To let land, going halves in the crop,” instead of rent.

*Particeps crimĩnis.*—“A partaker in the crime.” An accessory either before or after the fact.

*Partũriunt montes, nascëtur rĩdicũlus mus.* HOR.—“The mountains are in labour, a silly mouse will be produced.”

An application of the fable of the Mountain in Labour, to

an author whose pompous pretences end in little or nothing.

*Parva leves capiunt animos.*— OVID.—“Trifles captivate weak minds.” “Little things please little minds.”

—*Parvis compōnere magna.*— VIRG.—“To compare great things with small.”

*Parvula, pūmilio, χαριτων μια, tota, merum sal.* LUCR.—“A little, tiny, pretty, witty, charming, darling she.”

*Parvula scintilla sæpe magnum suscitavit incenaium.*—“A tiny spark has often kindled a great conflagration.”

*Parvum addas parvo, magnus acervus erit.*—“Add little to little, and there will be a large heap.” See *De multis*, &c., and *Multi si*, &c.

*Parvum, non parvæ amicitie, pignus.*—“A little pledge of no little friendship.” A motto for a gift to a friend.

*Parvum parva decent.*— HOR.—“Small things best suit the small.”

*Pascitur in vivis livor, post fata quiescit ;*

*Tunc suus, ex mērito, quemque tuetur honos.*— OVID.

—“Envy feeds upon the living, after death it is at rest ; then a man’s deserved honours protect him.” The world seldom does justice to living merit.

*Passibus ambiguīs Fortūna volūbilis errat,*

*Et manet in nullo certa tenaxque loco.*— OVID.

—“Fleeting fortune wanders with doubting steps, remaining in no one place for certain and to be relied upon.”

*Pater familias.*—“The father of a family.”

—*Pater ipse colendi*

*Haud fācilem esse viam voluit, primusque per artem*

*Movit agros, curis acuens mortālia corda.*— VIRG.

—“The Father himself did not ordain the ways of tillage to be easy ; he first, by art, aroused the soil, whetting the skill of mortals by care.”

*Pater noster.*—“Our Father.” The Lord’s Prayer, from its commencing words, is so called.

*Pater patriæ.*—“The father of his country.”

*Pati necesse est multa mortālem mala.*— NÆVIUS.—“Man must of necessity suffer many evils.” “Man is born to trouble as sparks fly upwards.” *Job* v. 7.

—*Pati*

*Nos oportet quod ille fāciat cujus potestas plus potest.*— PLAUT.

—“It befits us to submit to what he does whose power is the stronger.”

*Patientia læsa fit furor.*—“Patience abused becomes fury.”

Patience must not be trespassed upon too far.

*Patientia—quæ pars magna justitiæ est.* PLINY the Younger.

—“Patience, which is a great part of justice.”

—*Patitur pœnas peccandi sola voluntas.* JUV.—“The bare wish to sin incurs the penalty.” See *Scelus intra*, &c.

*Patriâ quis exul*

*Se quoque fugit?* HOR.

—“Who, though flying from his country, can fly from himself?”

*Patriæ fumus igne aliëno luculentior.* PROV.—“The smoke of our own country is brighter than the fire of another.” Though ever so homely, home is home still. Ulysses felt this in his wanderings, when he longed to behold the smoke of his native land.

—*Patriæ pietâtis imâgo.* VIRG.—“The image of filial affection.”

—*Patriæque impendëre vitam,*

*Nec sibi, sed toti gëñitum se crëdëre mundo.* LUCAN.

—“To devote his life to his country, and to think that he was born, not for himself alone, but for all mankind.” Said of Cato of Utica. The principles of a benefactor of mankind.

*Patrimônium non comësum sed devorâtum.* CIC.—“An inheritance, not merely eaten, but devoured.”

*Patris est filius.* PROV.—“He is his father’s son.” “He is a chip of the old block.”

*Pauca abundè mediocribus sufficiunt.*—“A few things suffice abundantly for the moderate.”

*Pauca verba.*—“Few words.”

*Pauci ex multis sunt amïci hõmïni qui certi sient.* PLAUT.

—“Out of many, there are but few friends on whom a man can depend.”

*Pauci vident morbum suum, omnes amant.* PROV.—“Few see their own failings, all are in love with them.”

*Paucis cãrior est fides quam pecũnia.* SALL.—“To few is good faith more valuable than money.” The author is speaking of the declining years of the Roman republic.

*Paucis temeritas est bono, multis malo.* PHÆD.—“Rashness brings luck to a few, misfortune to most.”

*Paulum sepultæ distat inertia*

*Celata virtus.*— HOR.

—“Valour unsung is little better than cowardice in the grave.” See *De non apparentibus*, &c.

*Pauper enim non est cui rerum suppedit usus.*

*Si ventri bene, si lateri p̄dibusque tuis, nil*

*Divitiæ poterunt regales addere majus.* HOR.

—“For that man is not poor who is in the enjoyment of the necessaries of life. If it is well with your stomach, your body, and your feet, regal wealth can add no more.”

*Pauper eris semper, si pauper es, Æmiliāne;*

*Dantur opes nullis nunc nisi divitibus.* MART.

—“You will always be poor, if you are poor now, Æmilianus; riches are given now-a-days to none but the wealthy.”

*Pauper sum, fateor, patior; quod Di dant fero.* PLAUT.—

“I am poor, I confess; I put up with it. What the gods send I endure.”

*Pauperis est numerare pecus.* OVID.—“It is for a poor man to count his flock.”

*Paupertas fugitur, totoque arcessitur orbe.* LUCAN.—“Poverty is shunned and persecuted throughout the world.”

—*Pavor est utrique molestus.* HOR.—“Fear is troublesome on either side.”

*Pavore carent qui nihil commiserunt; at pœnam semper ob oculos versari putant qui peccarunt.*—“Those are free from fear who have done no wrong; but those who have sinned have always the dread of punishment before their eyes.”

*Pax in bello.*—“Peace in war.” A war waged without vigour. Dr. Johnson remarks that “the king who makes war on his enemies tenderly, distresses his subjects most cruelly.”

*Pax potior bello.*—“Peace is preferable to war.”

*Pax vobiscum.*—“Peace be with you.” Used in the ritual of the Roman Church.

—*Peccare docentes*

*Fallax historias movet.* HOR.

—“The deceiver quotes stories that afford precedents for sinning.”

*Peccāvi.*—"I have sinned." To "make a man cry *peccavi*," to make him acknowledge his error.

—*Pectus præceptis format amīcis.* HOR.—"He influences the mind by the precepts of a friend."

*Pecūniæ fugienda cupiditas : nihil est tam angusti animi tamque parvi quam amāre divitias.* CIC.—"We should avoid the love of money : nothing so much shows a little and narrow mind as the love of riches."

*Pecūniæ obēdiunt omnia.*—"All things are obedient to money."

*Pecūniam in loco negligēre interdum maximum est lucrum.* TER.—"To despise money on proper occasions is sometimes the greatest gain."

*Pecūniam perdidisti ; fortasse illa te perdēret manens.*—"You have lost your money ; perhaps, if you had kept it, it would have lost you."

—*Pēdibus timor addidit alas.* VIRG.—"Fear added wings to his feet."

—*Pendent ōpēra interrupta.*— VIRG.—"The progress of the works remains interrupted."

*Pendente lite.*—"The strife still pending." The trial not being concluded.

—*Pene gemelli*

*Fraternis animis.*— HOR.

—"Almost twins in the strong resemblance of their dispositions."

—*Pēnitus toto divisos orbe Britannos.* VIRG.—"The Britons, a race almost severed from the rest of the world." The people of this island, as spoken of a few years after the invasion by Cæsar.

*Pennas incidere alicui.* *Prov.*—"To clip a person's wings ;" or, as we say, "To bring him down a peg."

*Per accidens.*—"Through accident." A term used to denote an effect not following from the nature of the thing, but from some extrinsic circumstance. It is opposed to *per se*, "of itself"—thus, fire burns *per se*, heated iron *per accidens*.

*Per annum.*—"By the year." Yearly.

*Per cāpita.* *Law Phrase.*—"By the head." In contradiction to *Per stirpes*, which see.

*Per centum.*—"By the hundred."

*Per contra.*—"On the other side." By way of equivalent.

*Per diem.*—"By the day."

*Per fas et nefas.*—"By right or by wrong." He pursued his object *per fas et nefas*, i. e. he left no means untried, disregarding all consequences, and troubled by no scruples.

*Per incūriam.*—"Through carelessness."

—*Per multas ādītum sibi sæpe figūras*

*Repērit.*—

OVID.

—"He often gains admission under various disguises."

*Per ōbītum.*—"Through the death of"——

*Per quod servitium amisit.* *Law Term.*—"By which he lost his, or her, services." Words used to describe the injury sustained by the plaintiff by reason of the seduction of his daughter.

*Per risum multum possis cognoscere stultum.*—"By much laughter you may distinguish a fool." A mediæval proverb.

*Per saltum.*—"By a leap." A man attains high rank *per saltum*, i. e. passing over the heads of others.

*Per scēlĕra semper scēlĕribus certum est iter.* SEN.—"The sure way to wickedness is always through wickedness." One crime ever leads to another.

*Per se.*—"By itself," or, "For its own sake." "No man likes mustard *per se.*" *Johnson.* See *Per accidens.*

*Per stirpes.* *Law Phrase.*—"According to the original stock." See *Per capita.*

*Per tantum terræ, tot aquas, vix crēdere possim*

*Indīcium studii transiluisse mei.*

OVID.

—"Through such vast tracts of land, across so many seas, I could hardly have believed that any evidence of my pursuits could make its way."

*Per testes.*—"By witnesses."

*Per varios casus, per tot discrimina rerum.* VIRG.—"Through various hazards, through so many changes in our fortunes." "Chances and changes."

—*Perāgit tranquilla potestas*

*Quod violenta nequit, mandātūque fortius urget*

*Imperiōsa quies.*—

CLAUD.

—"Power exercised with moderation can effect what by violence it could never have accomplished; and calmness enforces, with more energy, imperial mandates."

*Peras impōsuit Jupiter nobis duas :*

*Propriis replētam vitiis post tergum dedit ;  
Aliēnis ante pectus suspendit gravem.* PHÆD.

—"Jupiter has loaded us with a couple of wallets: the one, filled with our own vices, he has placed at our backs; the other, heavy with those of others, he has hung before." See *Aliena vitia*, &c.

*Percunctāre à peritis.* CIC.—"Make inquiries of persons who are skilled." Seek information from the learned.

*Percunctatōrem fugito, nam garrūlus idem est ;  
Nec rētinent pātūlæ commissa fidēliter aures.* HOR.

—"Avoid an inquisitive person, for he is a babbler; nor do ears which are always open faithfully retain what is intrusted to their keeping."

*Perdīdit arma, locum virtūtis dēsēruit, qui  
Semper in augendā festīnat et obruitur re.* HOR.

—"He has lost his arms, and deserted the cause of virtue, who is ever eager and engrossed in increasing his wealth."

*Perdificīle est, cum præstāre cætēris concupīeris, servāre æquitātem.* CIC.—"It is very difficult to observe justice when you are striving to surpass others."

*Perdis, et in damno gratia nulla tuo.* OVID.—"You lose, and you get no thanks for your loss."

*Perditio tua ex te.*—"Your ruin is owing to yourself."

*Perditur hæc inter mīsero lux, non sine votis.* HOR.—"With all this, the day is wasted to unhappy me, not without many regrets." The poet censures the trifles which consume the day in town.

*Pereant amīci, dum unā inimīci intercīdant.* CIC.—"Let our friends perish, provided our enemies fall with them." This was both a Greek and a Roman proverb; quoted as the sentiment of a calculating ungenerous man.

*Pereant illi qui ante nos nostra dixerunt.* DONATUS.—"Perish they who have said our good things before us." The exclamation of a man who does not like to be forestalled in his good sayings. See *Nil dictum*, &c.

*Pereunt et imputantur.* MART.—"They perish, and are placed to our account." Said with reference to the hours. These words form an inscription on a clock at Exeter Cathedral, as also in the Temple, London.

*Perfer ; et invitōs currere coge pedes.* OVID.—"Persist, and compel your feet to hasten, however unwillingly."

*Perfer et obdūra; dolor hic tibi prōdērit olim.* OVID.—  
“Have patience and endure it; this grief will one day  
avail you.”

*Perfer et obdūra; multo graviōra tulisti.* OVID.—“Have  
patience and endure it; you have endured much greater  
misfortunes than these.”

*Perfīda, sed quamvis perfīda, cara tamen.* TIBULL.—“Per-  
fidious, but, though thus perfidious, dear.”

*Perfīde! sed duris gēnuit te cautibus horrens*

*Caucūsus, Hyrcānæque admōrunt ubēra tigres.* VIRG.

—“Perfidious man! Caucasus hath borne thee among  
its flinty rocks, and Hyrcanian tigers have given thee  
suck.” Dido’s reproaches uttered against Æneas, when  
he resisted her attempts to dissuade him from leaving  
Carthage.

—*Pergis pugnantiā secum*

*Frontibus adversis compōnēre.*— HOR.

—“You are trying to reconcile things which are opposite  
in their natures.”

*Pergo ad ālios; vēnio ad ālios; deinde ad ālios;*

*Ūna res.*—

PLAUT.

—“I go to others, I come to others, and then to others  
again, ’tis all one.”

*Peribo, si non fēcēro; si faxo, vapulāvēro.* PLAUT.—“I shall  
perish if I do it not—if I do it I shall get a drubbing.”  
The horns of a dilemma.

*Periculōsæ plenum opus āleæ.* HOR.—“A work full of dan-  
gerous hazard.” As precarious as the faithless dice.

*Periculōsior casus ab alto.* *Prov.*—“A fall from on high  
is most dangerous.” The higher the station the greater  
the fall.

*Periculōsum est crēdere et non crēdere;*

*Ergo exploranda est veritas, multum prius*

*Quam stulta pravē jūdīcet sententia.*

PHÆD.

—“It is dangerous alike to believe or to disbelieve;  
therefore we ought to examine strictly into the truth of a  
matter, rather than suffer an erroneous impression to per-  
vert our judgment.”

*Pericūlum ex āliis fūcīto, tibi quod ex usu siet.* TER.—“Take  
warning from others of what may be to your own advan-  
tage.”



*Periēre mores, jus, decus, piētās, fides,*

*Et, qui redire nescit cum perit, pudor.* SEN.

—“Morals, justice, honour, piety, good faith, have perished; that sense too of shame, which, once destroyed, can never be restored.”

—*Periērunt tempōra longi*

*Servitii.*—

JUV.

—“The fruits of a prolonged servitude are now lost.”

*Periissem nisi periissem.*—“If I had not undergone it, I had been undone.” A play on the meanings of the verb *pereo*.

*Perit quod facis ingrāto.* PROV.—“What you do for an ungrateful man is thrown away.”

*Peritūræ parcite chartæ.*—“Spare the paper which is doomed to perish.” An appeal to the kind feeling of the reader, by the author of a work of a light and ephemeral nature. Adapted from Juvenal.

—*Perjūria ridet amantum.* OVID.—“He laughs at the perjuries of lovers.” Ovid says this of Jupiter, who calls to mind his own intrigues.

*Perjūrii pœna divīna exitium, humāna dēdēcus.*—“Perdition is the punishment of perjury in heaven, on earth disgrace.” This was one of the laws of the “*Twelve Tables*,” at Rome.

*Permissu superiōrum.*—“With the permission of the superior authorities.”

*Permitte divis cætēra.* HOR.—“Leave the rest to the gods.” Do your duty, and leave the rest to Providence.

*Permittes ipsis expendere numinibus quid*

*Convēniat nobis, rebusque sit ūtile nostris:—*

*Cārīor est illis homo quam sibi.*—

JUV.

—“You will allow the deities themselves to determine what may be expedient for us, and suitable to our circumstances. Man is dearer to them than to himself.”

*Perpētuo risu pulmōnem agitāre solēbat.* JUV.—“He used to shake his sides with an everlasting laugh.”

—*Perpētuous nulli datur usus, et hæres*

*Hærēdem altērius, velut unda supervēnit undam.* HOR.

—“Perpetual possession is allowed to none, and heir succeeds another’s heir, as wave follows wave.”

*Perque dies plācīdos hiberno tempōre septem*

*Incūbat Halcyōne pendentibus æquōre nidis;*

*Tum via tuta maris, ventos custōdit et arcet*

*Æolus egressu.*—

OVID.

—“And during seven calm days, in the winter season, does Halcyone brood upon her nest that floats on the sea; then the passage of the deep is safe, and Æolus shuts in and restrains the winds.” The alcedo, halcyon, or king-fisher, was supposed by the ancients to incubate only seven days, and those in the depth of winter; during which period the mariner might sail in security. Hence the expression, “Halcyon days,” a term employed to denote a season of peace and happiness.

*Persape evenit ut utilitas cum honestate certat.* CIC.—“It often happens that self-interest has to struggle with honesty.”

*Persęquitur scelus ille suum.*— OVID.—“He perseveres in his wicked design.”

*Persōnæ mutæ.*—“Mute” or “dumb characters.”

*Perturbabantur Constantinōpolitāni*

*Innumerabilibus sollicitudinibus.*

—“The Constantinopolitans were alarmed with cares innumerable.” Cambridge, it is said, proposed the first line, and challenged Oxford to cap it, which it did with the second, at the same time pointing out the false quantity in *li*, which is properly long. The same story is told of Eton and Winchester, and Oxford is sometimes spoken of as the challenger. The syllable *no*, strictly speaking, ought to be short.

*Pessimum genus inimicōrum laudantes.* TACIT.—“Flatterers are the worst kind of enemies.”

*Pētēre honōres per flagitia, more fit.* PLAUT.—“To seek honours by base acts, is the habit of the age.”

—*Petite hinc, juvenesque, senesque,*

*Finem animo certum, misērisque viatica canis.* PERS.

—“From this source seek ye, young and old, a definite object for your mind, and a provision for your wretched gray hairs.”

*Petitio ad misericordiam.*—“An appeal to compassion.”

*Petitio principii.*—“A begging of the question.”

*Pharmāca das agrōto, aurum tibi porrigit æger;*

*Tu morbum curas illius, ille tuum.*

MART.

—“You give medicine to the sick man, the patient hands

you your fee; you cure his complaint, he yours." Lines aptly addressed to a poor physician.

*Philosöphia stemma non inspicit, Platönem non accipit nobilem philosöphia, sed fecit.* SEN.—“Philosophy does not regard pedigree, she did not find Plato noble, but she made him so.”

*Pia fraus.*—“A pious fraud.” Deceit practised, for instance, to save a life that is to be sacrificed illegally, is a *pia fraus*. See *Splendide mendax*.

—*Pictöribus atque poetis*

*Quidlibet audendi semper fuit æqua potestas.* HOR.

—“The power to dare everything always belonged equally to the painter and the poet.” Boldness of invention is equally the characteristic of the pictorial and the poetical art.

*Pietas fundamentum est omnium virtutum.* CIC.—“Piety is the foundation of all virtues.”

*Pietäte ac religiöne, atque häc unä sapientiä, quod Deörum immortälium numine omnia regi gubernärrique perspeximus, omnes gentes nationesque superävimus.* CIC.—“By piety and religion, and this, the only true wisdom, a conviction that all things are regulated and governed by the providence of the immortal gods, have we [Romans] subdued all races and nations.”

*Pietäte adversus Deum sublätä, fides et sociätas humäni generis tollitur.* CIC.—“Piety to God once removed, all faith and social intercourse among men is at an end.”

—*Pietäte gravem, ac mēritis, si forte virum quem*

*Conspexere, silent, arrectisque auribus astant.* VIRG.

—“If they [the populace] perceive a man distinguished for piety and virtue, they are silent, and listen with attentive ear.”

—*Piger scribendi ferre labörem,*

*Scribendi recte; nam, ut multum, nil moror.*— HOR.

—“Too lazy to endure the toil of writing well; for as to the quantity, that is not worth speaking of.” Said of Lucilius, but applicable to that class of careless writers who will not take the trouble of correcting their works.

*Pignöra jam nostri nulla pudöris habes.* OVID.—“Now hast thou no pledges of our disgrace.”

*Pingere cum gladio.* Prov.—“To paint with a sword over-

one's head." To do that which requires thought and retirement in the midst of confusion and danger.

*Pinguis item quæ sit tellus, hoc dēnique pacto  
Discimus; haud unquam manibus jactāta fatiscit,  
Sed picis in morem ad digītos lentescit habendo.* VIRG.

—"We may learn what soil is rich in this manner; it never crumbles when pressed in the hand, but adheres to the fingers like pitch on being handled." Pliny disputes this.

*Pinguis venter non gignit sensum tenuem.* PROV.—"A fat paunch does not produce fine sense." Translated by St. Jerome from the Greek.

*Pirāta est hostis humāni gēneris.* COKE.—"A pirate is an enemy to all mankind."

*Piscātor ictus sapiet.* PROV.—"The fisherman when stung will be wiser." When wounded by the spines on the fishes in his net, he will learn to handle them with caution.

*Piscem natūre doces.* PROV.—"You are teaching a fish how to swim." You are wasting your time and labour.

*Plāceat hōmīni quidquid Deo plācuit.* SEN.—"That which is pleasing to God should be pleasing to man." The duty of resignation.

*Placet ille meus mihi mendicus; suus rex reginæ placet.* PLAUT.—"This beggar of mine is pleasing to me; her own king pleases the queen."

*Planta genēti.*—"A plant of broom." From this plant, which formed their crest, the Plantagenet family derived its name.

*Plausibus ex ipsis pōpuli, lætōque furōre,  
Ingēnium quodvis incāluisse potest.* OVID.

—"At the applauses of the public, and at its transports of joy, every genius may grow warm."

—*Plausu frēmītūque virūm studiisque faventūm  
—Pulsāti colles clamōre resultant.* VIRG.

—"The shaken hills reëcho with the plaudits, the cries of men, and the cheers of partisans." A description of a boat-race or any other friendly trial of strength.

—*Plausus tunc arte carēbat.* OVID.—"In those days applause was devoid of guile." There was no canvassing for applause.

*Plebs venit, ac virīdes passim disjecta per herbas  
Potat, et accumbit cum pare quisque suā.* OVID.

—“The multitude repair thither and carouse, scattered in all quarters upon the green grass; each with his sweet-heart is reclining there.”

*Plena fuit vobis omni concordia vitâ,  
Et stetit ad finem longa tenaxque fides.* OVID.

—“Throughout life there was a firm attachment between you, and your prolonged and lasting friendship endured to the end.”

*Plene administravit.* Law Phrase.—“He administered in full.”

*Plenus inconsideratissimæ ac dementissimæ temeritâtis.* CIC.  
—“Full of the most inconsiderate and most precipitate rashness.”

*Plenus rimârum sum.* TER.—“I am full of outlets.” “I am leaky.” You must not confide anything to me.

*Plerumque gratæ divitibus vices.* HOR.—“Change is generally pleasant to the rich.” *Ennui* very often gives a taste for rambling. See *Romæ Tibur, &c.*

—*Plerumque modestus*

*Occûpat obscuri sp̄ciem, taciturnus acerbi.* HOR.

—“The modest man has often the look of the designing one, the silent of the sullen.”

*Plerumque stulti risum dum captant levem,  
Gravi dstringunt alios contumeliâ,  
Et sibi nocivum concitant pericûlum.* PHÆD.

—“Fools often, while trying to raise a silly laugh, provoke others by gross affronts, and cause serious danger to themselves.”

*Plorâtur læcrymis amissa pecûnia veris.* JUV.—“The loss of money is lamented with unaffected tears.” A loss which, through the pocket, strikes home to the feelings.

*Ploravêre suis non respondêre favorem  
Sperâtum mēritis.*— HOR.

—“They lamented that the encouragement they had hoped for was not commensurate with their merits.”

*Pluma haud int̄rest.* PLAUT.—“It matters not one feather.”  
*Plura faciunt hōmīnes è consuetūdīne, quam è ratiōne.*—“Men do more things from custom than from reason.”

*Plura locutūri sūbito sedūcīmur imbre.* OVID.—“About to say more we are separated by a sudden shower.”

*Plura mala contingunt quam accīdunt.*—“More evils befall

us, than happen to us by accident." i. e. We bring many evils upon ourselves.

*Plura sunt quæ nos terrent, quam quæ premunt; et sapius opinione quam re laboramus.* SEN.—“There are more things to alarm than to afflict us, and we suffer much oftener from apprehension than in reality.” We are apt to be “more frightened than hurt.”

*Plures adorant solem orientem quam occidentem.* PROV.—“More adore the rising sun than the setting one.”

*Plures crapula quam gladius.* PROV.—“Gluttony [kills] more than the sword.”

*Pluribus intentus minor est ad singula sensus.*—“The senses, when intent on many objects, can pay the less attention to each individually.” So our proverb which warns us not to have “too many irons in the fire.”

—*Plurima mortis imago.* VIRG.—“Death in full many a form.” Hogarth makes this the motto for his “Consultation of Physicians.”

—*Plurima sunt quæ*

*Non audent homines pertusâ dicere lænâ.* JUV.

—“There are a great many things which men with a tattered garment dare not say.”

*Plurimum facere, et minimum ipso de se loqui.* TACIT.—“To do the most, and say the least of himself.” The character of a man of energy, no talker but a doer.

*Pluris est oculatus testis unus quam auriti decem.* PLAUT.—“One eye-witness is better than ten from hearsay.”

*Plus aloës quam mellis habet.*—“He has in him more aloes than honey.” Said of a sarcastic writer.

*Plus apud nos vera ratio valeat quam vulgi opinio.* CIC.—“Genuine reason should prevail with us more than public opinion.”

*Plus dolet quam necesse est, qui ante dolet quam necesse est.* SEN.—“He grieves more than is necessary who grieves before it is necessary.” It only adds to our miseries to meet troubles half way.

—*Plus est quam vita salusque,*

*Quod perit: in totum mundi prosternimur ævum.* LUCAN.

—“What we lose is more than life and safety; we are laid prostrate even to the latest ages of the world.” Prophetically said with reference to the consequences of the battle

of Pharsalia, fought between Cæsar and Pompey, and applicable to any man who forfeits his good name.

—*Plus et enim fati valet hora benigni,  
Quam si nos Vēnēris commendet epistōla Marti.* JUV.

—“For one hour of benignant fate is of more avail than a letter of recommendation from Venus herself to Mars.” See *Gutta fortunæ*, &c.

*Plus exempla quam peccāta nocent.* PROV.—“The example does more injury than the offence itself.”

*Plus impētūs, majōrem constantiam, ꝑenes misēros.* TACIT.—“There is greater energy, and more perseverance, among the wretched.” Having less to lose and more to gain they are reckless of consequences.

*Plus in amicitia valet similitudo morum quam affinitas.* CORN. NEP.—“Similarity of manners unites us more strongly in friendship than relationship.”

*Plus in posse quam in actu.*—“More in the possible than in the actual.”

—*Plus lædunt, quam juvet una, duæ.* OVID.—“Two can do more harm than one can do good.” Said with reference to the enmity of Juno and Pallas against Troy, which was favoured by Venus.

*Plus oportet scire servum quam loqui.* PLAUT.—“A servant should know more than he tells.”

*Plus ratio quam vis cæcæ valere solet.* GALLUS.—“Reason is generally able to effect more than blind force.”

*Plus salis quam sumptūs.* CORN. NEPOS.—“More good taste than expense.” A description of a philosophical entertainment.

—*Plus scire satius est, quam loqui,  
Servum hōminem; ea sapientia est.* PLAUT.

—“It is best for a man in servitude to know more than he says: that is true wisdom.” See *Plus oportet*, &c.

*Plus sonat quam valet.* SEN.—“It is more noise than strength, with him.” “Great cry and little wool.”

*Plus vident ōcūli quam ōculus.* PROV.—“The eyes see more than the eye.” Two eyes see better than one.

*Plusve minusve.*—“More or less.”

—*Pœnas garrulus ipse dabit.* OVID.—“That blabbing person shall be punished.”

*Poëta nascitur non fit.*—"The poet is born a poet, not made so." See *Nascimur poetæ*, &c.

—*Poëtica surgit*

*Tempestas.*— JUV.

—"A storm of poetry is gathering."

*Pol me occidistis, amici,*

*Non servastis, ait; cui sic extorta voluptas,*

*Et demptus per vim mentis gratissimus error.* HOR.

—"By Pollux, my friends, you have undone, not saved, me; my delight has been torn from me, and a most pleasing delusion of the mind taken by force."

—*Pol meo animo omnes sapientes*

*Suum officium æquum est cõlõre, et fũcere.* PLAUT.

—"I faith, in my opinion, it is proper for all prudent persons to observe and to do their duty."

*Põlypi mentem obtine.* Prov.—"Follow the plan of the polypus." Accommodate yourself to the changes of circumstances, and the dispositions of those around you. The polypus was supposed to be able to assume the colour of the rocks to which it adhered, and thus to be able to escape notice.

*Poma, ova, atque nuces, si det tibi sordida, gustes.* A mediæval proverb.—"An apple, an egg, and a nut, you may eat after a slut."

*Pompa mortis magis terret quam mors ipsa.*—"The array of the death-bed has more terrors than death itself." Quoted by Lord Bacon as from Seneca.

*Ponãmus nimios gẽmitus; flagrantior æquo*

*Non debet dolor esse viri, nec vulnẽre major.* JUV.

—"Let us dismiss excessive sorrow; a man's grief ought not to be immoderate, nor disproportioned to the wound."

*Ponderanda sunt testimõnia, non numẽranda.*—"Testimonies are to be weighed, not counted." It is to be considered not how many they are, but from whom they come. The golden rule of criticism.

*Pone metum, vãleo.*— OVID.—"Lay aside your fears, I am well."

*Pone seram, cõhibe; sed quis custõdiẽt ipsos*

*Oustõdes? cauta est, et ab illis incipit uxor.* JUV.

—"Use bolts and restraint; but who is to watch tue



watchers themselves? your wife is cunning, and will begin by seducing them." A woman who is inclined to evil, will find modes of evading every restraint.

*Pons asinorum*.—"The asses' bridge." The Fifth Proposition of the 1st book of Euclid is so called; partly from the figure of the diagram, and partly because it presents the first great difficulty to the beginner.

—*Populāres*

*Vincentem strēpitus*. HOR.

—"Overcoming the clamour of the mob."

—*Populumque falsis dēdōcet uti*

*Vōcibus*.— HOR.

—"And he teaches the people how to discredit false rumours."

—*Pōpulus me sībīlat; at mihi plaudo*

*Ipse domi, simul ac nummos contemplor in arcā*. HOR.

—"The people hiss me; but I console myself at home as soon as I gaze upon the money in my chest." The consolation of a miser.

*Pōpulus vult dēcipi; dēcipiātur*.—"The people wish to be deceived; then let them be deceived." This adage is found in the works of De Thou, but it is probably older than his time. Cardinal Caraffa said of the Parisians, *Quandoquidem populus dēcipi vult, dēcipiātur*, "Since these people will be deceived, let them be deceived."

*Porrecto jūgulo, histōrias, captivus ut, audit*. HOR.—"With outstretched neck, like some slave, he listens to his tales." Said of a dependant listening to the long stories of his patron.

*Portātur lēviter quod portat quisque libenter*.—"What a man bears willingly is lightly borne."

*Poscentes vārio multum diversa palāto*. HOR.—"Requiring with varying taste things widely different from each other." The words of an author on finding how difficult it was to please the various tastes of his readers.

*Posse comitatūs*. *Law Lat.*—"The power of the county." A levy which the sheriff is authorized to summon, when opposition is made to the king's writ, or the execution of justice.

*Possessio fratris*. *Law Term.*—"The possession of the brother." The name given to the right which a sister has to

succeed her full brother as heir of what was her father's real estate, in preference to her younger half-brother.

*Possunt quia posse videntur.* VIRG.—“They are able because they seem to be so.” The result of confidence in our own powers. “Where there 's a will there 's a way.”

*Post acclamatiōnem bellicam jūcūla volant.*—“After the shout of war the arrows fly.”

*Post amicitiam credendum est, ante amicitiam judicandum.*

SEN.—“After forming a friendship you should place implicit confidence; before it is formed you must exercise your own judgment.” True friendship is endangered by mistrust; it ought not therefore to be lightly formed.

*Post bellum auxilium.* Prov.—“Aid after the war.” Useless assistance. Succour when the danger is over.

—*Post cinēres glōria sera venit.* MART.—“Glory comes too late, when we are reduced to ashes.”

*Post diluvium.* See *P. D.*

*Post ēpūlas stabis vel passus mille meābis.*—“After eating, either stand, or walk a mile.” A maxim of the School of Health at Salerno.

—*Post ēquitem sedet atra cura.* HOR.—“Behind the horseman sits livid care.” Said of a guilty man who attempts to fly from his own reflections.

*Post factum nullum consilium.*—“After the deed, counsel is in vain.”

*Post festum venisti.* Prov.—“You have come after the feast.” Like our proverb, “You have come a day after the fair.” Said to indolent and unpunctual persons who are always too late.

*Post folia cadunt arbōres.* PLAUT.—“After the leaves have fallen the tree has to fall.” If an injury is too patiently submitted to, others will follow.

*Post hoc, propter hoc.*—“After this, therefore on account of this.” An ironical expression implying that the propinquity of two events does not of necessity imply cause and effect.

*Post malam sēgētem serendum est.* SEN.—“After a bad crop you should sow again.” Instead of being discouraged by misfortune, we should take measures to repair our loss, and not give way to despondency. See *Tu ne cede, &c.*

*Post mēdiam noctem visus, cum somnia vera.* HOR.—“A vi-

sion after midnight, when dreams are true." The ancients believed that visions beheld after midnight were always true.

*Post meridiem.*—"After mid-day." Generally written P. M.

*Post mortem nulla voluptas.*—"After death there are no pleasures." The maxim of the Epicureans, who taught that life ought to be enjoyed while it lasted.

*Post nubila Phœbus.* *Prov.*—"After cloudy weather comes the sun." Prosperity succeeds adversity.

*Post prandium stabis, post cœnam ambulābis.*—"After dinner take rest, after supper use exercise." A maxim of the School of Health at Salerno. So our common adage,

"After dinner sit a while,  
After supper walk a mile."

*Post tēnēbras lux.*—"After darkness light." So, in the moral world, the clouds of ignorance are dispelled by the light of knowledge.

*Post tot naufragia portum.*—"After so many shipwrecks we reach harbour." Motto of the Earl of Sandwich.

*Postea.* *Law Term.*—"Afterwards." The name given to the return made by the judge, after verdict, of what has been done in the cause; endorsed on the record and beginning with the word *Postea*, &c., 'Afterwards,' on issue joined, &c. &c.

*Postēri dies testes sunt sapientissīmi.*—"Succeeding days are the wisest evidences." Actions cannot well be judged of till we have seen the results.

*Posthabui tamen illōrum mea sēria ludo.* *VIRG.*—"After all, I deferred my serious business for their sport."

—*Postquam fregit subsellia versu,*

*Esurit intactam Pārīdi nisi vendit Agāven.* *JUV.*

—"But while the very benches are broken down by the ecstasies with which his verses are applauded, he may starve unless he sells his unpublished 'Agave' to Paris."

*Postulāta.*—"Things required." In a disputation, there are certain self-evident propositions which form the basis of an argument. Hence they are termed "*postulates*," as their admission is absolutely necessary.

*Potentēs ne tentēs æmulāri.* *PHÆD.*—"Attempt not to rival your superiors."

*Potentia cautis quam acribus consiliis tūtius habētur.* *TACIT.*

—“Power is more securely maintained by prudent than by harsh counsels.”

*Potentissimus est qui se habet in potestate.* SEN.—“He is the most powerful who can govern himself.”

*Potest exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.* CIC.—“Exercise and temperance may preserve some portion of our youthful strength, even in old age.”

—*Pötuit fortasse minōris*

*Piscitor quam piscis emi.*— JUV.

—“The fisherman might perhaps be bought for less money than the fish.” In the days of Juvenal, incredible sums were spent at Rome on the luxuries of the table.

—*Præcepta in omnia Cæsar.* LUCAN.—“Cæsar, prompt in all his resolves.”

*Præcepto mōnitus sæpe te considëra.* PHÆD.—“Warned by my lesson, often examine yourself.”

*Præcipitatque moras omnes, õpëra omnia rumpit.* VIRG.—“Headlong he resists all delay, breaks through every impediment.” A description of the ardour with which Æneas hastens to meet Turnus.

*Præcipua tamen ejus in commovendâ miseratiõne virtus, ut quidam in hac eum parte omnibus ejusdem õpëris autõribus præferant.* QUINT.—“His great excellence, however, was in moving compassion; so much so, that many give him the first place among the writers of that kind.”

*Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque, ex posteritate et infamiâ metus sit.* TACIT.—“I hold it to be the especial office of history, that virtuous actions be not buried in oblivion, and that men feel a dread of being deemed infamous by posterity for their evil words and actions.” The utility and advantage of history.

*Præferre patriam libëris regem decet.* SEN.—“It becomes a king to prefer his country even to his children.” His duty to his subjects is paramount to every other consideration.

*Præmōnitus, præmūnitus.* PROV.—“Forewarned, forearmed.”

—*Præmonstro tibi*

*Ut ita te aliõrum misërescat, ne tui alios misëreat.* PLAUT.

—“I warn you beforehand, so to have compassion on

others that others may not have to pity you." A warning to those inclined to be extravagant or over-generous.

*Præmunire.* *Law Term.*—The first word of a writ issued for the offence of contempt of the king and his government.

*Præprõpëra consilia raro sunt prospëra.* COKE.—“Overhasty counsels are rarely prosperous.”

*Præsentemque refert quælibet herba Deum.*—“And every herb reveals a present God.” The physical world gives abundant proof of the existence of a Providence.

*Præsertim ut nunc sunt mores, adeo res redit,  
Si quisquis reddit, magna habenda est gratia.* TER.

—“According to the present state of manners, things are come to such a pass, that if anybody pays a debt it must be considered as a great favour.”

*Præstant æterna caducis.*—“Things eternal are better than those that fade.” Formerly on a clock at Tetbury.

*Præstat amicitia propinquitati.* CIC.—“Friendship is better than relationship.” See *Plus in amicitia*, &c.

*Præstat cautëla quam medëla.* COKE.—“Precaution is better than cure.”

*Præstat habëre acerbos inimicos, quam eos amicos qui dulces videantur.* CATO.—“It is better to have open enemies than pretended friends.”

—*Præstat mihi litëra linguam;*

*Et, si non liceat scribëre, mutus ero.* OVID.

—“This letter gives me a tongue; and were I not allowed to write, I should be dumb.”

*Præstat otiosum esse quam malè agëre.*—“It is better to be idle than to do evil.” But unfortunately the one almost invariably leads to the other.

*Præstat otiosum esse quam nihil agëre.* PLINY, *Epist.*—“Better be idle than do that which is to no purpose.”

*Prævius ante, mollior ictus venit.* *Prov.*—“Seen beforehand, the blow comes more lightly.” “Forewarned is forearmed.” See *Præmonitus*, &c.

*Pravo favõre labi mortales solent.* PHÆD.—“Men are wont to err through prejudice.”

—*Pravo vivëre naso,*

*Spectandum nigris oculis, nigrõque capillo.* HOR.

—“To have a badly-shaped nose, but to be admired for

black eyes and black hair." The poet hints that good hair and eyes will only make an ugly nose the more conspicuous.

*Preces armatæ.* AUSON.—"Armed prayers." Claims made with pretended submission, but which are intended to be supported by force if necessary: like those of the beggar on the bridge of Segovia, in *Gil Blas*.

*Prima caritas incipit a seipso.* *Prov.*—"Charity begins with oneself." "Charity begins at home."

*Prima et maxima peccantium est poena peccasse.* SEN.—"The first and greatest punishment of sin is the having sinned." In allusion to the pangs inflicted on us by sham and conscience.

*Primâ facie.*—"On the first face." On the first view, or at the first glance: according to a first impression.

*Prima fuit rerum confusa sine ordine moles:*

*Unaque erant facies, sidera, terra, fretum.* OVID.

—"At first there was a confused mass of things without arrangement: and the stars, the earth, and the ocean were of but one appearance."

—*Primâque e cæde ferarum*

*Incaluisse putem maculatum sanguine ferrum.* OVID.

—"I can believe that the steel, since stained with blood, first grew warm from the slaughter of beasts."

—*Primo avulso non deficit alter.* VIRG.—"One being torn away, another is not wanting."

*Primo intuitu.*—"At the first glance." "At sight,"—to use a commercial expression.

*Primum ex naturâ hanc habemus appetitionem ut conservemus nosmet ipsos.* CIC.—"Before everything, we have by nature the instinct to preserve ourselves." Self-preservation is the first law of nature.

*Primum mobile.*—"The primary motive power." An imaginary centre of gravitation, or central body, in the Ptolemaic Astronomy, which was supposed to set all the other heavenly bodies in motion.

*Primus ego aspiciam notum de littore pinum.* OVID.—"I shall be the first to behold the well-known bark from the shore."

*Primus in orbe Deus est timor.*—"The ruler deity in the world is fear."

*Primus inter pares.*—"The first among his equals." The one who, among those of equal rank, in courtesy takes the precedence: generally the senior, or the one whose turn it is in rotation.

*Primus non sum nec imus.*—"I am neither first nor last."

*Primus sapientiæ gradus est falsa intelligere.*—"The first step towards wisdom is to know what is false."

*Principes—plus exemplo quam peccato nocent.* CIC.—"Princes do more mischief by the example they set than by the crimes they commit."

*Principibus placuisse viris non ultima laus est.* HOR.—"To have pleased great men deserves no slight degree of praise." Horace was a courtier, and he knew that it requires good management to do so.

*Principiis obsta; sero medicina paratur,  
Cum mala per longas convaluere moras.* OVID.

—"Resist the first advances; a cure is attempted too late, when through long hesitation the malady has waxed strong." A precept equally good in medicine and in morals.

*Principis est virtus maxima nosse suos.* MART.—"'Tis the especial virtue of a prince to know his own men."

*Principium dimidium totius.* Prov.—"The beginning is half of the whole." See *Dimidium facti*, &c.

*Prisciāni caput frangere.*—"To break Priscian's head." A mediæval expression, signifying, "To be guilty of a violation of the rules of Grammar." Priscian, who flourished in the fifth century, and Donatus, who lived in the fourth, were the standard Grammarians of the middle ages.

*Priusquàm incipias consulto, et ubi consulueris maturè facto opus est.* SALL.—"Before you begin, take counsel; but having maturely considered, use despatch."

*Privatum commòdum publico cedit.* *Law Maxim.*—"Private advantage must give way to the public good." See *Publicum bonum*, &c.

*Privatus illis census erat brevis,  
Commune magnum.*—

HOR.

—"Their private property was small, the public revenue great." The state of the Roman republic in her early days: when luxury and corruption crept in, individuals became possessed of enormous wealth, while the public treasury was thinned.

*Privilegium est quasi privata lex. Law Definition.*—"Privilege is, as it were, private law." In allusion to its derivation, *privá lege*, from "private law."

*Pro aris et focis.*—"For our altars and our hearths." In defence of our religion and our country.

*Pro bono público.*—"For the public good."

*Pro confesso.*—"As confessed."

*Pro et con.* (*Con.* abbrev. of *contra.*)—"For and against." The arguments *pro* and *con*, "on both sides of the question."

*Pro formá.*—"For form's sake."

*Pro hác vice.*—"For this turn."

*Pro interesse suo. Law Term.*—"As to his interest."

*Pro pudóre, pro abstinentiá, pro virtúte, audácia, largitio, avaritia vigeant.* SALL.—"Instead of modesty, instead of temperance, instead of virtue, effrontery, corruption, and avarice flourished." The state of society in Rome in the days of Catiline.

*Pro quibus ut mēritis referatur gratia, jurat*

*Se fore mancipium, tempus in omne, tuum.* OVID.

—"For which kindnesses, that due thanks may be returned, he swears he will, for all future time, be your slave."

*Pro ratá.*—"In proportion"—the word "*parte*" being understood.

*Pro re natá.*—"For a special purpose." An assembly held *pro re natá*, on a particular occasion, or an emergency. Used also by physicians in reference to medicines to be taken *pro re natá*, as occasion or symptoms may require.

*Pro re nitōrem, et gloriam pro cōpia.*

*Qui habent, memīnerint sese unde oriundi sunt.* PLAUT.

—"Show for substance, pretence for abundance; those who have should remember what they sprung from."

*Pro salúte ánimæ.*—"For the safety of the soul."

*Pro tanto.*—"For so much." So far, to such an extent.

*Pro tempore.*—"For the time." Sometimes written *Pro tem.*

A thing done *pro tempore*, is a temporary expedient.

*Pro virtúte felix temēritas.* SEN.—"Instead of valour, successful rashness." Said by the philosopher in speaking of Alexander the Great.



*Proba merx facile emptorem repperit.* PLAUT. — “Good wares easily find a buyer.”

—*Probamque*

*Pauperiem sine dote quaero.* HOR.

—“I court virtuous poverty without a portion.” I seek tranquillity and happiness, unalloyed by avarice.

*Probatum est.*—“It has been tried and proved.”

—*Probitas laudatur et alget.* JUV.—“Honesty is praised and freezes.” Cold commendation is often all that is bestowed on honesty. See *Aude aliquid*, &c.

*Probum patrem esse oportet, qui gnatum suum*

*Esse probiorem, quam ipse fuerit, postulet.* PLAUT.

—“It befits the father to be virtuous who wishes his son to be more virtuous than himself.”

*Procellae quanto plus habent virium tanto minus temporis.*

SEN.—“Storms, the more violent they are, the sooner they are over.” So it is usually with violent outbursts of anger.

*Procul à Jove, procul à fulmine.* *Prov.*—“Far from Jupiter, far from his thunderbolts.” Those who do not feel the sunshine of court-favour are safe from the vexations and dangers of courtly intrigue. In allusion to the fate of Semele.

—*Procul, o procul este, profani.* VIRG.—“Afar! hence, afar! ye profane.” A warning to keep at a distance, sometimes used ironically.

—*Procul, o procul este, profani,*

*Conclamat vates, totoque absistite luco.* VIRG.

—“‘Afar! hence, afar! ye profane,’ the priestess cries aloud, ‘retire from all the sacred grove.’” This was the solemn preface to the Eleusinian Mysteries, pronounced by the officiating priest.

—*Procul omnis esto*

*Clamor et ira.* HOR.

—“Let all bickerings and tumults be afar removed.”

*Prodent auctorem vires.*— OVID.—“His powers betray the author.”

*Prodesse civibus.*—“To be of service to one’s fellow-citizens.” To be engaged in promoting the public good.

*Prödiga non sentit pereuntem famina censum :*

*At velut exhausta redivivus pullulet arcá*

*Nummus, et e pleno semper tollatur acervo,  
Non unquam rēpūtat, quanti sibi gaudia constant.* JUV.

—“Woman in her prodigality perceives not that her fortune is coming to an end; and as if money, always reviving, would shoot up afresh from the exhausted chest, and she be able to take from a heap always full, she never reflects how great a sum her pleasures cost her.”

*Prodigiosa loquor vĕtĕrum mendācia vatum;  
Nec tulit hęc, nec fert, nec feret ulla dies.* OVID.

—“I speak of the marvellous fictions of the ancient poets; no time has produced, does produce, or will produce such wonders.”

*Prōdīgus et stultus donat quę spernit et odit;  
Hęc seges ingrātos tulit, et fert omnĭbus annis.* HOR.

—“The prodigal and fool gives away the things which he despises and hates: this crop (of fools) has ever produced, and at all times will produce, ungrateful men.”

*Proditōnem amo, sed proditōrem non laudo.*—“I like the treason, but I praise not the traitor.” A proverb borrowed from Plutarch; and said to have been used by Richard the Third, on the betrayal of the Duke of Buckingham.

*Proditōr pro hoste habendus.* CIC.—“A traitor must be looked upon as an enemy.”

*Proditōres etiam iis quos anteponunt, invisi sunt.* TAC.—“Traitors are hated even by those whom they favour.”

*Profecto delirāmus interdum senes.* PLAUT.—“In truth, we old men are sometimes out of our senses.”

*Profundę impensę abeunt in rem marĭtĭmam.* CIC.—“A naval establishment is supported at an enormous expense.”

*Proh sūpĕri! quantum mortālia pectōra cęcę  
Noctis habent!* OVID.

—“Ye gods! what blind night envelopes the breasts of men!”

*Prohibenda est ira in puniendo.* CIC.—“Anger is to be avoided in inflicting punishment.”

*Prohibĕtur ne quis faciat in suo, quod nocĕre potest in aliĕno.*  
*Law Max.*—“It is unlawful for any man to do, with his own property, that which may injure another’s.” See *Sic utere*, &c.

*oïnde tona elöquio, sölitum tibi.* VIRG. — “Wherefore thunder on in noisy eloquence, as thou art wont.”

*Pröjicit ampullas et sesquipedülia verba,  
Si curat cor spectantis tetigisse querälä.* HOR.

--“He lays aside his bombastic expressions, and his words half a yard long, when it is his object to move the heart of his hearer by his complaints.”

*Promiscuam habere et vulgarem clementiam non decet; et tam ignoscere omnibus crudelitas est quam nulli.* SEN.—“It is not proper to indulge an indiscriminate and universal mercy; to forgive all is as cruel as to forgive nobody.” Misplaced lenity is an offence against society.

*Promissio boni viri fit obligatio.*—“The promise of a good man is as good as his bond.”

*Promittas fácito: quid enim promittere lædit?  
Pollicitis dives quilibet esse potest.* OVID.

--“Take care and promise; for what harm is there in promising? Any person can be rich in promises.”

*Pronunciatio est vocis, et vultus, et gestus moderatio cum venustate.*—“Delivery is the graceful management of the voice, countenance, and gestures.”

*Prope ad summum, prope ad exitum.*—“The nearer the summit, the nearer a fall.” The danger attendant on all high stations. See *Procul a Jove.* &c.

—*Propèrat cursu*

*Vita citato*— SEN

--“With quickened step life hastens on.”

*Propone Deum ante oculos.* CIC.—“Have God before your eyes.”

—*Propositi nondum pudet, atque eadem est mens,  
Ut bona summa putes, alièna vivere quadrä.* JUV.

--“You are not yet ashamed of your course of life, and your feeling is still the same, that you consider living at another man’s table the chief good.” Addressed to a sponger or hanger-on.

*Propria domus omnium optima.* PROV.—“One’s own house is the best of all.” “There is no place like home.”

*Propriæ telluris herum natura, neque illum,  
Nec me, nec quemquam stätuit. Nos expulit ille:  
Illum aut nequities, aut vafri inscètia juris,  
Postrèmò expellet certe vivacior hæres.* HOR.

- “Nature has constituted neither him, nor me, nor any one else, the absolute possessor of the soil. That man ejected me; either fraud or the quirks and absurdities of the law will eject him, or, last of all, some more long-lived heir will certainly take his place.” See *Perpetuus nulli, &c.*
- Proprio motu.* — “Of his own motion.” Spontaneously; uninfluenced by others.
- Proprium est stultitiæ aliõrum vitia cernere, oblivisci suõrum.* CIC.—“It is the nature of folly to see the faults of others, and to forget its own.”
- Proprium hoc esse prudentiæ conciliare sibi animos hominum et in suos usus adjungere.* CIC.—“It is the part of prudence to conciliate the minds of one’s fellow-men, and to turn them to one’s own account.”
- Proprium humani ingenii est odisse quem læseris.* TAC.—“It is the nature of the human disposition to hate him whom you have injured.” This arises from a consciousness that he has reason to dislike you, and that his forgiveness may not be sincere.
- Propter vitam vivendi perdere causas.* JUV.—“For the sake of living to forfeit every inducement to live.”
- Prospectandum vêtulo latrante.* PROV.—“When the old dog barks it is time to look out.”
- Prospera lux oritur, linguisque animisque favete;*  
*Nunc dicenda bono sunt bona verba die.* OVID.  
—“A prosperous day is dawning, be ye propitious both in your words and thoughts; now on the auspicious day must auspicious language be used.”
- Prospèrum et felix scelus virtus vocatur.* SEN.—“Crime, when it is fortunate and successful, is called virtue.” Revolution is the name given to successful treason and rebellion. Hence the English epigram,  
“Treason does never prosper: what’s the reason?  
That when it prospers, none dare call it treason.”
- Protectio trahit subjectionem, et subjectio protectionem.* LAW MAX.—“Protection implies allegiance, and allegiance protection.”
- Pròtinus ad censum, de mōribus ultima fiet*  
*Quæstio.*— JUV.  
—“The question first put will be as to his income; that about his morals will be the last of all.”

*Prōtinus appāret quæ arbōres frugifēræ futuræ.* *Prov.*—“It is soon seen which trees will yield fruit.”

—*Prout cuique libīdo est,*

*Siccat inæquāles cālīces convīva solūtus*

*Insānis legībūs.*

HOR.

—“The guests, each according to his inclination, quaff from glasses of different sizes, unconstrained by absurd laws.”

*Prout res nobis fluit, ita et ānīmus se habet.*—“As things go with us, so are our spirits affected.”

*Proximōrum incuriōsi, longinqua sectāmur.* *PLINY, Epist.*—“Regardless of things that are near to us, we pursue those which are at a distance.”

*Proxīmus à tectis ignis defenditur ægrè.* *OVID.*—“One’s house is saved with difficulty when one’s neighbour’s is on fire.” To the same effect as the next.

—*Proxīmus ardet*

*Ucalēgon.*— *VIRG.*

—“Your neighbour Ucalegon is on fire.” Meaning his house; words used as a warning that danger is at hand.

*Proxīmus hinc gradus est, bene dēspērāre salūtem,*

*Seque semel verā scire perisse fide.*

*OVID.*

—“The next step after this is entirely to despair of safety; and to feel thoroughly convinced, once for all, that we are ruined.”

*Proxīmus sum egōmet mihi.* *TER.*—“I am nearest akin to myself.” “I love my friends well, but myself better.”

*Prudens futūri tempōris exitum*

*Caliginōsā nocte premit Deus;*

*Ridetque, si mortālis ultra*

*Fas trēpidat.*—

HOR.

—“A wise Deity shrouds in obscure darkness the events of time to come; and smiles if a mortal is solicitous beyond the law of nature.”

*Prudens in flammam ne manum injicito.* *Prov.*—“If you are wise thrust not your hand into the flame.” Quoted by St. Jerome.

*Prudens interrogātiō quasi dimidium sapientiæ.*—“A prudent question is, as it were, one half of wisdom.” A maxim of Lord Bacon.

*Prudentis est mutāre consilium; stultus sicut luna mutatur.*

—“A wise man may change his opinion; but the fool changes as often as the moon.”

*Prudentis est nonnunquam silere.*—“It is the part of a prudent man to be sometimes silent.” Where no probable good can result from babbling.

*Publicum bonum privato est præferendum. Law Max.*  
—“The public good must be preferred to private advantage.”

—*Pudet et hæc oppröbria nobis*

*Et dici potuisse, et non potuisse refelli.* HOR.

—“It is shameful both that such reproaches should be uttered against us, and that we should be unable to refute them.”

*Pudet me et misëret qui harum mores cantäbat mihi,*

*Monuisse frustra.*—

TER.

—“I am ashamed and grieved that he who used to lecture me about the manners of these women, advised me in vain.”

*Pudor demissus nunquam redit in gratiam.* SYR.—“Shame, once banished, never returns into favour.”

*Pudor docëri non potest, nasci potest.* SYR.—“Modesty cannot be taught, it may be born.”

*Pudöre et liberalitüte libëros*

*Retinëre, satius esse credo, quam metu.* TER.

—“I think it better to restrain children through a sense of shame and by liberal treatment, than through fear.”

*Pugna suum finem, cum jacet hostis, habet.* OVID.—“The battle has come to an end when the enemy is fallen.”

It is ungenerous to exult over a vanquished foe.

—*Pulchra*

*Edëpol pecünia dos est.* PLAUT.

—“I'faith, money is a prepossessing dowry.”

*Pulchritüdo mundi, ordo rerum cælestium, conversio solis, lunæ, sidërumque omnium indicant satis aspectu ipso ea omnia non esse fortuïta.* CIC.—“The beauteous aspect of

the world, the order of the celestial bodies, the revolutions of the sun, the moon, and all the stars, indicate sufficiently, at a mere glance, that all this is not the work of chance.”

*Pulchrörum autumnus pulcher.*—“The autumn of the beautiful is beautiful.”

*Pulchrum est accusāri ab accusandis.*—“It is honourable to be accused by those who deserve to be accused.” The censure of the bad is praise.

*Pulchrum est beneficere reipublicæ, etiam benedicere haud absurdum est.* SALL.—“It is becoming to act well for the republic, to speak well of it even is not discreditable.”

—*Pulchrum est digito monstrari et dicier, Hic est.* PERS.  
—See *At pulchrum, &c.*

*Pulvis et umbra sumus, fruges consumere nati.*—“We are but dust and shadows, born to consume the fruits of the earth.” See *Fruges consumere, &c.*

*Punctum comparationis.*—“The standard of comparison.” The fixed measure of value.

*Punica fides.*—“Punic faith.” Among the Romans the bad faith of the Carthaginians was proverbial.

*Punitis ingeniis gliscit auctoritas.* TACIT.—“When men of genius are punished, their influence is increased.” A work well abused is pretty sure of a good sale, and persecuted sects flourish most.

*Puras Deus non plenas adspicit manus.* SYR.—“God looks to pure hands, not to full ones.” The Deity values innocence, not wealth.

*Purgamenta hujus mundi sunt tria, pestis, bellum, et frateria.*  
—“There are three modes of purging this world of ours; the plague, war, and monastic seclusion.”

*Puris omnia pura.*—“Unto the pure all things are pure.” From *Titus* i. 15. Equivalent to the motto of the Garter, “Honi soit qui mal y pense,” “Evil be to him who evil thinks thereof.”

*Purpurâ indutus pauper, sui ipsius immemor est.*—“A beggar clothed in purple is unmindful of himself.” See *Asperius nihil, &c.*

*Purpureus latè qui splendeat unus et alter*

*Assuitur pannus.*—

HOR.

—“One or two verses of purple patch-work, to make a great show, are tagged on.”

*Pythagoras non sapientem se, sed studiosum sapientiæ vocari voluit.* QUINT.—“Pythagoras wished to be called not wise, but a lover of wisdom.” He wished to be called not a “sophist” but a “philosopher.”

## Q.

Q. F.—See *Quod vide*.

*Quâ vincit victos prôtigit ille manu.* OVID.—“With the same hand with which he conquers he shields the conquered.”

—*Quâcumque potes, dote placere, place.* OVID.—“By whatever talent you can please, please.”

*Quadrupedante putrem sonitu quatit ungula campum.* VIRG.—“The hoof shakes with prancing din the crumbling plain.” [This line exemplifies the poetical figure *Onomatopœia*, the sound echoing the meaning. The galloping of the horse is admirably expressed, if the line is read as it is scanned, thus:

*Quadrupe-dante pu-trem soni-tu quatit-ungula-campum.]*

See *Illi inter*, &c.

*Quæ accessiōnum locum obtinent extinguuntur cūm principāles res percemptæ fuerint.* *Law Max.*—“That which is only an accessory is rendered null when the principal is abolished.”

*Quæ caret ora cruore nostro?* HOR.—“What shores are without our blood?” In what country has not our blood been shed? The poet speaks exultingly in reference to the valour of the Romans, and the successes of their arms.

*Quæ culpâre soles, ea tu ne fœceris ipse;*

*Turpe est doctōris cum culpa redarguit ipsum.* CATO.

—“Do not that yourself which you are wont to censure in others. It is bad when the censure of the teacher recoils upon himself.”

*Quæ dubitatiōnis tollendæ causâ contractibus inferuntur, jus commūne non lædunt.* *Law Max.*—“Glosses imported into a contract for the purpose of removing a doubt, are not adverse to a common-law right.”

*Quæ e longinquo magis placent.* *Prov.*—“The further fetch'd, the more things please.”

*Quæ fuerant vitia mores sunt.* SEN.—“What were vices once are now the fashion.” Said in reference to the impunity with which vice is practised in a corrupt age.

*Quæ fugiunt, celeri carpite poma manu.* OVID.—“With speedy hand, pluck the fruit that passes away.”



— *Quæ fuit durum pati*

*Meminisse dulce est.* SEN.

—“What was hard to suffer is pleasant to remember.”

*Quæ in terris gignuntur omnia, ad usum hōminum creantur.*

CIC.—“Everything that the earth produces is created for the use of man.” See *Genesis* i. 28.

*Quæ in testamento ita sunt scripta ut intelligi non possint perinde sunt ac si scripta non essent.* *Law Max.*—“What

has been so written in a will as to be unintelligible, is to be regarded as though it had not been written.”

*Quæ in vitâ usurpant hōmīnes, cōgitant, curant, vident; quæque agunt vigilantes, agitantque, ea cuique in somno accidunt.*

CIC.—“Those things which engross men in life, which they think upon, care for and observe, which employ and excite them during the day, present themselves also in sleep.”

*Quæ infra nos nihil ad nos.* *Prov.*—“The things that are below us are nothing to us.” We must look upwards.

*Quæ lædunt oculos festinas dēmōre: si quid*

*Est ānimum, differs curandi tempus in annum.* HOR.

—“The things which offend your eyes you are in haste to remove: if anything affects your mind, you defer the cure of it for a year.” More attention is given by us to the cure of physical than moral evils.

*Quæ legi commūni dērōgant stricte interpretantur.* *Law Max.*

—“That which is adverse to a right at common law is to be interpreted rigidly.”

—*Quæ lucis mīseris tam dira cupīdo?* VIRG.—“How is it that there should be with the wretched so strong a desire to live?”

—*Quæ nec reticēre loquenti,*

*Nec prior ipsa loqui didicīt.*— OVID.

—“[Echo] who has neither learned to hold her tongue after another has spoken, nor to speak first herself.”

—*Quæ nec Sarmentus iniquas*

*Cæsaris ad mensas, nec vilis Galba tulisset.* JUV.

—“Such things as neither Sarmentus, nor the worthless Galba, would have borne at the obscene table of Cæsar.”

—*Quæ non prosunt singūla, multa juvant.* OVID.—“Things which singly are of no avail, when united are of service.”

*Quæ non valeant singūla juncta juvant.* *Law Max.*—“Facts

of little consequence individually are weighty when united."

*Quæ peccāmus jūvenes ea luimus senes.* *Prov.*—"We pay when old for the misdeeds of our youth." As Colton says, The excesses of youth are bills drawn by time, payable thirty years after date with interest.

*Quæ rēgiō in terris nostri non plena labōris?* *VIRG.*—"What region of the earth is not full of our works?" Said by Æneas of the Trojans. Great Britain might justly assume this as her motto.

*Quæ sint, quæ fuērint, quæ mox ventūra trahantur.* *VIRG.*—"What is, what has been, and what is to be."

*Quæ sunt igitur epulārum, aut ludōrum, aut scortōrum voluptātes, cum his voluptātibus comparandæ?* *CIC.*—"What then are the gratifications to be derived from feasts, from pageants, or from women, when compared with these delights?"—the pleasures of the intellect, namely.

*Quæ supra nos nihil ad nos.* *Prov.*—"Those things which are above us are nothing to us." This was sometimes said of astrologers, and with truth. See *Quæ infra.*

*Quæ uncis sunt unguibus ne nutriās.* *Prov.*—"Do not foster animals with hooked claws." Do not enter into friendship with persons of dangerous character.

*Quæ venit ex tuto, minus est accepta voluptas.* *OVID.*—"The pleasure that is enjoyed in safety is the least valued of all." "Stolen pleasures are the sweetest."

*Quæ virtus et quanta, boni, sit vivere parvo!* *HOR.*—"How great, my friends, is the merit of living upon a little!"

*Quæ volūmus et credimus libenter, et quæ sentimus ipsi reliquos sentire putāmus.* *CÆSAR.*—"What we wish, we readily believe, and whatever we think, we imagine that others think as well." Hence our proverb, "The wish is father to the thought."

*Qualibet concessio fortissimè contra donatōrem interpretanda est.* *Law Max.*—"Every grant shall be interpreted most strongly against the giver."

—*Quæque ipse miserrīma vidi,*

*Et quorum pars magna fui.*— *VIRG.*

—"Scenes of wretchedness which I beheld myself, and in which I was a principal party." The words of Æneas when relating to Dido the destruction of Troy.

*Quære peregrinum, vicinia rauca reclāmat.* HOR.—“Go seek some stranger (to tell it to),’ the screaming neighbours bawl aloud.”

—*Quærenda pecūnia primūm, Virtus post nummos.*— HOR.

—“Money must first be sought for; after riches virtue.” The maxim of a worldly man.

*Quærere ut absūmant, absumpta requirere certant; Atque ipsæ vitiis sunt alimenta vices.* OVID.

—“They struggle to acquire, that they may lavish, and then to obtain again what they have lavished; and the very vicissitudes of life afford nourishment to their vices.”

*Quærit aquas in aquis, et poma fugācia captat Tantalus; hoc illi garrula lingua dedit.* OVID.

—“In the midst of water, Tantalus is in want of water, and catches at the apples as they ever escape him: ’twas his babbling tongue caused this.”

*Quærit, et inventis miser abstinet et timet uti.* HOR.—“The miser is ever seeking gain, and yet abstains, and dreads to use what he has gained.”

—*Quærit, pōsito pignōre, vincat uter.* OVID.—“The stake deposited, he asks which has won.” The inquiry anxiously made by one who has bet upon a race.

*Quæritis, Ægisthus quare sit factus adulter? In promptu causa est; desidiōsus erat.* OVID.

—“Do you inquire why Ægisthus became an adulterer? The cause is self-evident: he was an idler.”

*Quæritur, sitne æquum amicos cognātis anteferre.* CIC.—“It is a question whether it is just to prefer our friends to our relations.”

*Quæsitam meritis sume superbiam.* HOR.—“Assume the honours which you have sought to gain by your deserts.”

*Quæstio fit de lēgibus non de persōnis.* Law Term.—“The question is, what is the law? not, who is the offender?” The law must be construed with equal impartiality, whether for rich or poor.

*Quævis terra alit artificem.* Prov.—“Every land will support the artisan.” His assistance is so necessary, that he will find bread anywhere.

*Quale per incertam lunam sub luce malignā Est iter in sylvis.*— VIRG.

—“As a path in the woods, seen by the deceiving light of the uncertain moon.”

*Quale sit id quod amas celeriter circumspice mente ;  
Et tua læsuro subtrahere colla iugo.* OVID.

—“Examine quickly and circumspectly what sort of object it is with which you are in love ; and withdraw your neck from a yoke that is sure to gall.”

*Quale solet sylvis, brumali frigore, viscum  
Fronde virere novâ, quod non sua seminat arbos,  
Et croceo fætu teretes circumdare truncos.* VIRG.

—“As the mistletoe is wont to flourish in the woods throughout the winter cold, with its verdant leaves, which spring from no trunk of its own, and to embrace with its yellow offspring the tapering stem.”

*Qualem commendes etiam atque etiam aspice, ne mox  
Incutiant aliëna tibi peccata pudorem.* HOR.

—“Examine again and again into the worth of a person you would recommend, lest the faults of others bring shame upon you.”

*Qualis ab incepto processerit et sibi constet.* HOR.—“As he begins, so let him proceed, and be consistent with himself.” Instruction offered to a tragic poet.

*Qualis hera tales pedissequæ.* CIC.—“Like mistress, like maids.”

*Qualis populæa mærens Philomela sub umbrâ  
Flet noctem, ramoque sedens miserabile carmen  
Integrat, et mæstis latè loca questibus implet.* VIRG.

—“As mourning Philomel, under a poplar shade, weeps the night through, and sitting upon a bough renews her plaintive song, and fills the places around with piteous complaints.”

*Qualis rex, talis grex.* PROV.—“Like king, like people.”

*Qualis sit animus, ipse animus nescit.* CIC.—“What the soul is, the soul itself knows not.”

*Quales sunt summi civitatis viri talis est civitas.* CIC.—“The character of a community depends upon that of its rulers.”

*Qualis ubi audito venantum murmure tigris,  
Horrescit maculis.*— STAT.

—“As when the tigress, on hearing the cry of the hunters, looks terrible with her spotted skin.”

*Qualis vita, finis ita.* *Prov.*—"As a man's life has been, so will be his end." This proverb apparently leaves no room for repentance.

*Quam ad probos propinquitāte proxime te adjunxeris,  
Tam optimum est.* PLAUT.

—"The nearer you can unite yourself in alliance with the virtuous, the better."

—*Quam continuis et quantis longa senectus  
Plena malis!*— JUV.

—"With what continuous and great evils is a prolonged old age replete!"

*Quam difficilis est virtutis diuturna simulatio!* *CIC.*—"How difficult it is to feign virtue for any length of time!"

*Quam diu se bene gesserit.*—"So long as he shall conduct himself properly." A term first used in the letters patent, under which the chief baron of the exchequer held his office: all the judges now hold their offices by a similar tenure. Down to the reign of George the Third, they only held them, "*Durante beneplacito*," which see. See also *Dum se*, &c.

*Quam inique comparatum est, ii qui minus habent  
Ut semper aliquid addant divitiōribus!* TER.

—"How unfairly it has been ordained that those who have the least should be always adding to the stores of the more wealthy!"

*Quam male consuēvit, quam se parat ille cruōri  
Impius humano, vitūli qui guttūra cultro  
Rumpit, et immōtas præbet mugitibus aures!  
Aut qui vagitus similes puerilibus hædum  
Edentem jugulāre potest!*— OVID.

—"How greatly does he disgrace himself, how in his impiety does he prepare himself for shedding human blood, who cuts the throat of the calf with the knife, and turns a deaf ear to its lowings! or who can slay the kid as it sends forth cries like those of a child!"

*Quam multa injusta ac prava fiunt moribus!* *TER.*—"How many unjust and improper things are sanctioned by custom!"

*Quam prope ad crimen sine crimine!*—"How near to guilt, without being guilty!" Put interrogatively, this was a

favourite query with the Jesuits, who refined very extensively upon the point.

*Quam quisque novit artem in hac se exercet.* CIC.—“Let every man employ himself in the pursuit which he best understands.” See *Ne sutor*, &c.

—*Quam saepe fortè tēmèrè*

*Eveniunt, quæ non audâs optâre!* TER.

—“How often things happen by mere chance which you would not have dared hope for!”

*Quam seipsum amans sine rivâli!* CIC.—“How much in love with himself, and that without a rival!” A man entirely absorbed in self-love, and beloved by nobody else.

*Quam tēmèrè in nosmet legem sancimus iniquam!* HOR.—“How rashly do we sanction a precedent to tell against ourselves!” Men in their rashness concur in adopting measures of which they themselves become the victims, and thus as it were “make a rod for their own back.”

—*Quam veterrimus hōmīni optimus est amicus.* PLAUT.

—“The oldest friend is the best friend for a man.”

*Quamvis digressu vêtēris confusus amici*

*Laudo tamen.*—

JUV.

—“However concerned for the loss of my old friend, I commend him”—for changing his residence.

*Quamvis sublimes debent humiles metuere,*

*Vindicta dōcili quia patet solertiæ.* PIÆD.

—“Men, however high in station, ought to be on their guard against the lowly; because to skill and address revenge lies near at hand.”

*Quando aliquid prohibetur, prohibetur et omne per quod devenitur ad illud.* LAW MAX.—“When a thing is forbidden (by law) everything is forbidden as well which tends to it.” Whatever is prohibited by law to be done directly, cannot legally be effected by an indirect and circuitous contrivance.

*Quando ea accidunt nobis quæ nullo consilio vitare possūmus, eventis aliōrum memoriâ repetendis, nihil novi accidisse nobis cōgitēmus.* CIC.—“When those things befall us which by no prudence we can avoid, we shall, by calling to memory what has happened to others, be able to reflect that nothing new has befallen ourselves.”

*Quando jus domini regis et subditi concurrunt jus regis præferri debet.* Law Max.—“Where the title of the king and the title of a subject come into collision, the king’s title shall be preferred.”

*Quando plus fit quam fieri debet, videtur etiam illud fieri quod faciendum est.* Law Max.—“Where more is done than ought to be done, that portion for which there was authority shall hold good.”

*Quando res non valet ut ago, valeat quantum valere potest.* Law Max.—“When an instrument will not operate to the extent intended, it shall operate in law so far as it can.”

*Quando ullum inveniēmus parem?*—“When shall we find his like again?”

—*Quandōque bonus dormitat Homērus!* HOR.—“Even the worthy Homer is caught napping sometimes.” The most distinguished of men will sometimes make mistakes.

*Quandōquidem inter nos sanctissima divitiarum Majestas.*— JUV.

—“Seeing that the majesty of riches is, among us, held the most sacred.”

—*Quanta est gula, quæ sibi totos*

*Ponit apros, animal propter convivium natum!* JUV.

—“What a gullet he must have who sets before himself whole boars,—an animal born for feasting only!”

*Quanta patimur!*—“How great the evils we endure!”

*Quanta sit admirabilitas cælestium rerum atque terrestrium!* CIC.—“How admirable are the heavens and the earth!”

*Quantæ sunt ténbræ! væ mihi, væ mihi, væ!*—“The gloom how great! woe, woe is me! woe, woe!” A monkish Pentameter, inserted as a specimen of *wretchedness* in both senses.

*Quanti casus humina rotant!*—“How many ups and downs there are in human affairs!”

*Quanti est æstimanda virtus quæ nec eripi nec surripi potest; et neque naufragio neque incendio amittitur.* CIC.—“How truly valuable is virtue, which cannot be taken from us either by force or fraud, and which is not to be lost by shipwreck or by fire!”

*Quanti est sapiēre!* TER.—“How valuable is wisdom!”

*Quanto plura recentium seu vêtërum revolvo, tanto ludibria*

*rerum mortālium cunctis in negōtiis observantur.* TACIT.—“The more I revolve in my mind the transactions of the moderns or of the ancients, the more conspicuous appears the absurdity of human affairs in every point of view.” A remark in accordance with the diplomatic saying, that it is “astonishing with how little wisdom the world is governed.”

*Quanto quisque sibi plura negāvērit,  
A Dis plura feret.*— HOR.

—“The more a man denies himself, the more shall he receive from the gods.”

*Quanto sibi in praelio minus parcent, tanto tutiōres sunt.* SALL.—“The less careful they are of themselves in battle, the safer they are.” They insure safety by trusting to their valour.

*Quanto superiōres sumus, tanto nos gerāmus submissius.* CIC.—“The higher our rank, the more humbly let us behave ourselves.”

*Quantum.*—“How much.” “His *quantum*,” his proper allowance, his due proportion.

*Quantum a rerum turpitūdine abes, tantum te a verbōrum libertāte sejungas.* CIC.—“As much as you are incapable of a base action, so much should you be averse to loose language.”

—*Quantum est in rebus ināne!* PERS.—“What emptiness there is in human affairs!” How frivolous are the doings and fancied interests of men! See *Eccles.* i. 2.

—*Quantum inter viburna cupressus.* VIRG.—“[Excelling] as much as the cypress does the shrubs.”

*Quantum mēruit.* Law Term.—“As much as he deserved.” An action grounded on a promise, actual or implied, that the defendant should pay to the plaintiff for his services as much as he should reasonably deserve.

—*Quantum mutātus ab illo.* VIRG.—“How greatly changed from what he was!” Said of the ghost of Hector when it appeared to Æneas.

*Quantum quisque feret, respiciendus erit.* OVID.—“Each man must be regarded according to what he gives.”

*Quantum quisque suā nummōrum servat in arcā  
Tantum habet et fidei.*— JUV.

—“The credit of every man is exactly in proportion to the



money he holds treasured up in his chest." In a corrupt state of things wealth alone commands respect.

*Quantum religio potuit suadere malorum!* LUCRET.—“To such enormous wrongs could superstition persuade!” The poet is speaking of the sacrifice of Iphigenia by her father Agamemnon, when ordered by the priest of Diana to propitiate the goddess. The line is applicable to the mischiefs which have been wrought among mankind by fanaticism.

*Quantum sufficit.*—“As much as is sufficient.” Sometimes written or pronounced *Quantum suff.*

*Quantum valeat.*—“For as much as it is worth.”

—*Quantum vertice ad auras*

*Æthërias, tantum rādice in Tartāra tendit.* VIRG.

—“As far as it lifts its branches towards the sky, so far does it strike its roots to the depths below.” Description of the oak and the beech.

*Quare facit opium dormire?* *Quia in eo est virtus dormitiva.*

—“Why does opium produce sleep? Because it has in it a sleepy quality.” This question and answer were written by Molière, the French dramatist, in ridicule of that ignorance which affects to solve every difficulty by repeating the terms of the original question in words a little varied.

*Quare impedit?* *Law Lat.*—“Why does he disturb?” The name of a writ which lies for the patron of an advowson against one who has disturbed his right.

*Quare obstruxit?* *Law Term.*—“Why has he obstructed?” The name of a writ lying for him who has a right of passage through his neighbour’s land, but has been obstructed therein.

*Quare, si fieri potest, et verba omnia, et vox hujus alumnus urbis oleant; ut oratio Romāna planè videātur, non civitate donāta.* QUINTILL.—“If then it can be done, let all your words and your pronounciation lead to the impression that you are a native of this city; so that your speech may appear to be unquestionably Roman, and not that of an alien who has been presented with its freedom.” A warning from high authority against the use of dialects and provincialisms.

*Quare vitia sua nemo confitetur?*

*Quia etiam nunc in illis est. Somnum*

*Narrare vigilantis est.*

SEN.

—“Why does no man confess his vices? Because he still persists in them. It is for the man who has awoken to tell his dreams.”

*Quartâ lunâ nati. Prov.*—“Born in the fourth moon.” Such persons were thought to be particularly unfortunate. Hercules was born in that month; whose labours, though beneficial to the world, were of little advantage to himself.

*Quas dâderis, solas semper habebis opes.* MART.—“Only the wealth which you give away will be yours for ever.” He that giveth to the poor, lendeth to the Lord.

*Quasi dicas.*—“As though you were to say.”

*Quasi mures, semper edimus alienum cibum.* PLAUT.—“Like mice, we always eat the food of others.” The mode of life pursued by a sponger or parasite.

*Quatuor pedibus currit.*—“It runs on all fours”—with it.

*Quis paria esse ferè placuit peccata, laborant*

*Cum ventum ad verum est; sensus moresque repugnant,*

*Atque ipsa utilitas, justi propè mater et æqui.*

HOR.

—“They who are pleased to rank all faults as nearly equal, find themselves in a difficulty when they come to the truth of the matter; sense and morality are opposed to them, and expediency itself, the mother almost of right and equity.”

*Quem casus transit aliquando inveniet.* SYR.—“Misfortune will one day find him whom it has till then passed by.” “The pitcher that goes off to the well comes home broken at last.”

*Quem damnosa Venus, quem præceps aëlea nudat.* HOR.—“Him whom baneful lust, and the ruinous dice, have stripped bare.”

*Quem Deus vult perdere, prius dementat.*—See *Quem Jupiter*, &c., and *Quos Deus*, &c.

*Quem di diligunt adolescens moritur.* PLAUT.—“He whom the gods love dies young.”

*Quem ego ut mentiatur inducere possum, eum fucilè exorare poterò ut perjuret.* CIC.—“Him whom I can induce to tell a lie I can easily prevail upon to commit perjury.”

*Quem ferret, si parentem non ferret suum?* TER.—“Whom should he bear with, if not with his own father?”

*Quem Jūpiter vult perdere dementat prius.*—“Him whom Jupiter wishes to ruin, he first deprives of his senses” Barnes’ translation of the Greek fragment—“Ὅταν δὲ δαίμων, &c. See *At dæmon*, &c.

*Quem penes arbitrium est, et jus et norma loquendi.* HOR.—“Whose province it is to regulate the propriety and rules of speech.”

*Quem pœnitent peccasse penè est innocens.* SEN.—“He who repents of having committed a fault is almost innocent.”

*Quem præstare potest mulier galeata pudorem*  
*Quæ fugit à sexu?—* JUV.

—“What modesty can the woman possess who, with a helmet on, flies her own sex?”

*Quem res plus nimio delectavere secundæ,*  
*Mutatae quætiunt.*— HOR.

—“The man for whom prosperity has had unbounded charms will be most affected by reverses.”

*Quem sæpe transit, aliquanto invenit.* SEN.—“That which is often overlooked is detected at last.” See *Quem casus*, &c.

—*Quem semper accubum,*  
*Semper honoratum (sic, Dî, voluistis) habebo.* VIRG.

—“Though the day be for ever embittered, I will, (as ye gods have so decreed,) always hold it in honour and respect.” In allusion to the day on which a person has lost a dear and esteemed friend.

*Quem si puellarum inseres choro,*  
*Mire sagaces falleret hospites*  
*Discrimen obscurum, solutis*  
*Crinibus, ambiguoque vultu.* HOR.

—“If you were to place him in a throng of damsels, the undistinguishable difference occasioned by his flowing locks and doubtful features would wonderfully impose even on discerning strangers.”

*Quemcunque miserum videris, hominem scias.* SEN.—“Whenever you behold a fellow-creature in distress, remember that he is a man.”

*Quemcunque populum tristis eventus premit,*  
*Periclitatur magnitudo principum;*  
*Minuta plebes facili præsidio latet.* PHÆD.

—“Whenever a people is reduced to extremity, the high

position of its chiefs is in danger: the humble easily find safety in obscurity."

*Quemque suæ malæ cogitationes conscientiaque animi terrent.*

CIC.—"His own galling reflections and the stings of conscience fill the mind (of the evil-doer) with alarm."

*Qui alterum incusat probri eum ipsum se intueri oportet.*

PLAUT.—"He who accuses another of dishonesty ought to look narrowly into himself." An accuser should always appear with *clean hands*.

*Qui amat, tamen herclè si esurit, nullum esurit.* PLAUT.—

"He that's in love, i'faith, even if he is hungry, isn't hungry at all." He is not sensible of hunger or other sufferings.

*Qui amicus est amat; qui amat non utique semper amicus est.*

*Itaque amicitia semper prodest; amor etiam aliquando nocet.* SEN.—"He who is a friend must love (the object of his regard); but he who loves is not therefore a friend. Hence, friendship is always productive of good, while sometimes love is injurious even." He alludes to that *so-called* love which seeks its own gratification at any cost.

*Qui e nuce nucleum esse vult, frangat nucem.* PLAUT.—"He

who would eat the kernel must crack the shell." He who would attain perfection in any pursuit must submit to toil.

*Qui aut tempus quid postulet non videt, aut plura loquitur, aut*

*se ostentat, aut eorum, quibuscum est, rationem non habet, is ineptus esse dicitur.* CIC.—"He who does not regard what the occasion demands, or talks too much, or swaggers, or does not pay becoming respect to the company, may be pronounced a fool."

*Qui Baviium non odit, amat tua carmina, Mævi.* VIRG.—"He

who does not hate Bavius must be pleased with thy lines, Mævius." The names of two wretched poets in Virgil's days.

*Qui bellus homo, Cotta, pusillus homo est.* MART.—"He,

Cotta, who is a pretty man is a trifling man."

*Qui bene conjiciet, hunc vatem perhibeto optimum.*—"Consider

him the best prophet who forms the best conjectures." Put the most confidence in him who draws the most rational conclusions.

*Qui bene imp̄rat, parūcrit aliquando necesse est.* CIC.—“He who governs well must, of necessity, have at some time obeyed.”

*Qui capit ille facit.* PROV.—“He who takes it to himself has done the deed.” “If the cap fits him, let him wear it.”

*Qui cibum è flammâ petit.* PLAUT.—“A man who will snatch victuals from the flames [of a funeral pile].” The lowest of the low.

*Qui cum triste alicquid st̄tuit, fit tristis et ipse ;*

*Cuique fere p̄nam s̄m̄ere p̄na sua est.* OVID.

—“One who, when he has come to a sad decision, himself is sad ; and to whom it is almost a punishment to inflict punishment.” This may be said of a merciful judge.

*Qui Cūrios simulant, et Bacchanālia vivunt.* JUV.—“Who pretend to be Curii and live like Bacchanals.” Curius was a Roman noted for his extreme frugality and temperance.

*Qui de contemendâ gloriâ libros scribunt, nomen suum inscribunt.*—“Those who publish books warning us to despise fame insert their own names in the title-page.” Thus showing that very desire for fame which they affect to censure. See *Quid nostri, &c.*

*Qui dedit b̄n̄ficium t̄ceat ; narret qui acc̄pit.* SEN.—“Let him who has bestowed a benefit be silent ; let him who has received it tell of it.”

*Qui dedit hoc h̄die, cras, si volet, auf̄ret.*—HOR.—“He who has given to-day may, if he please, take away to-morrow.” The public may in their caprice recall the honours they have lavished, as easily as they have bestowed them.

*Qui deōrum consilia culpet, stultus insc̄itusque sit,*

*Quique eos vit̄p̄ret.*—

PLAUT.

—“He who would blame the ordinances of the gods must be as foolish and ignorant as he who censures them.”

*Qui d̄dicit patriæ quid d̄beat, et quid am̄icis,*

*Quo sit am̄ore parens, quo frater amandus, et hospes ;*

*Quid sit conscripti, quid j̄dicis officium, quæ*

*Partes in bellum missi ducis ; ille profecto*

*Redd̄re pers̄onæ scit convenientia cuique.* HOR.

—“He who has learned what he owes to his country, and what to his friends ; with what affection a parent, a bro-

ther, and a guest are to be beloved; what is the duty of a senator, what of a judge; what the duties of a general sent forth to war;—he surely knows how to assign suitable attributes to every character.”

*Qui ex damnato coitu nascuntur inter liberos non computantur.*  
*Law Max.*—“The issue of illicit intercourse are not reckoned as children.”

*Qui facit per alium facit per se.* COKE.—“He who does a thing by the agency of another does it himself.” He is equally guilty and equally responsible for the consequences. This adage was probably derived from the Roman Law. See *Consentientes et, &c.*

*Qui fert malis auxilium, post tempus dolet.* PHILAD.—“He who helps the wicked repents it before long.”

—*Qui finem quæris amoris,*

*Cedit amor rebus; res age, tutus eris.* OVID.

—“You who seek to end your passion, love gives way to employment; attend to business, then you will be safe.”

*Qui fit, Mæcenas, ut nemo, quam sibi sortem*

*Seu ratio dederit, seu fors objecerit, illa*

*Contentus vivat; laudet diversa sequentes?* HOR.

—“How happens it, Mæcenas, that no one lives content with his lot, whether reason gave it him or chance threw it in his way; but is loud in his commendations of those who follow other pursuits?”

*Qui fugit molam farinam non invenit.* PROV.—“He who flies from the mill does not get any meal.” The lazy man cannot expect to eat the fruits of industry.

*Qui genus humanum ingenio superavit, et omnes*

*Præstinxit, stellas exortus uti aërius Sol.* LUCRET.

—“Who in genius surpassed mankind, and outshone all, as the rising sun obscures the stars.”

*Qui genus jactat suum aliena laudat.* SEN.—“He who boasts of his descent boasts of that which he owes to others.” See *Et genus, &c.*

*Qui homo mature quæsit pecuniam,*

*Nisi eam mature parcat, mature esurit.* PLAUT.

—“He who has in good time acquired wealth, unless in good time he saves it, will in good time come to starvation.” This maxim was often repeated by Louis XIII. of France, who was a great admirer of Plautus.

—*Qui in amorem*

*Præcipitavit, pejus perit quam si saxo saliat.* PLAUT.

—“He who plunges headlong into love, perishes more irretrievably than if he leapt from a rock.”

*Qui in jus dominiumve alterius succedit jure ejus uti debet.*

*Law Max.*—“He who succeeds to the right or property of another ought to enjoy the privileges appertaining thereto.”

*Qui invidet minor est.*—“He who envies admits his inferiority.” Motto of Earl Cadogan.

*Qui ipse haud amavit, ægre amantis ingenuum inspicit.* PLAUT.

—“He who has not been in love himself, with difficulty sees into the feelings of one who is in love.”

*Qui ipse se contemnit, in eo est indoles industriæ.* PLAUT.

—“He who thinks but poorly of himself, in him there is a tendency to well-doing.”

*Qui jacet in terrâ non habet unde cadat.* *Prov.*—“He who lies on the ground cannot fall.” When we are in the utmost misery, there can be no change but for the better.

*Qui jure suo utitur, nemini facit injuriam.* *Law Max.*—

“He who uses his own rights does wrong to no man.”

*Qui jussu judicis aliquid fecerit non videtur dolo malo fecisse, quia parere necesse est.* *Law Max.*—“He who does an

act under the direction of judicial authority, is not held to have acted from any wrongful motive, because it was his duty to obey.”

*Qui malè agit, odit lucem.* *Prov.*—“He who works evil hates the light.” See *St. John* i. 20.

*Qui mare et terras, variisque mundum*

*Temporat horis :*

*Unde nil majus generatur ipso,*

*Nec viget quicquam simile aut secundum.* HOR.

—“[God] who rules the sea and the earth, and the whole world with the varying seasons : from whom proceeds nothing greater than himself ; nor does there exist anything either like him or approaching to him.”

*Qui mare teneat, eum necesse est rerum potiri.* CIC.—“The

state which has the dominion of the ocean must of necessity be the master.”

*Qui mēdice vivit misere vivit.* *Prov.*—“He who lives by prescription lives wretchedly.”

*Qui mentiri aut fallere insuēvit patrem,  
Tanto magis is audēbit catēros.* TER.

“He who has made it a practice to lie to or to deceive his father will the more readily venture to deceive others.”

*Qui mentitur fallit quantum in se est.* AUL. GELL.—“He who tells a lie deceives so far as he can.”

*Qui mori didicit, servire dedidicit; supra omnem potentiam est, certē extra omnem.* SEN.—“He who has learned how to die has learned how not to be a slave: he is above all power, at all events beyond it.” Said in accordance with the philosophy of the Stoics, who deemed it meritorious to escape by a suicidal death the ills of this life. Cato of Utica thus escaped being made captive by Cæsar.

*Qui—multōrum providus urbes  
Et mores hōmīnum inspexit.*— HOR.

—“Who carefully viewed the cities, and examined the manners, of various nations.” Said in commendation of Ulysses.

*Qui ne tubēribus propriis offendat amicum,  
Postulat, ignoscet verrūcis illius.*— HOR.

—“He who wishes his friend not to take offence at his own protuberances, will excuse his friend’s warts.”

*Qui nescit dissimulāre nescit vivere.*—“He who knows not how to dissemble knows not how to live.” This was a favourite maxim with the emperor Frederic Barbarossa, Louis the Eleventh of France, and Philip the Second of Spain. Though dissimulation is an abominable vice, there are times when it is absolutely necessary to restrain our feelings and check our resentments.

*Qui nihil potest sperāre, despēret nihil.*—“Let him who can hope for nothing despair of nothing.”

—*Qui nil molitur ineptē.* HOR.—“A man who attempts nothing without success.” Said in reference to the superior merits of Homer as a poet.

*Qui nimis prōpēre, minus prospēre.* PROV.—“He who makes too much haste will have but little success.” “The more haste, the worse speed.”

*Qui non est hōdie, cras minus aptus erit.* OVID.—“He who is not prepared to-day will be less so to-morrow.”

*Qui non proficit, deficit.* PROV.—“He who does not advance loses ground.”



*Qui non labōrat non mandūcet.*—"If any work not, neither should he eat." 2 *Thess.* iii. 10.

*Qui non prohibet quod prohibere potest assentire videtur.* *Law Max.*—"He who does not prevent that which he can prevent, is held to assent."

*Qui non vetat peccāre cum possit, jubet.* SEN.—"He who does not prevent a crime when he can, encourages it."

*Qui non vult fieri desidiosus, amet.* OVID.—"Let him who would not be an idler, fall in love." Implying that passion stirs up the energies, and promises success in the pursuit. The same author says, however, in another passage, that idleness is the parent of guilty passion. See *Quæritis Ægisthus, &c.*

*Qui novit mollissima fandi tempora.*—"Who well knows the most favourable moment to speak." Adapted from Virgil.

*Qui nunc it per iter tenebricosum,*  
*Illuc unde negant redire quenquam.* CATULL.  
—"Who now is travelling along the shaded path to the spot from which, they say, no one ever returns." The germ probably of the lines in *Hamlet*, "The undiscover'd country, from whose bourne no traveller returns."

—*Qui pauperiem veritus, potiore metallis*  
*Libertate caret, dominum vehet improbus, atque*  
*Serviet æternum, quia parvo nesciet uti.* HOR.

—"He who, fearing poverty, forfeits his liberty more precious than golden ore, shall, avaricious wretch, submit to a master, and be a slave for ever, because he knew not how to use a little." Alluding to the Horse in the Fable.

*Qui peccat ebrius, luat sobrius.* *Law Max.*—"He who offends when drunk must pay for it when sober."

*Qui pendet alienis promissis sæpe decipitur.*—"He who depends on the promises of others is often deceived."

*Qui per alium facit per seipsum facere videtur.* *Law Max.*  
—"He who does a thing by another is held to have done it himself." See *Qui facit, &c.*

*Qui per virtutem perit, non interit.* PLAUT.—"He who dies for virtue's sake, does not perish."

—*Qui prægravat artes*  
*Infra se positas, extinctus amabitur idem.* HOR.

—“He who outweighs the energies of those beneath him, will still be loved when dead.”

*Qui prior est tempore potior est jure.* COKE.—“He who is the first in time has the preferable right.” As in the case of mortgagees; the first is to be paid before the second.

*Qui pro quo.*—“Who for whom.” One thing instead of another. Something quite different. The nominative *qui*, and the ablative *quo*, here given, are the most distant cases.

*Qui quæ vult dicit, quod non vult audiet.* TER.—“He who says what he likes, will hear what he does not like.”

*Qui se committit homini tutandum impræbo, Auxilia dum requirit, exitium invenit.* PHÆD.—“He who intrusts himself to the protection of a wicked man, while he seeks assistance, meets with destruction.”

*Qui se laudari gaudet verbis subdolis, Fere dat pœnas turpi pœnitentiâ.* PHÆD.—“He who is delighted at being flattered with artful words, generally pays the penalty by ignominious repentance.”

*Qui se ultro morti offerant, facilius repèriuntur, quam qui dolorem patienter ferant.* CÆSAR.—“It is easier to find men who will volunteer to die than who will endure suffering with patience.”

*Qui seipsum laudat, cito derisorem inveniet.* SYR.—“He who praises himself will soon find some one to laugh at him.”

*Qui semel aspexit quantum dimissa petitis Præstant, maturè redeat, repètatque relicta.* HOR.—“Let him, as soon as he has discovered how much the life he has abandoned is preferable to that which he has chosen, immediately return, and resume that which he had relinquished.”

*Qui semel est læsus fallaci piscis ab hamo, Omnibus unca cibus æra subesse putat.* OVID.—“The fish that has been once hurt by the deceitful hook thinks that the barbed metal lies concealed in every morsel.”

*Qui semel gustarit canis, à corio nunquam absterrètur.* FROV.—“The dog that has once tasted the flesh, is never to be frightened from the skin.”

*Qui semel scurra, nunquam paterfamilias.* CIC.—“He who has once been a buffoon will never make a father of a family.”

*Qui sentit commōdum, sentire debet et onus.* *Law Max.*—“He who derives the advantage ought also to sustain the burden.” He who reaps the benefit must share in the expense.

*Qui sibi amicus est, scito hunc amicum omnibus esse.* SEN.—“Know that he who is a friend to himself is a friend to all.” He who does his duty to himself must of necessity do his duty to all the world.

*Qui sic jocatur, tractantem ut seria vincat ;*

*Seria quum faciet, dic rogo, quantus erit ?*

“He who a tale so learnedly could tell,

That no true history ever pleased so well ;

How much in serious things would he excel ? ”

An Epigram by Theodore Beza upon the works of Rabelais.

*Qui simulat verbis, nec corde est fidus amicus ;*

*Tu quoque fac simile, et sic ars deluditur arte.* CATO.

—“If any one tries to deceive you with his words, and is not, at heart, a sincere friend, do you act the same with him, and so art will be foiled by art.”

*Qui spe aluntur, pendent, non vivunt.* *Prov.*—“Those who feed on hope, exist in suspense, they do not live.”

*Qui stādium currit, niti et contendere debet ut vincat.* CIC.

—“He who runs a race ought to strive and endeavour to win.”

*Qui statuit aliquid parte inaudita altera,*

*Æquum licet statuerit, haud æquus fuerit.* SEN.

—“He who comes to any decision while one side is unheard, even though his decision should be just, is not just himself.”

*Qui studet optatam cursu contingere metam,*

*Multa tulit fecitque puer, sudavit et alsit,*

*Abstīnuit Vēnere et vino.*—

HOR.

—“He who is eager to reach the wished-for goal, has done and suffered much in his youth ; he has sweated and shivered with cold, he has abstained from love and wine.”

*Qui suis rebus contentus est, huic maxime ac certissime sunt*

*divitiæ.*—“He who is contented with his own, possesses the greatest and most certain riches.”

*Qui tacet consentire videtur.* *Law Maxim.*—"He who is silent is assumed to consent." "Silence gives consent."

*Qui tam.* *Law Lat.*—"Who so." The title given to an action in the nature of an information on a penal statute.

*Qui terret plus ipse timet.* *CLAUD.*—"He who causes terror to others feels still more dread himself." The despot, who rules by arbitrary sway, lives in a state of continual apprehension and alarm.

*Qui timidè rogat, docet negare.* *SEN.*—"He who asks timidly courts a denial." Requests made with a certain degree of confidence are the most likely to be successful.

*Qui venit hic fluctus, fluctus supereminet omnes ;*  
*Posterior nono est, undecimoque prior.* *OVID.*

—"The wave that approaches overtops all the others, it follows the ninth, and comes before the eleventh." See *Vastius insurgens, &c.*

*Qui vitat molam, vitat farinam.* *Prov.*—"He who shuns the mill, shuns the meal." With everything we must be content to take the attendant evils. See *Qui fugit, &c.*

*Qui vult decipi, decipiatur.* *Prov.*—"He who wishes to be deceived, let him be deceived."

—*Quibus res timida aut turbida est ;*

*Pergunt turbare usque, ut ne quod possit conquirere.*

*PLAUT.*

—"They whose affairs are in a critical or perplexed state proceed to render them more perplexed, so that nothing can be settled."

*Quicquid agas igitur, magnâ spectâbre scenâ.* *OVID.*—"Whatever you do, therefore, you will be acting upon an extended stage."

*Quicquid agunt homines nostri est farrago libelli.*—Adapted from Juvenal. "Whatever men are engaged in makes the medley of my book."

*Quicquid delirant reges, plectuntur Achivi.* *HOR.*—See *Delirant reges, &c.*

*Quicquid erit, superanda omnis fortuna ferendo est.* *VIRG.*  
—"Whatever may befall us, all (adverse) fortune can be surmounted by enduring it."

*Quicquid est boni moris levitate extinguitur.* *SEN.*—"Whatever is good and virtuous is obscured by levity of conduct."

*Quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœleste et divinum est, ob eamque rem æternum sit necesse est.* CIC.—“Whatever that be, which thinks, which understands, which wills, which acts, it is something heavenly and divine, and, for that reason, must necessarily be eternal.”

*Quicquid excessit modum*

*Pendet instabili loco.* SEN.

—“Whatever has exceeded its due bounds is always in a state of instability.” See *Est modus in rebus*, &c.

*Quicquid in altum fortuna tulit, ruitura levat.* SEN.—“Whatever fortune has raised aloft, she has raised only to let it fall.” See *Prope ad*, &c.

*Quicquid in eum officii contuleris, id ita accipio, ut in me ipsum te putem contulisse.* CIC.—“Whatever kindness you may confer upon him, I shall esteem it as though you conferred it upon myself.”

*Quicquid in linguam venerit offundere.*—“To pour out whatever comes upon the tongue.” To say whatever comes uppermost.

—*Quicquid multis peccatur, inultum est.* LUCAN.—“Wherever a crime is shared by many, no punishment follows.” Unless it is agreed that atonement shall be made by a scape-goat.

*Quicquid plantatur solo solo cedit.* *Law Max.*—“Whatever is affixed to the soil belongs thereto.

*Quicquid præcipies esto brevis.*—HOR.—“Whatever you may enjoin, be brief.”

*Quicquid servatur, cupimus magis, ipsaque furem*

*Cura vocat: pauci, quod sinit alter, amant.* OVID.

—“Whatever is treasured up, we long for it the more, and the very care bestowed on it invites the thief; few care for that which another grants.”

*Quicquid sub terris est, in apricum profert ætas;*

*Defodit condetque nitentia.*—HOR.

—“Whatever there is concealed beneath the ground, time will bring it to open sunshine; and will bury and consign to darkness things which are now conspicuous.”

*Quicquid vult habere nemo potest.*—“No man can have everything he wishes for.”

*Quicumque amisit dignitatem pristinam,*

*Ignāvis est etiam jocus in casu gravi.* PHÆD.

—“Whoever has fallen from his previous high estate, is in his heavy calamity the butt even of cowards.”

*Quicumque turpi fraude semel innōtuit,*

*Etiam si verum dicit, amittit fidem.* PHÆD.

—“Whoever has once become notorious by base fraud, even if he speaks the truth, gains no belief.”

*Quicumque vult servāri.*—“Whosoever will be saved.” The beginning of the Athanasian Creed.

*Quid ad farinas?* *Prov.*—“How will this find you in flour?”

What profit do you expect from this?

*Quid ad Mercurium?* *Prov.*—“What has this to do with Mercury?” He was the god of eloquence, and this question was put to one who wandered away from his subject.

—*Quid æternis minorem*

*Consiliis ānimum fātigas?* HOR.

—“Why fatigue your mind, unequal to eternal projects?”

*Quid afferre consilii potest, qui seipse eget consilio?* CIC.

—“What counsel can he give to others, who has need of counsel himself?”

*Quid brevi fortes jaculamur ævo*

*Multa?*—

HOR.

—“Why do we, whose life is so short, so resolutely aim at so many things?”

*Quid datur à Divis felici optātius horā?* CATULL.—“What

can be granted us by the gods more desirable than a happy hour?” Meaning favourable opportunity, or lucky occasion, which was termed “*Felix hora.*”

*Quid deceat, quid non; quo virtus, quo ferat error.* HOR.—

“What is becoming, what not; what is the tendency of excellence, what of error.”

*Quid dēceat vos, non quantum liceat vobis, spectāre debētis.*

—“You ought to consider, not what is lawful for you to do, but what is becoming.” There are acts not forbidden by law which it would not be justifiable to commit.

*Quid de quoque viro, et cui dicas, sæpe cavēto.* ———

“Be ever on your guard what you say about another man, and to whom you say it.” Properly *Quod de, &c.*, which see.

*Quid dem? quid non dem? rēnuis tu quod jubet alter.* HOR.—“What shall I give? what shall I not give? you refuse what another demands.” The difficulties of authors who have to write for capricious readers.

*Quid dignum tanto feret hic promissor hiātu?* HOR.—“What will this promiser produce, worthy of all this gaping?”

*Quid dignum tanto tibi ventre guláque precābor?* MART.—“What shall I pray for as worthy of so vast a paunch and appetite as yours?”

*Quid dōmīni faciēnt audēnt cum tālia fures?* VIRG.—“What will the masters be doing when the knaves dare do such things?”

*Quid dulcius hōmīnum gēnēri à natūrā datum est, quàm sui cuique libēri?* CIC.—“What has been given by Nature more dear to man than his children?”

*Quid ego ex hāc inopiā nunc cāpiam?* TER.—“What am I now to take from such a scarcity?” Where there is such a want of everything, who can take from the little there is?

—*Quid enim? Concurrītur—horæ*

*Momento cito mors venit, aut victōria læta.* HOR.

—“For why? They join battle, and in a moment of time there comes speedy death or joyous victory.”

—*Quid enim ratione timēmus*

*Aut cūpimus?—*

JUV.

—“For what is there that we either fear or wish for as reason would direct?”

—*Quid enim salvīs infāmia nummis.* JUV.—“For what matters infamy so long as the money is safe?”

—*Quid est somnus, gēlīdæ nisi mortis imāgo?* OVID.—“What is sleep but the image of cold death?”

*Quid est tam inhumānum quam eloquentiam, a natūrā ad salutē hōmīnum et ad conservatiōnem datam, ad bonōrum pestem perniciemque convertēre?* CIC.—“What is so inhuman as to convert that eloquence, which by nature has been granted for the safety and preservation of man, into the annoyance and destruction of the good?”

*Quid est turpius quàm senex vivēre incipiēns?* SEN.—“What is more shocking than to see an old man only just beginning to live?” What can be more dreadful than to see

a man advanced in years, and yet a child in the practice of virtue?

*Quid facient pauci contra tot millia fortes?* OVID.—“What can a few brave men do against so many thousands?”

*Quid facies, facies Veneris si veneris ante:*

*Ne pereas per eas; ne sideas, sed eas.*

—“What should you do if you come into Venus’ presence? That you may not perish through it, sit not down—but begone.” A punning distich, written by the Marquis De Bierre in the 17th century, on the words *facies, veneris, pereas, and sideas*. Quoted in *Notes and Queries*, viii. 539.

*Quid facis, infelix? Perdis bona vota.*— OVID.—“What are you doing, unhappy man? You are losing our good wishes.”

—*Quid frustra simulacra fugacia captas?*

*Quod petis, est nusquam: quod amas avertere, perdes.*

*Ista repercussæ quam cernis imaginis umbra est,*

*Nil habet ista sui.*—

OVID.

—“Why dost thou vainly catch at the flying image? What thou art seeking is nowhere: what thou lovest, turn but away and thou shalt lose; what thou seest, is but the shadow of a reflected form; it has nothing of its own.” From the story of Narcissus.

*Quid furor est, census corpore ferre suo!* OVID.—“What madness it is, to be carrying a whole fortune on one’s back!”

—*Quid habet pulchri constructus accrvus?* HOR.—“What beauty is there in money piled up in heaps?”

*Quid juvat immensum te argenti pondus et auri*

*Furtim defossâ timidum depõnere terrâ?* HOR.

—“What pleasure can it afford you to bury stealthily and in fear immense sums of silver and gold under ground?”

—*Quid leges sine mōribus*

*Vanc proficiunt?*— HOR.

—“Of what avail are empty laws, without good morals?”

*Quid magis est durum saxo, quid mollius undâ?*

*Dura tamen molli saxa cavantur aqua.* OVID.

—“What is there harder than stone, what more yielding than water? Yet hard stones are hollowed by yielding water.”



—*Quid, mea cum pugnat sententia secum ?*

*Quod p̄t̄iit spernit, r̄p̄t̄it quod nupcr omisit ?*

*Æstuat, et vitæ disconv̄nit ordine toto ?* HOR.

—“What think you of me when my judgment is at variance with itself? When it despises what it just before desired, and desires what it lately rejected? When it is agitated by passion, and disturbs the whole tenor of life?”

*Quid mentem traxisse polo, quid pr̄ofuit altum*

*Erexisse caput, p̄c̄udum si more pererrant ?* CLAUD.

—“What profits it to man to have derived a soul from heaven, what to lift his head with look erect, if, after the manner of brutes, he goes astray?”

*Quid moror exemplis, quorum me turba fatigat ?* OVID.—

“Why occupy myself with illustrations, the number of which exhausts me?”

*Quid nisi victis dolor ?*—“What is there but misery for the conquered?”

*Quid non ebrietas designat ? Operta reclūdit ;*

*Spes jubet esse ratas ; in pr̄alia trudit inertem ;*

*Sollicitis ān̄imis onus eximit ; add̄ocet artes.* HOR.

—“What does not drink achieve? it discloses secrets; commands our hopes to be ratified; urges the dastard to the fight; removes pressure from troubled minds; teaches the arts.”

—*Quid non mortālia pectōra cogis,*

*Auri sacra fames ?*— VIRG.

—“To what crimes dost thou not impel the mortal breast, cursed greed for gold?”

—*Quid nos dura refugimus*

*Ætas ? Quid intactum nefasti*

*Liquimus ?* HOR.

—“What have we, an evil generation, deemed too bad? What have we, a wicked race, left inviolate?”

*Quid nostri philosophi ? Nonne in his libris ipsis, quos scribunt de contemnendā gloriā, sua nōm̄ina inscribunt ?* CIC.

—“What do our philosophers? Do they not, in those very books which they write on the contempt of glory, inscribe their own names?” See *Qui de*, &c.

*Quid nunc ?*—“What now?” What news? A person who, like the Athenians in Saint Paul’s time, is always on the hunt for news is satirically called a *quidnunc*.

—*Quid oportet*

*Nos facere, à vulgo longè latèque remotos?* HOR.

—“What then must we do, when our sentiments differ so far and wide from those of the vulgar?”

*Quid pro quo.*—“One thing for another.” “He expects a *quid pro quo*,”—he looks for something in return.

*Quid prodest, Pontice, longo*

*Sanguine censeri, pictosque ostendere vultus*

*Majorum?*—

JUV.

—“What boots it, Ponticus, to be accounted of a long line, and to display the painted busts of our ancestors?”

*Quid prosunt leges sine moribus?*—See *Quid leges*, &c.

*Quid quæque ferat regio, et quid quæque recuset.* VIRG.—

“What crop each soil produces, and what each soil refuses to bear.” A subject for the chemical agriculturists.

*Quid quisque vitet, nunquam homini satis*

*Cautum est in horas.*—

HOR.

—“Against that which each should avoid, no man takes sufficient precaution at all hours.”

—*Quid rides? Mutato nomine de te*

*Fabula narratur.*—

HOR.

—“Why do you laugh?” &c. See *Mutato nomine*, &c.

*Quid Romæ faciam? mentiri nescio.*— JUV.—“What

shall I do at Rome? I know not how to lie.” He alludes to the corruption prevalent in Rome, where lying was the fashion.

*Quid si cælum ruat?* Prov.—“What if the sky should fall?”

Signifying the height of improbability.

*Quid? si quis vultu torvo ferus, et pede nudo,*

*Exiguæque togæ simulet textore Catonem;*

*Virtutemne repræsentet, moresque Catonis?* HOR.

—“What! If any savage, by a stern countenance and bare feet, and the texture of a scanty gown, were to ape Cato; would he represent the virtue and morals of Cato?”

*Quid sit futurum cras fuge querere, et*

*Quem sors dierum cunque dabit, lucro*

*Appone.*—

HOR.

—“Avoid inquiring what may happen to-morrow, and every day that fortune shall bestow on you, set down to your gain.”

— *Quid sit pulchrum, quid turpe, quid n̄tile, quid non.* HOR.

—“What is lovely, what base, what profitable, or what the contrary.” Horace says that Homer excels in the investigation of all these points.

— *Quid tam dextro pede conc̄ipis, ut te*

*Conātūs non p̄niteat, vot̄ique peracti?* JUV.

—“What is there that you enter upon under such favourable auspices, as not to repent of your undertaking and the accomplishment of your wish?”

*Quid tam r̄dicūlum quam app̄t̄ere mortem, cum vitam tibi*

*inquiētam f̄c̄eris metu mortis?* SEN.—“What is so ridiculous, as to seek death, when you have made your life miserable by the fear of death?” Addressed to those who would justify suicide.

*Quid te exempta juvat spinis de pl̄r̄ibus una?* HOR.—

“What does it avail you if one thorn is extracted out of many?” The removal of a single grievance is little felt if many are allowed to remain. See *Exempta juvat*, &c.

— *Quid te igitur r̄t̄ulit*

*Beneficum esse oratiōne, si ad rem auxilium emortuum est?*

PLAUT.

—“What does it signify your being bounteous in talk, if all real aid is dead and gone?”

— *Quid terras ālio calentes*

*Sole mutāmus?*— HOR.

—“Why do we change our own country for climates warmed by another sun?” Addressed to men of unset tled dispositions.

*Quid tibi cum glādio? Dūbiam rege, nāvita, pinum:*

*Non sunt h̄c d̄ḡitis arma tenenda tuis.*

OVID.

—“What hast thou to do with the sword? Steersman, guide the veering bark. These are not the implements that should be grasped by thy fingers.” Lines which may be aptly addressed to one who vainly endeavours to distinguish himself both as a soldier and a statesman.

*Quid tibi cum p̄lāgo? Terrā contenta fuisses.* OVID.—

“What have you to do with the sea? With the land you might have been content.”

*Quid tristes querimoniæ*

*Si non supplicio culpa rec̄iditur?* HOR.

—“To what purpose are our useless complaints, if sin is not checked with punishment?”

*Quid turpius quam sapientis vitam ex insipientis sermone pendere?*—“What more unjust than to form an estimate of the life of a wise man from the words of a fool?”

*Quid verum atque decens curo et rogo, et omnis in hoc sum.*

HOR.—“My care and study is what is genuine and proper and in this I am wholly engaged.”

*Quid vetat a magnis ad res exempla minores  
Sumere?*—

OVID.

“What forbids me to apply illustrations from great matters to small ones?”

*Quid vici prosunt aut horrea?*—

—*Si metit Orcus*

*Grandia cum parvis, non exorabilis auro.* HOR.

—“Of what use are estates or granaries, if death, who cannot be bribed by gold, mows down equally the great with the small?”

*Quid, victor, gaudes? Hæc te victoria perdet.* OVID.—

“Why, victor, dost thou rejoice? This victory shall prove thy ruin.”

—*Quid violentius aure tyranni?* JUV.—“What is more intemperate than the ear of a tyrant?” He, least of all, will brook advice or the honest truth.

—*Quid virtus, et quid sapientia possit,  
Utile proposuit nobis exemplar Ulysses.* HOR.

—“To show what virtue and what wisdom can do, [Homer] has propounded Ulysses as an instructive pattern.”

*Quid voveat dulci nutricula majus alumno,  
Quam sapere, et fari ut possit quæ sentiat, et cui  
Gratia, fama, vâletudo contingat abundè,  
Et mundus victus, non deficiente crumênâ?* HOR.

—“What greater blessing could a tender nurse solicit for her beloved child, than that he might be wise, and able to express his sentiments, and that respect, reputation, and health might be his lot in abundance, and a respectable living with a never-failing purse?”

*Quidam ex vultu conjecturam faciunt quantum quisque animi habere videatur.* CIC.—“Some persons are able to judge from the countenance, how much intelligence each person is likely to have.”

*Quidque agat, ignārus stupet, et nec fræna remittit*

*Næc retinere valet.*—

OVID.

—“Ignorant what to do, he is stupefied; he neither lets go the reins, nor holds fast.” Said of Phaëton.

*Quidquid dicunt, laudo; id rursus si negant, laudo id quoque.*

TER.—“Whatever they say, I praise it; again, if they deny it, I praise that too.” The rule of conduct of a time-serving flatterer. Such persons the Romans called *assentatores*.

*Quidquid præter spem evenit, id omne in lucro est deputandum.* TER.—“Whatever has resulted beyond our expectations, must all be set down as clear gain.”

*Quieta non movere.* PROV.—“Not to move things at rest.”  
“To let well alone.”

*Quietè et purè atque eleganter actæ ætātis, plácida et lenis recordatio.* CIC.—“Of a life passed in tranquillity, and in innocent and elegant pursuits, the remembrance is pleasing and delightful.”

*Quilibet potest renunciare juri pro se introducto.* LAW MAX.—“Any one may renounce the benefit of a stipulation introduced exclusively in his own favour.”

*Quique aliis cavet, non cavet ipse sibi.* OVID.—“And he that has defended others fails to defend himself.”

*Quique magis tegitur, tectus magis æstuat ignis.* OVID.—“And the more the flame is covered, the more it spreads.”

*Quique sui memores alios fecere merendo.* VIRG.—See *Inventas aut, &c.*

*Quis custodiet ipsos custodes?* JUV.—See *Pone seram, &c.*

*Quis desiderio sit pudor aut modus*

*Tam cari capitis?*—

HOR.

—“What moderation or limit can there be to our regret at the loss of so dear a friend?”

*Quis deus hanc, Musæ, quis nobis extudit artem?* VIRG.—

“What god, ye Muses, first revealed to us this art?”

—*Quis enim virtutem amplectitur ipsam,*

*Præmia si tollas?*—

JUV.

—“For who would embrace virtue herself, if you take away the reward?” No man is utterly disinterested in the practice of the greatest virtue; he expects at least the reward of a good conscience. See *Si cum, &c.*, and *Scire tuum, &c.*

*Quis est enim, qui totum diem jaculans, non aliquando collineat?* CIC.—“For who is there that will not, when shooting all day long, at last hit the mark?”

*Quis expedit psittaco suum χαῖρε?* PERS.—“Who taught that parrot his ‘how d’ye do?’” Who taught that fool to quote Greek?

*Quis fullere possit amantem?* VIRG.—“Who can deceive a man in love?” Who can escape a lover’s jealous vigilance?

*Quis simulus amantior domini quam canis?* COLUM.—“What servant is more attached to his master than the dog?”

*Quis fuit, horrendos primus qui protulit enses?*

*Quam ferus, et verè ferreus ille fuit!* TIBUL.

—“Who was the man that first produced the dreadful sword? how savage, how truly iron-hearted was he!” The play upon the resemblance of the words *ferus* and *ferreus* cannot be expressed in English.

*Quis furor, O cives, quæ tanta licentia ferri?* LUCAN.—“What madness, O citizens! why this dreadful licence of the sword?” An appeal which may be made in a case of popular insurrection.

—*Quis iniquæ*

*Tam patiens urbis, tam ferreus, ut teneat se?* JUV.

—“Who can be so tolerant of the iniquities of the city, so steeled, as to contain himself?”

—*Quis neget arduis*

*Pronos relabi posse rivos*

*Montibus, et Tibërim reverti?* HOR.

—“Who can deny, that rivers may flow upwards to the mountains, and that the Tiber can be turned back?” Said in derision of an argument which cannot be supported upon natural grounds.

*Quis nescit primam esse histõriæ legem ne quid falsi dicere audeat?* CIC.—“Who knows not that it is the first law of history not to dare to say anything that is false?”

*Quis non odit vârios, leves, fûtiles?* CIC.—“Who does not dislike the fickle, frivolous, and trifling?”

*Quis novus hic nostris successit sedibus hospes?*

*Quam sese ore ferens!*—

VIRG.

—“What think you of this wondrous guest who has come to our abode? In mien how graceful he appears!”

*Quis potest aut corpōris firmitāti, aut fortūnæ stabilitāti confidēre?* CIC.—“Who is there that can have confidence in the strength of his body, or the stability of his fortune?”

*Quis scit an adjiciant hodiernæ crastīna summæ*

*Tempōra Dī sup̄eri?*—

HOR.

—“Who knows whether the gods above will add a morrow to the existence of to-day?”

—*Quis talia fundo*

*Temp̄ret a lācrymis?*—

VIRG.

—“Who, in recounting such misfortunes, can refrain from tears?”

*Quis tūlērit Gracchos de seditiōne querentes?* JUV.—“Who could endure the Gracchi complaining of sedition?” The Gracchi were tribunes of Rome, and demagogues concerned in every seditious movement of the people. The quotation has the same meaning as *Clodius accusat mæchos*.

*Quisnam igitur liber? Sapiens sibi qui imperiōsus;*

*Quem neque paup̄ries, neque mors, neque vincūla terrent;*

*Responsāre cupīdīnibus, contemn̄re honōres*

*Fortis, et in seipso totus teres atque rotundus.* HOR.

—“Who then is free? The wise man who has dominion over himself; whom neither poverty, nor death, nor chains affright; resolute in checking his appetites, and in contemning honours; perfect in himself, polished and round as a globe.”

*Quisque suos p̄tīmur Manes.*—

VIRG.—“We each of us

have to put up with his own destiny.”

*Quisquis amat ranam, ranam putat esse Diānam.*—“If a man is in love with a frog, he will think his frog a very Diana.”

A mediæval saying.

*Quo animo.*—“With what mind,” or intention. The criminality of an act greatly depends upon the animus with which it was committed.

*Quo bene cæpisti, sic pede semper eas.* OVID.—“Mayest thou always proceed well in the path which thou hast commenced so well to tread.”

—*Quo fata trahunt retrāhuntque, sequāmur.* VIRG.—

“Wherever the fates lead us, let us follow.” Let us submit to the decrees of Providence.

*Quo jure.* Law Term.—“By what right.”

*Quo jure, quâque injuriâ.* TER.—“Whether right or whether wrong.” “By hook or by crook.”

*Quo major gloria, eo propior invidiæ est.* LIV.—“The greater the glory, the nearer it is to envy.”

*Quo me cunque rapit tempestas, dēferor hospes.* HOR.—See *Nullius addictus, &c.*

*Quo mihi fortūnas, si non concēditur uti?* HOR.—“Of what use is fortune to me, if I am not permitted to enjoy it?”

—*Quo more pyris vesci Cālāber jubet hospes.* HOR.—“After the manner in which a Calabrian invites his guest to feed on pears.” Pears so abounded in Calabria, that hogs were fed with them. Applicable to those who would force on you that which is of little value and for which you have no liking.

*Quo nihil majus mēliusve terris.* HOR.—“Than which there is nothing greater or more august on earth.”

*Quo non ars pñētrat? Discunt læcrymāre decenter.* OVID.—“To what point does not art proceed? Some even study how to weep with grace.”

*Quo plus sunt potæ, plus sitiuntur aquæ.* OVID.—“The more water we drink, the more we thirst.”—The more we have, the more we want. A simile derived from the dropsy.

*Quo quisque stultior, eo magis insolēscit.*—“The more foolish a man is, the more insolent he becomes.”

*Quo res cunque cadent, unum et commūne periculum, Una salus ambōbus erit.*— VIRG.

—“However things may turn out, we shall share one common danger, enjoy the same security.”

*Quo ruitis generōsa domus? male crēditur hosti, Simplex nobilitas, perfida tela cave.* OVID.

—“Whither rush ye, high-born house? It is unsafe to trust a foe. Unsuspecting nobles, beware of the weapons of treachery.”

*Quo semel est imbūta recens servābit odōrem Testa diu.*— HOR.

—“A cask will long preserve the flavour with which, when new, it was once impregnated.” Early youth is especially susceptible of impressions for good or for bad.

*Quo tamen adversis fluctibus ire paras?* OVID.—“Whither



then do you prepare to go against the tide of circumstances ?”

—*Quo tendis inertem,*

*Rex peritūre, fugam ? nescis heu, perditē ! nescis*

*Quem fugias ; hostes incurris, dum fugis hostem.*

*Incidis in Scyllam cūpiēns vitāre Charybdim.*

PHILIP GUALTIER.

—“ Whither, unfortunate king, dost thou direct thy unavailing flight ? Thou knowest not, alas ! doomed man, whom to fly ; while thou fliest from one foe thou art running into the hands of another. Thou fallest into Scylla while endeavouring to escape Charybdis.” See *Incidit in, &c.*

*Quo tēneam vultus mutantem Prōtea nodo ?* HOR. — “ In what noose shall I hold this Proteus, who is always changing his countenance ? ” How confine to one point the man who is always shifting his ground of argument ?

*Quo tua non possunt offendi pectōra facto ;*

*Forsitan hoc ālio jūdīce crimen erit.* OVID.

—“ Perhaps the commission of that by which your own feelings are not hurt, may be a fault in the opinion of another.”

*Quoad hoc.* — “ Thus far.” “ *Quoad hoc, I agree with you.*”

*Quocunq̄ue aspicias, nihil est nisi pontus et aer ;*

*Nūbibus hic tīmīdus, fluctibus ille minax.* OVID.

—“ Whichever way you look, there is nothing but sea and air ; the latter laden with clouds, the former threatening with billows.”

*Quocunq̄ue nōmīne gaudet.* — “ In whatever name he rejoices.”

By whatever name he may be known.

—*Quocunq̄ue volent, ānīmum auditōris agunto.* HOR. —

“ Let them lead just as they please the passions of the audience.” The great object of the poet and the orator.

*Quod absurdum est.* — “ Which is absurd.” See *Reductio ad absurdum.*

*Quod ālibi diminūtum, exæquātur ālibi.* Prov. — “ That

which is curtailed one way may be made up another.”

See *Non omnia, &c.*

*Quod avertat Deus !* — “ Which may God forbid ! ” Or, more tersely, “ God forbid ! ”

- Quod caret alternâ rēquie durābile non est.* OVID.—“That which is without alternate repose is not durable.”
- Quod certaminibus ortum, ultra metam durat.* VELL. PATER.—“What is begun in strife lasts beyond our calculations.” Contention should if possible be avoided while there is still room for negotiation.
- Quod cessat ex rēditu, frugalitāte supplicātur.* PLINY the Younger.—“Let that which is wanting in our revenue be made up by frugality.”
- Quod cibus est aliis, aliis est atre venenum.*—“What is food for some is black poison to others.” Tastes differ. “What is one man’s meat is another man’s poison.”
- Quod cuique temporis ad vivendum datur, eo debet esse contentus.* CIC.—“Each ought to be content with the period of existence allotted.”
- Quod de quoque viro, et cui dicas, saepe caveto.*—“Be constantly on your guard to whom you speak and what you say.”
- Quod decet honestum est, et quod honestum est decet.* CIC.—“Whatever is becoming is honourable, and whatever is honourable is becoming.”
- Quod defertur non aufertur.*—“That which is deferred is not relinquished.” “Omittance is no quittance.” SHAKSP.
- Quod erat demonstrandum.*—“Which was to be proved.” Abbreviated *Q. E. D.*, and generally appended to the Theorems of Euclid.
- Quod erat faciendum.*—“Which was to be done.” Abbreviated *Q. E. F.*, and appended to the Problems of Euclid.
- Quod est violentum non est durābile.* Prov.—“That which is violent cannot last long.”
- Quod huic officium, quæ laus, quod decus erit tanti quod adipisci cum dolore corpōris velit, qui dolorem summum malum sibi persuaserit? quam porro quis ignominiam, quam turpitudinem non pertulerit, ut effugiat dolorem, si id summum malum esse decrevit?* CIC.—“What office, what commendation, what honours, will be so highly valued by him who considers pain the greatest of evils, that he will earn them at the expense of bodily pain? And what ignominy, what baseness, will he not submit to, merely

to avoid pain, if he is of opinion that it is the greatest of ills ? ”

*Quod in corde sobrii, id in linguâ ebrii.* *Prov.*—“What a man keeps in his breast when sober is at his tongue’s end when drunk.” See *In vino*, &c.

*Quod latet ignōtum est, ignōti nulla cupīdo.* *OVID.*—“That which lies hid is unknown ; for what is unknown there is no desire.” “What the eye sees not, the heart rues not.”

*Quod licet ingrātum est, quod non licet, âcrius urit.*—*OVID.*—“What is accessible is but little esteemed, what is denied is eagerly desired.”

*Quod male fers, assuesce ; feres bene.* *Multa vetustas Lenit.*—

*OVID.*

—“What you endure with impatience, accustom yourself to ; and you will endure it with patience. Time makes many things endurable.” See *Optimum elige*, &c.

*Quod medicamenta morbis exhibent, hoc jura negotiis.*—“Laws are of the same use in the affairs of men, as medicines in diseases.”

—*Quod medicōrum est,*

*Promittunt mēdīci, tractant fabrīlia fabri.* *HOR.*

—“Physicians undertake what belongs to physicians, mechanics handle the tools of mechanics.”

*Quod munus reipublicæ afferre majus mēliusve possūmus, quam si docēmus atque erudīmus juventūtem ?* *CIC.*—“What greater benefit can we confer upon the state, or what more valuable, than if we teach and train up the young ? ”

*Quod naturālis rātio inter omnes hōmīnes constituit, vocātur jus gentium.*—“That which natural reason has established among all men, is called the law of nations.”

*Quod nescias damnāre, summa est temēritas.*—“It is extreme presumption to condemn what you do not understand.”

*Quod nimis misēri volunt, hoc fācile credunt.*—“That which the wretched anxiously wish for, they are ready to believe.”

*Quod non opus est, asse carum est.*—“What is not wanted is dear at a penny.” A saying of Cato, quoted by Seneca.

*Quod non potest, vult posse qui nimium potest.* *SEN.*—“He who is able to do too much, wishes to do more than he is able.” The thirst for power becomes the more insatiate the more it is gratified.

—*Quod nunc rätio est, impetus ante fuit.* OVID.—“What is now an act of reason was an impulse before.”

—*Quod optanti Divum promittere nemo Auderet, volvenda dies, en! attulit ultro.* VIRG.

—“That which not one of the gods would have ventured to promise to your supplications, behold! the revolving day has spontaneously bestowed.” Said of some unlooked-for piece of good fortune.

*Quod petiit spernit, repetit quod nuper omisit.* HOR.—“What he formerly sought, he now despises, and seeks again that which he lately rejected.” A description of the unsettled mind of a wayward and capricious man.

—*Quod petis hic est;*

*Est Ulubris.*— HOR.

—“What you seek is here—it is at Ulubræ.” Happiness may be enjoyed even in the meanest of places.

*Quod petis, id sanè invisum est acdumque duobus.* HOR.—

“What you ask for is detestable and nauseous to two other persons.” Said of an author, desirous, but unable, to please the tastes of three different readers.

*Quod prestare potes, ne bis promiseris ulli;*

*Ne sis verbosus, dum vis urbanus haberi.* CATO.

—“Promise not twice to any man the service you may be able to render him; and be not loquacious, if you wish to be esteemed for your kindness.”

*Quod pudeat socium prudens celire memento.*—“What shames thy friend, be prudent and conceal.”

*Quod quisque vitet, nunquam homini satis*

*Cautum est in horas.*—

HOR.

—“Man is never sufficiently on his guard from hour to hour what to avoid.”

*Quod rätio nequirit, sæpe sanavit mora.* SEN.—“Time and patience have often cured what reason could not.”

*Quod satis est cui contingit, nihil amplius optet.* HOR.—

“He whose lot it is to have enough should wish for nothing more.”

*Quod scis, nihil prodest: quod nescis, multum obest.* CIC.—

“What you know profits you nothing, what you don't know is a great loss.” An instance of Antithesis.

*Quod sequitur, fugio; quod fugit, usque sequor.* OVID.—“What follows me, I fly; what flies me, I continue to pursue.”

*Quod si deficient vires, audācia certe*

*Laus erit ; in magnis, et voluisse sat est.* PROPERT.

—“Even though the strength should fail, still boldness shall have its praise ; in great undertakings it is enough to have attempted.”

*Quod si tantus amor menti, si tanta cupido est,*

—*Et insāno juvat indulgēre labōri,*

*Accipe quæ peragenda prius.*— VIRG.

—“But if so great a passion, so ardent a love of enterprise, influences your mind, and you delight to undertake a task so desperate, hear what must first be done.”

*Quod sis esse velis, nihilque malis.* MART.—“Wish to be what you are, and consider nothing preferable.”

*Quod sors feret, ferēmus æquo ānimo.* TER.—“Whatever fortune may bring, let us bear it with equanimity.”

*Quod supra nos, nihil ad nos.* PROV.—“That which is above us is nothing to us.” Originally a saying of Socrates, intimating that we ought not to attempt to pry into mysteries beyond our comprehension. See *Quæ supra, &c.*

*Quod tam grande sophos clamat tibi turba togāta,*

*Non tu, Pomponi, cœna diserta tua est.* MART.

—“The reason why the gown-clad multitude receives you, Pomponius, with such loud plaudits is, not that you, but that your dinner, speaks with eloquence.”

*Quod tantis Romāna manus contexerit annis,*

*Prōditor unus incrimi, angusto tempore vertit.* CLAUD.

—“What the Roman hand constructed in so many years, a single traitor, unarmed, overthrew in one short moment.”  
A censure against Rufinus.

*Quod tibi fieri non vis, altēri ne fēcēris.*—“Do not unto another what you would not have done unto yourself.”

*Quod verum, simplex, sincērumque est, id naturæ hōminis est aptissimum.* CIC.—“That which is true, honest, and sincere, is most congenial to the nature of man.”

*Quod vide.*—“Which see.” Often written *q. v.*

*Quod vidimus testāmur.*—“We testify that we have seen.”  
1 John iii. 11.

*Quod vile est carum, quod carum est vile, putāto ;*

*Sic tibi nec parcus, nec avārus habēberis ulli.* CATO.

—“Consider that what is inferior is dear, and what is dear is inferior; so you will neither appear stingy to yourself, nor be considered avaricious by others.”

*Quod volunt hōmīnes, se bene velle putant.*—“What men wish for, they think themselves right in wishing for.”

*Quod vos jus cogit, id voluntāte impētret.* TER.—“That which the law would compel you to do, let him obtain as of your own free will.” Concede with a good grace that which the law will not allow you to withhold.

*Quodcunque attigērit, si qua est studiōsa sinistri,  
Ad vitium mores instruct inde suos.* OVID.

—“Whatever comes in a woman’s way, if she is at all inclined to do wrong, she will strain to her vicious purposes.”

*Quodcunque ostendis mihi sic, incredulus odi.* HOR.—“Whatever you show me in such a manner, I detest and disbelieve.” Said with reference to the exhibition on the stage of shocking and disgusting objects.

*Quodlibet.*—“Whatever you please.” A farrago or miscellany. This name is also given to a *pot-pourri*, or song, composed of scraps or verses of other songs, much after the fashion of the *Cento* of the later Roman poets.

*Quōmodo hābeas, illud refert; jurēne an injuriā.* PLAUT.—“The question is, In what way you get it, whether rightfully or wrongfully.”

*Quondam etiam victis redit in prēcordia virtus.* VIRG.—“Sometimes valour will return even into the breasts of the conquered.” When it is prompted by despair.

*Quoniam diu vixisse denegātur, āliquid faciāmus quo possimus ostendēre nos vixisse.* CIC.—“As length of life is denied us, let us do something by which we may show that we have lived.”

*Quoniam id fieri quod vis non potest,  
Velis id quod possit.*— TER.

—“As that cannot be done which you desire, wish for something that can be done.”

*Quoniam quidem circumventus ab inimicis præceps agor, incendium meum ruīnā restinguam.* SALL.—“Since, then, I am so beset by foes and hurried on to destruction, I will extinguish the flame in which I perish by their ruin.”

From the speech of Catiline to the senate, when accused by them of conspiring against the state.

*Quorum æmulâri exoptat negligentiam*

*Potius quam ipsorum obscuram diligentiam.* TER.

—“Whose carelessness (of style) he prefers to emulate, rather than the laboured abstruseness of the others.”

*Quorum ânîmus meminisse horret luctuque refûgit.* VIRG.—

“At the remembrance of which my soul shudders, and has shrunk back with grief.”

*Quorum pars causas, et res, et nômîna quæret;*

*Pars rēfēret, quamvis nōvērît ipsa parum.* OVID.

—“Some will be making inquiries as to the reasons, the circumstances, and the names; some again will be explaining, although they themselves know but little about it.”

—*Quorum pars magna fui.* VIRG.—See *Quæque ipse, &c.*

*Quos Deus vult perdere dementat prius.*—“Those whom God

has a mind to ruin he first deprives of their senses.”

Aptly applied to persons whose obstinacy, or pride, leads them into errors portentous of their fall. See *At Dæmon, &c.*, and *Quem Jupiter, &c.*

*Quos ego*— VIRG.—“Whom I—” will chastise. A

good illustration of the figure Aposiopesis.

—*Quos ille timorum*

*Maximus haud urget lethi metus: inde ruendi*

*In ferrum mens prona viris, ânîmæque capâces*

*Mortis.*—

LUCAN.

—“The dread of death, that greatest of fears, does not influence them: hence they are inspired to rush upon the sword, and are ever ready for death.”

—*Quos nunc perscribere longum est.*—“Whom it would be

tedious just now to enumerate.” See *Cum multis, &c.*

—*Quot capîtum vivunt, totîdem studiôrum*

*Millia.*—

HOR.

—“As is the number of men who exist, so is the diversity of their pursuits.”

*Quot hómînes, tot sententiæ.* TER.—“So many men, so

many minds.” See the preceding, and *Denique non, &c.*

*Quot servi, tot hostes.* SEN.—“As many servants, so many

enemies.” Every servant you keep has an opportunity of becoming your enemy.

—*Quotidie*

*Prædie caveat, ne faciat quod pigeat postridie.* PLAUT.

—“Let each man take care not to do to-day what he may regret to-morrow.”

—*Quoties flenti Theseus heros*

*Siste modum, dixit, neque enim fortuna querenda  
Sola tua est; similes aliorum respice casus,  
Mitius ista feres.*—

OVID.

—“How often did the hero, the son of Theseus say to her as she wept, ‘Restrain thy grief; for thy lot is not the only one to be lamented; consider the like calamities of others, thou wilt then bear thine own better.’”

*Quotiescumque gradum facies, toties tibi tuarum virtutum  
veniat in mentem.* CIC.—“As often as you make a step, so often let your merits occur to your mind.” The words addressed by his mother to Spurius Carvilius, who had been rendered lame by a wound received in battle.

*Quousque tandem abutere patientiâ nostrâ?* CIC.—“How long, pray, will you abuse our patience?” The beginning of Cicero’s first Philippic against Catiline.

*Quum labor extuderit fastidia, siccus, inanîs,  
Sperne cibum vilem; nisi Hymettia mella Falerno  
Ne bibëris dilûta.*—

HOR.

—“When exercise has worked off squeamishness, dry and hungry as you are, then despise plain food; and don’t drink anything but Hymettian honey qualified with Falernian wine.” Said ironically, of course.

*Quum sunt partium jura obscura, reo potius favendum est quam  
auctori.* *Law Max.*—“When the rights of the parties are doubtful, favour must be shown to the defendant rather than the complainant.”

## R.

*R. I. P.*, for *Requiescat in pace.*—“May he rest in peace.” These initials frequently terminate the epitaph of persons of the Roman Catholic persuasion.

*Radit usque ad cutem.* *Prov.*—“He shaves close to the skin.” Applied to a person who is rigorously exacting.



—*Rami felicia poma ferentes.* OVID.—“Branches bearing beauteous fruit.”

—*Rāpīdus montāno flūmīne torrens  
Sternit agros, sternit sata læta, boumque labōres,  
Præcipitesque trahit sylvas.*— VIRG.

—“The raging torrent of the mountain-stream sweeps over the fields, levels the smiling crops and the labours of the oxen, and carries headlong the trees of the forest.”

*Rara avis in terris, nigroque simillīma cygno.* OVID.—“A bird rarely seen on earth, and very like a black swan.” A thing so utterly unknown in those times, that it was supposed not to exist. The first four words are often used ironically.

—*Rara est ædeo concordia formæ  
Atque pudicitie.*— JUV.

—“So rare is the union of beauty and virtue.” Beauty is greatly exposed to the arts of temptation, which in the corrupt age of Juvenal were exercised with almost universal success.

*Rara fides pietasque viris qui castra sequuntur.* LUCAN.—“Faith and piety are rarely found among the men who follow the camp.” This is a severe, and it is to be hoped undeserved, censure against the military profession.

*Rara quidem virtus, quam non fortūna gubernat.* OVID.—“Rare indeed is that virtue which fortune does not govern.”

*Rarâ tempōrum felicitāte, ubi sentīre quæ velis, et quæ sentias dicere licet.* TACIT.—“Such was the uncommon happiness of the times, that you might think what you would and speak what you thought.” A description of the freedom and happiness enjoyed by the Roman empire in the reigns of Nerva and Trajan.

—*Rari nantes in gurgite vasto.* VIRG.—“A few swimming here and there in the vasty deep.” A description of sailors endeavouring to escape from shipwreck; but sometimes applied to literary works, in which a few happy thoughts may be found here and there amid an ocean of nonsense. See *Apparent rari*, &c.

*Rari quippe boni; nūmēro vix sunt totīdem quot  
Thebārum portæ, vel divitis ostia Nili.* JUV.

—“Few indeed are the good; their number is scarce so

many as the gates of Thebes, or the mouths of fertilizing Nile." The gates of Thebes in Egypt were one hundred in number, those of Thebes in Bœotia seven.

*Raro antecedentem scelestum*

*Desēruit pede pœna claudo.* HOR.

—"Justice has rarely, with halting foot, failed to overtake the evil-doer in his flight."

*Rarus enim ferme sensus commūnis in illā*

*Fortūnā.*—

JUV.

—"Common sense is seldom found with great fortune." Men when suddenly elevated are apt to lose their senses.

*Rarus sermo illis, et magna libīdo tacendi.* JUV.—"They speak but seldom, and show a great love of silence." Said with reference to men who affect a silent and solemn deportment, as indicative of wisdom and solid sense: copyists of Lord Burleigh's expressive nods.

*Rätio et auctōritas, duo clarissīma mundi lumīna.* COKE.—

"Reason and authority, the two brightest lights of the world."

*Rätio et consilium propriæ ducis artes.* TACIT.—"Thought and deliberation are the proper qualifications of a general."

*Rätio et orätio conciliant inter se hōmīnes. Neque ullā re longius absūmus a naturā ferārum.* CIC.—"Reason and speech unite men to each other. Nor is there anything in which we differ more entirely from the brute creation."

*Ratio justifica.*—"The reason which justifies."

*Rätio quasi quædam lux lumenque vitæ.* CIC.—"Reason is, as it were, the guide and light of life."

*Ratio suasoria.*—"The reason which persuades."

*Rätionābile tempus.*—"A reasonable time."

*Re infectā.*—"The business being unfinished." His object being unaccomplished.

—*Re ipsā rēppēri,*

*Facilitāte nihil esse hōmīni melius neque clementiā.* TER.

—"I have found by experience that there is nothing better for a man than an easy temper and complacency."

*Re opītulandum non verbis.* PROV.—"We must assist in deeds, not in words."

*Re secundā fortis, dubiā fugax.* PHÆD.—"In prosperity courageous, in danger timid."

*Rebus angustis animōsus atque  
Fortis appāre; sapiēter idem  
Contrāhes vento nimium secundo  
Turgida vela.*

HOR.

—“In adversity, appear full of resolution and undaunted; in like manner prudently reef your sails, when too much distended by a prosperous gale.”

*Rebus in angustis facile est contemnere mortem;*

*Fortiter ille facit qui miser esse potest.* MART.

—“In adversity it is easy to show contempt for death; he acts with fortitude, who can endure being wretched.”  
Suicide is cowardice:

“The coward dares to die, the brave live on.”

*Rebus secundis etiam egregios duces insolescere.* TACIT.—  
“In the moments of prosperity, even the best of generals are apt to be too much elated.”

*Rebus sic stantibus.*—“Such being the state of things.”

—*Recenti mens trēpīdat metu.* HOR.—“My mind is still agitated with terror.”

—*Recepto*

*Dulce mihi furere est amico.* HOR.

—“It is delightful to launch out on receiving my friend once more.”

*Recipiunt fœminæ sustentacula a nobis.*—“Women receive support from us.” Motto of the Patten-makers' Company.

*Recta actio non erit, nisi recta fuit voluntas, ab hâc enim est actio. Rursus, voluntas non erit recta, nisi hâbitus animi rectus fuerit, ab hoc enim est voluntas.* SEN.—“An action will not be right unless the intention is right, for from it springs the action. Again, the intention cannot be right unless the state of the mind is right, for from it proceeds the intention.”

*Rectius vives, Licini, neque altum*

*Semper urgendo, neque, dum procellas*

*Cautus horrescis, nimium premeo*

*Littus iniquum.*

HOR.

—“You will live more prudently, Licinius, by neither always keeping out at sea, nor, while you are cautiously in dread of storms, by hugging too much the hazardous shore.” A lesson to avoid extremes.

*Rectus in curiâ.* *Law Phrase.*—"Upright in the court."

The state of a man who comes into a court of justice with clean hands.

*Recusatio iudicis.*—"Exception taken to the judge."

*Reddas amicis tempöra, uxöri vaces,*

*Animum relaxes, otium des corpöri.* FLEED.

—"Give time to your friends, your leisure to your wife, relax your mind, and refresh your body." Lines addressed to a man immersed in business.

*Redde vicem mör̄itis; grato licet esse.*— OVID.—"Make some return for my kindness; you may now be grateful."

*Reddere persönæ scit convenientia cuique.* HOR.—"He knows how to assign to each person a suitable part." He knows what best suits each character. Said of a dramatic writer.

*Reddere qui voces jam scit puer, et pede certo*

*Signat humum, gestit pär̄ibus collödere, et iram*

*Colligit ac ponit tē̄mör̄e, et mutätur in horas.* HOR.

—"The child who just knows how to talk and to walk, delights to play with his equals, is easily provoked and appeased, and changes with every hour."

*Reddite depös̄itum; pietas sua föd̄era servet;*

*Fraus absit; väcua cædis habete manus.* OVID.

—"Restore the pledge intrusted; let affection observe her duties; be there no fraud; keep your hands free from bloodshed."

—*Rödeat misör̄is, äbeat fortüna superbis.* HOR.—"May fortune revisit the wretched, and forsake the proud!"

*Redire ad nuce.*—"To return to the nuts." To become a child again.

—*Redit agricölis labor actus in orbem,*

*Atque in se sua per vestigia volvitur annus.* VIRG.

—"The farmer's toil returns in a circle, and the year revolves in its former footsteps."

*Redölet lucernam.*—"It smells of the lamp." See *Olet lucernam.*

*Reductio ad absurdum.*—"A reduction to an absurdity." A phrase used in logical or mathematical reasoning, when the adversary is *reduced* to submission by proving the *absurdity* of his position.

*Refricāre cicatricem.*—“To open a wound afresh.” “To rip up an old sore.” To revert to a former grievance.

—*Rege incōlūmi, mens omnibus una est ;*

*Amisso, rupere fidem, constructaque mella*

*Diripuerē ipsæ, et crates solvere favōrum.* VIRG.

—“While the king is safe one mind animates all ; when he is dead they dissolve their union, and themselves tear to pieces the fabric of their honey, and demolish the structure of their combs.” From this circumstance, Virgil expresses his opinion that bees are endowed with something more than instinct. The presiding bee was, by the ancients, erroneously called the “king.”

*Reges dicuntur multis urgere culullis,*

*Et torquere mero, quem perspexisse laborent,*

*An sit amicitia dignus.*—

HOR.

—“Certain kings are said to ply with many a cup, and to test with wine, the man whom they are anxious to prove, whether he be worthy of their friendship.”

*Rēgia, crede mihi, res est, succurrere lapsis.* OVID.—“’Tis a kingly act, believe me, to succour the distressed.”

*Rēgibus boni quam mali suspectiores sunt, semperque his aliena virtus formidolosa est.* SALL.—“Good men are more suspected by kings than bad ones ; and distinguished virtues in other men are always to them a ground of apprehension.” When a man has no rivals in station, he is apt to become suspicious of those who are his successful rivals in the practice of virtue.

*Rēgibus hic mos est ; ubi equos mercantur opertos*

*Inspiciunt ; ne si facies, ut sæpe, decora*

*Molli fulta pede est, emptorem inducat hiantem,*

*Quod pulchræ clunes, breve quod caput, ardua cervix.* HOR.

—“This is the custom with men of fortune when they purchase horses, they inspect them covered ; that if, as often happens, a fine forehead is supported by a tender hoof, it may not deceive the buyer, eager for the bargain, because the buttocks are handsome, the head small, and the neck stately.”

*Regis ad exemplar totus componitur orbis.*—“The whole community is regulated by the example of the king.” See *Componitur orbis, &c.*

*Rēgium donum.*—“The royal gift.” A sum of money granted

yearly by the Crown to the Presbyterian clergy of Ireland is so called.

*Rēgius morbus.*—"The royal disease." In the classical authors this means the jaundice, but when used by mediæval writers, it signifies the malady now known as the "king's evil."

*Regnāre nolo, liber ut non sim mihi.* PHÆD.—"I would not be a king to lose my liberty."

*Regūla ex jure, non jus ex regūlā sūmītur.* *Law Max.*—"The practice is taken from the law, not the law from the practice."

*Regum æquābat opes ānīmīs ; serāque revertens  
Nocte domum, dāpībūs mensas onerābat inemptīs.* VIRG.  
—"He equalled the wealth of kings in contentment of mind; and at night returning home, would load his board with unbought dainties." A description of the happy life of the old man Corycius.

*Regum fēlicitas multis miscētur malis.*—"The happiness of kings is alloyed by many evils."

*Rei mandātæ omnes sapientes primum pravorti decet.* PLAUT.  
—"It behoves all wise men to give their first attention to the business intrusted to them."

*Reipublicæ forma laudāri faciilius quam evenire, et si evenit, haud diuturna esse potest.* TACIT.—"It is more easy to praise a republican form of government than to establish it; and when it is established it cannot be of long duration." So far as Europe is concerned, the historian seems to be right.

*Relāta rēfēro.*—"I tell the tale as it was told to me." I do not vouch for its truth.

*Relegāre bona religiōnībūs.* *Law Phrase.*—"To bequeath one's property for pious purposes."

—*Relictā non bene parmūlā.* HOR.—"Ingloriously leaving my shield behind." Horace confesses that he did this at the battle of Philippi, when he saved himself by flight. See *Tanquam Argivum*, &c.

*Religentem esse oportet, religiōsum nefas.* AUL. GELL. *from an ancient poem.*—"A man should be religious, not superstitious." A play upon the resemblance of the two words.

*Rem acu tētigit.*—"He has touched the matter with a needle." "He has hit the right nail on the head."

—*Rem, fácias rem ;*

*Si possis recte, si non, quocunque modo rem.* HOR.

—“Wealth, acquire wealth ; by honest means if you can, if not, by any means gain wealth.” “Get money, my son, get money, honestly if you can, but get money.”

*Rem tibi quam nosces aptam, dimittere noli ;*

*Fronte capillatá, post est occasio calva.* CATO.

—“Lose not the thing that thou knowest to be suitable for thee ; Opportunity has locks before, but behind is bald.” See *Occasio prima*, &c.

—*Rem tu strenuus auge.* HOR.—“Exert every endeavour to increase your property.”

*Remis velisque.* Prov.—“With oars and sails.” Using every possible endeavour. “With tooth and nail.”

*Rěnovet pristina bella.*—“Let him fight his battles over again.”

—*Reparabilis adsőnat echo.* PERS.—“Repeating echo resounds.”

*Repente dives nemo factus est bonus.* SYR.—“No good man ever became rich all of a sudden.” Fortunes rapidly made are often owing to advantage being taken of others.

*Rěpėrit Deus nocentem.* Prov.—“God finds out the guilty man.” Our sins “come home to us at last.”

*Rėquiem æternam dona eis, Dőmīne.*—“Grant them eternal rest, O Lord.” The beginning of the *Requiem*, or chaunt for the dead, of the Romish Church.

*Requiescat in pace.*—“May he rest in peace.” A common inscription on tomb-stones. It is sometimes used ironically in reference to the departed greatness of persons dismissed from office. See *R. I. P.*

*Rerum ipsarum cognitio vera, e rebus ipsis est.* JUL. SCALIG.

—“The true knowledge of things must be derived from the things themselves.” Mastery of a subject can only be acquired by attentive study and examination.

*Res amicos invenit.* PLAUT.—“Money finds friends.”

—*Res angusta domi.* JUV.—“Narrowed circumstances at home ;” limited means. “The *res angusta domi* obliges him to live in retirement.” An euphemism for poverty.

*Res est blanda canor ; discant cantare puellæ.* OVID.—“Music is an insinuating thing : let the fair learn to sing.”

*Res est sacra miser.*— OVID.—“A man in distress is a sacred object.” Respect is due to the sufferings of the wretched.

*Res est solliciti plena timōris amor.* OVID.—“Love is full of anxious fears.”

*Res humānæ instābiles sunt, et nihil habent firmitātis.* CIC.—“Human affairs are unstable, and have in them nothing lasting.”

*Res in cardine est.* PROV.—“The business is on the hinge.” It is now in suspense, but will soon be terminated one way or the other.

*Res judicāta.*—“A thing adjudged.” A matter decided.

*Res rustica sic est, si unam rem sero feceris omnia ōpēra sero facies.* CATO.—“The nature of husbandry is such, that if you do one thing too late, you will do everything too late.”

*Res sunt humānæ flēbile lūdibrium.*—“Human affairs are a mournful jest.”

*Res ubi magna nitet.*— HOR.—“Where an ample fortune shines.” Where splendid circumstances are evident.

*Res unius aetātis.*—“A thing of only one age.” A phrase employed in the law to denote a legal provision, which cannot extend to the circumstances of more than one generation.

*Respice finem.*—“Look to the end.” “Respect your end.” *Comedy of Errors*, act iv. sc. 4.

*Respicere exemplar vitæ morumque jubēbo*

*Doctum imitātorem, et veras hinc dūcere voces.* HOR.

—“I would direct the learned imitator to study closely nature and manners, and thence to draw his expressions to the life.”

*Respondeat superior.* *Law Max.* —“The principal must answer.” The master must answer for the acts of his servant when acting as such.

*Respice quod non es.*— PERS.—“Reject what you are not.” Assume not a character to which you have no just claim.

*Restat iter cælo: cælo tentābimus ire;*

*Da vñiam cæpto, Jūpiter alte, meo.* OVID.

—“There remains a path through the heavens; through the heavens we will attempt to go Great Jupiter, grant



pardon to my design." The words of Dædalus, when about to make his escape on wings from the Cretan Labyrinth.

*Rete non tenditur accipitri neque milvio.* TER.—"The net is not spread for the hawk or the kite."

*Reverendo admōdum.*—"To the very reverend."

—*Revocāte ānimos, mæstumque timōrem*

*Mittite.*—

VIRG.

—"Resume your courage, and cast off this desponding fear."

*Rex datur propter regnum, non regnum propter regem. Potentia non est nisi ad bonum.* Law Max.—"A king is given for the sake of the kingdom, not the kingdom for the sake of the king. Power is only given for the public good."

*Rex est major singulis, minor universis.* BRACTON.—"The king is greater than any individual, but less than the whole community."

*Rex est qui mōtuit nihil;*

*Rex est qui cupit nihil.* SEN.

—"He is a king who fears nothing; he is a king who desires nothing."

*Rex nunquam mōritur.* Law Max.—"The king never dies." The office is supposed to be filled by his successor at the instant of his decease.

—*Ridentem dicere verum*

*Quid vetat?*—

HOR.

—"What forbids a man to convey the truth laughingly?"

Why may not truth be conveyed under the form of pleasantry?

*Ride si sapis.* MART.—"Laugh if you are wise." Enjoy the ridicule which is directed against the follies of the age. "It is good to be merry and wise."

*Ridere in stōmācho.* CIC.—"To laugh inwardly." "To laugh in one's sleeve," as we say.

*Ridet argento domus.* HOR.—"The house smiles with silver." Almost every article is of plate.

*Ridetur chordā qui semper oberrat eādem.* HOR.—"He is laughed at who is for ever blundering on the same string." A man who is always harping on one subject or talking about himself becomes ridiculous.

—*Ridicūlum acri*

*Fortius ac melius magnas plerumque secat res.* HOR.

—“Ridicule often settles an affair of importance better and more effectually than severity.”

*Ridiculus æque nullus est, quam quando esurit.* PLAUT.—“A man is never so droll as when he is hungry.” That is, of course, when he expects to satisfy his hunger by his buffoonery.

*Risu dissolvit ilia.* PETRON. ARBITER.—“He bursts his sides with laughing.”

*Risu inepto res ineptior nulla est.* MART.—“Nothing is more silly than silly laughter.”

—*Risum teneātis, amici?* HOR.—“Can you refrain from laughter, my friends?”

*Risus abundat in ore stultōrum.*—“Laughter abounds in the mouths of fools.”

*Rivālem patienter habe.*— OVID.—“With patience bear a rival (in love).”

*Rixātur de lanā caprinā.*—“He would quarrel about a goat’s hair.” A captious, litigious person. See *Alter rixatur*, &c.

*Roma, tibi sūbito mōtibus ibit amor.* SIDON. APOLLINARIS.—“Rome, upon thee suddenly love with its commotions shall come.” Inserted as a specimen of the Palindrome or Sotadic verse, a trifling composition, which reads the same from left to right, and from right to left. This line has also been attributed to Aldhelm. See another instance, *Sacrum pingue*, &c.

*Romæ Tibur amem, ventōsus, Tibūre Romam.* HOR.—“At Rome I Tibur love, wind-like, at Tibur Rome.” The picture of a man who does not know his own mind, but is always in an unsettled state.

*Rore vixit more cicādæ.* PROV.—“He lived upon dew, like a grasshopper.” Said ironically of luxurious persons, who pretend to be very abstemious.

—*Rudis indigestaque mōles.* OVID.—“A rude and undigested mass.” A description of Chaos; but often quoted as meaning a mass of confusion.

*Rumor est sermo quidam sine ullo certo auctōre dispersus, cui malignitas initium dedit, incrementum credulitas.* QUINT.—“Rumour is, as it were, a report spread without any

certain author, begotten by malignity, and nourished by credulity.”

*Rumpitur innumēris arbos uberrīma pomis,*

*Et subito nimicę præcipitantur opes.*

—“The most fruitful tree is weighed down by fruit innumerable, and wealth too abundant is suddenly brought to the ground.”

*Rura mihi et rigui plâceant in vallibus amnes.*

*Flūmīna amem sylvasque inglorius.*— VTRG.

—“Let fields and streams, purling through the valleys, be my delight. Inglorious, may I court the rivers and the woods.”

—*Rursum si reventum in gratiam est,*

*Bis tanto amīci sunt inter se quam prius.* PLAUT.

—“When they become reconciled, they are twice as loving as they were before.”

*Rus in urbe.* MART.—“Country in town.” A residence situate in town or its vicinity, possessing many of the advantages of the country. A Cit’s “box.”

—*Rusticus expectat dum dēfluat amnis; at ille*

*Lābitur et labētur in omne volūbilis ævum.* HOR.

—“The peasant waits until the river shall cease to flow: but still it glides on, and will glide on for all time to come.” It is vain to expect a change in the laws of nature.

## S.

*S. P.* for *Sine prole.*—“Without issue.”

*S. P. Q. R.*—*Senātus Pōpulusque Romānus.*—“The Roman Senate and people.” These initials were placed upon the Roman standards and public buildings.

*Sacrum pingue dabo, non macrum sacrificābo.*—“I will give a fat sacrifice, I will not make a lean offering.” The line, read thus, is an Hexameter, and refers to Abel’s sacrifice. Read backwards it is a Pentameter, and reads thus, “I will make a lean offering, I will not give a fat sacrifice,”—in reference to that of Cain. It is of the Palindrome genus, and was probably composed by a poet of the middle ages. See *Roma, tibi, &c.*

*Sæpe bibi succos, quamvis invitus, amāros  
Æger; et oranti mensa negāta mihi.* OVID.

—"Often when ill have I, though reluctantly, had to drink bitter potions; and, though I begged for it, food was refused me."

*Sæpe ego, ne bibērem, vōlui dormīre vidēri;  
Dum videor, somno lūmīna victa dedi.* OVID.

—"Often, that I might not drink, I have wished to appear asleep; while I have seemed to be so, I have surrendered my overpowered eyes to slumber."

*Sæpe est sub pallio sordīdo sapientia.* CIC.—"Wisdom is often found under a mean cloak."

*Sæpe etiam est ōlitor valde opportūna locūtus.* PROV.—"Even a costermonger very often speaks to the purpose."

—*Sæpe exiguus mus  
Sub terris pōsuitque domos et horrea fecit.* VIRG.

—"The little mouse often constructs its abode and its granary under ground."

—*Sæpe illi dixērat Almo,  
Nata, tene linguam; nec tamen illa tenet.* OVID.

—"Often had Almo said to her, 'Daughter, do hold your tongue;' but still she held it not."

*Sæpe in conjugis fit noxia, cum nīmia est dos.* AUSON.—  
"Mischief is often the result in marriage, when the dowry is too large."

*Sæpe in magistrum scēlĕra rediērunt sua.* SEN.—"His own faults often recoil upon the author's head."

—*Sæpe ingēnia calamitāte intercīdunt.* PHÆD.—"Genius is often wasted through misfortune."

*Sæpe intēreunt aliis meditates necem.*—"Men often perish when meditating the destruction of others." The wicked often fall into the pit which they dig for others.

*Sæpe premente Deo, fert Deus alter opem.*—"Often when we are hard pressed by one deity, another comes to our aid." When we think we are overwhelmed with misfortunes, unexpected relief often comes to our rescue.

*Sæpe rogāre soles qualis sim, Prisce, futūrus,  
Si fiam locūples, simque repente potens.*

*Quemquam posse putas mores narrāre futūros?*

*Dic mihi, si fias tu leo, qualis eris?* MART.

—"Priscus, you are wont often to ask me how I would

live, if I should become rich and be a great man all at once. Do you think that any one can foretell what his conduct will be? Tell me, if you were to become a lion, what sort of one would you be?"

*Sæpe solet similis filius esse patri;*

*Et sequitur leviter filia matris iter.*

—"The son is usually wont to be like the sire; and lightly does the daughter follow in her mother's footsteps."

*Sæpe sonant moti glacie pendente capilli;*

*Et nitet inducto candida barba gelu.* OVID.

—"Full oft do the hairs rattle with the pendent icicles, as they move, and the white beard sparkles with the frost that has gathered upon it."

*Sæpe stylum veritas iterum quæ digna legi sint*

*Scripturus.*—

HOR.

—"You must often correct your language if you mean to write anything worthy of being read a second time."

*Sæpe sub attritâ lætâ sapientia veste.*—"Often does wisdom lie concealed beneath a thread-bare garment."

*Sæpe summa ingenia in occulto latent.* PLAUT.—"The greatest talents often lie concealed." "Full many a gem of purest ray serene," &c. See *Gray's Elegy*.

*Sæpe tacens vocem verbâque vultus habet.* OVID.—"The silent features have often both words and expression of their own."

*Sæpe viâ obliquâ præstat quam tendere rectâ.*—"The circuitous road is often better than the direct one." The same as our English proverb, "The longest way about is often the shortest way home."

*Sæpius ventis agitâtur ingens*

*Pinus, et celsæ grâviore casu*

*Dêcidunt turres, fêriuntque summos*

*Fulgûra montes.*

HOR.

—"The lofty pine is oftenest shaken by the winds, high towers fall to the earth with a heavier crash, and lightnings strike the summits of the mountains." The advantages of a middle station.

*Sæva jussa, continuas accusatiões, fallâces amicîtias, pernîciem innocentium.* TACIT.—"Cruel commands, continual denunciations, deceitful friendships, and the destruction of

the innocent." A description of the state of Rome in the days of Tacitus.

*Sævi inter se convēniunt ursi.*— JUV.—“ Even savage bears agree among themselves.” The wild beasts agree with others of their own species ; man alone is perpetually at war with his fellow-men.

*Sævit amor ferri, et scelerāta insānia belli.* VIRG.—“ The love of arms rages, and the frenzied wickedness of war.”

—*Sævitque ānimis ignōbile vulgus ;*

*Jamque faces et saxa volant ; furor arma ministrat.* VIRG.

—“ The rude rabble are enraged ; and now fire-brands and stones are seen to fly ; rage supplies arms.” A description of a popular tumult.

*Sal Atticum.*—“ Attic salt.” The poignancy of wit and brilliancy of style peculiar to the Athenian writers was so called by the Romans.

*Saltābat mēlius quam necesse est probæ.* SALL.—“ She danced better than became a modest woman.” Among the Romans it was only loose women that were expected to excel in this art.

—*Saltat Milōnius, ut semel icto*

*Accessit fervor cāpiti, numērusque lucernis.* HOR.

—“ Milonius begins to dance as soon as his head is heated with wine, and the lights begin to multiply.”

*Salus popūli suprēma est lex.*—“ The well-being of the people is the first great law.” Said to have been derived from the Laws of the Twelve Tables at Rome. Aristotle has a similar maxim.

*Salus ubi multi consiliārii.* COKE.—“ In the multitude of counsellors there is safety.” See *Proverbs* xi. 14, and xxiv. 6.

*Salūti consulere et incolumitāti suæ.* CIC.—“ To study his health and his welfare.” The legitimate object of a man's life, so long as he is observant of his duty to others.

*Salvā dignitatē.*—“ Without compromising his dignity.”

*Salve, magna parens.*— VIRG.—“ All hail ! thou great parent !”

*Salve Pæoniæ largitor nōbilis undæ,*

*Salve Dardāniī gloria magna soli :*

*Pūblica morbōrum rēquies, commūne medentum*

*Auxilium, præsens numen, inempta Salus.*

CLAUL.

—“Hail! thou noble bestower of the Pæonian wave; hail! thou great glory of the Dardanian soil; thou universal relief from maladies, thou common aid of the healing craft, propitious deity—Health! unbought by gold.”

*Salvo jure.*—“Saving the right.” A grant is made *salvo jure regis*, “saving the right of the king,” his rights and prerogatives being preserved from encroachment.

*Salvo pudore.*—“Modesty saved.” Without a violation of modesty. With proper regard to decency.

*Salvum fac regem.*—“God save the king!” *Salvam fac reginam.*—“God save the queen!”

*Sanctio justa, jubens honesta, et prohibens contraria.* BRACTON. —“A just decree, enforcing what is honest, and forbidding the contrary.” A characteristic of a good law.

*Sanctius his animal, mentisque capacious altæ,  
Dēerat adhuc et quod domināri in cætēra possit:  
Natus homo est.*—

OVID.

—“But an animated being, more holy than these, more fitted to receive higher faculties, and one to rule over the rest, was still wanting. Then man was formed.” Ovid’s account of the creation of man.

*Sanctum sanctorum.*—“The holy of holies.” In the Ecclesiastical Law the chancel of a church is so called. Commonly applied to a study or private room.

—*Sanctus haberi*

*Justitiæque tenax, factis dictisque mereris?*

*Agnosco præcērem.*—

JUV.

—“If you deserve to be accounted a man of blameless integrity and staunch in your love of justice, both in word and deed, then I recognise the real nobleman.”

—*Sapere aude.* HOR.—“Dare to be wise.” Adhere to the dictates of wisdom, in spite of fear or temptation. Motto of the Earl of Macclesfield.

*Sapere isthac ætate oportet, qui sunt capite candido.* PLAUT.

—“They who have grey heads are old enough to be wise.”

—*Sapias, vina liques, et spatio brevi*

*Spem longam resēces.*—

HOR.

—“Be wise, rack off your wines, and abridge your hopes in proportion to the shortness of your life.”

*Sapiens dominabitur astris.*—“The wise man will govern the stars.”

*Sāpiens nihil facit invitus, nihil dolens, nihil coactus.* CIC.

—“A wise man does nothing against his will, nothing repiningly, or under compulsion.”

*Sāpiens quidem pol ipse fingit fortunam sibi.* PLAUT.—“The wise man surely carves out his own destiny.”

—*Sapientem pascere barbam.* HOR.—“To nourish a wise beard.” To affect wisdom, by wearing the beard of a philosopher.

*Sapienter vitam instituere.* TER.—“Wisely to regulate the conduct of one’s life.”

—*Sapientia prima*

*Stultitiā caruisse.*— HOR.

—“The first step towards wisdom is to be exempt from folly.”

*Sapientissimum esse dicunt eum cui, quod opus sit, ipsi vñiat in mentem.* CIC.—“He is reckoned the wisest to whom that which is required at once suggests itself.” The definition of a wise man, as being one possessed of a store of wisdom, so well arranged in his memory that he can make it useful upon any emergency.

*Sapientissimus inter sapientes.* CIC.—“The wisest of the wise.” Said of the philosopher Thales.

*Sāpientum octāvus.* HOR.—“An eighth wise man.” One added to the number of the Seven Wise Men of Greece. Applied ironically to a person who affects to be remarkably wise, or, as we say, “a second Solomon.”

*Sardonius risus.*—“A Sardonian grin.” A certain herb which grew in Sardinia by the extreme acidity of its taste was said to distort the features of those who ate of it.

*Sat cito, si sat bene.* Prov.—“Quick enough, if well enough.” Attributed by St. Jerome to Cato; but at present the words *Si sat bene* are alone to be found in his works.

*Sat cito, si sat tuto.*—“Quick enough, if safe enough.” This motto was a favourite maxim with the great Lord Eldon, who was struck with it in his school days, and made it his future rule of life. See Twiss’s *Life of Lord Eldon*, vol. i. p. 49.

*Sat pulchra, si sat bona.* Prov.—“Fair enough, if good enough.” “Handsome is who handsome does.”

*Satis eloquentiæ, sapientiæ parum.* SALL.—“Eloquence enough, but little wisdom.”



*Satis quod sufficit* — “What suffices is enough.” “Enough is as good as a feast.” See *Love's Labour's Lost*, Act v. Sc. 1.

*Satis superque*.—“Enough, and more than enough.” An expression used by Pliny, and not uncommon in other authors.

*Satis superque me benignitas tua*

*Ditavit.*—

HOR.

—“Your bounty has enriched me enough, and more than enough.” Said by the poet of his patron Mæcenas.

*Satius est in̄itiis med̄eri quam fini.*—“It is better to cure at the beginning than at the end.” See *Principiis obsta*, &c.

*Satius est prodesse etiam malis propter bonos, quam bonis deesse propter malos.*—“It is better even to profit the bad for the sake of the good, than to injure the good for the bad.” Hence the legal maxim, that it is better that ten guilty men should escape, than that one innocent man should suffer.

*Satius est recurrere, quam currere male.* *Prov.*—“It is better to run back than to run the wrong way.” When we are in a wrong course it is best to retrace our steps at once.

*Saucius ejurat pugnam gladiator, et idem*

*Immemor antiqui vulneris arma capit.* OVID.

—“The wounded gladiator forswears all fighting, and yet forgetful of his former wound he takes up arms.”

*Saxum volutum non obducitur musco.* *Prov.*—“A rolling stone gathers no moss.”

*Scabiem et contagia lucri.* HOR.—“The contagious itch for gain.” The passion with which a miser collects his heaps of gold.

*Scandalum magnatum.* *Law Lat.*—“An offence against nobles.” A reflection against a peer, or the body of peers. A statute to punish this offence has remained on our statute-book since the time of Richard II.

*Scelere velandum est scelus.* SEN.—“One crime has to be concealed by another.”

—*Scelus est jugulare Falernum,*

*Et dare Campāno toxica sæva mero.* MART.

—“It is a crime to kill Falernian wine (by mixing), and to give (to your guests) deleterious poison in pure Campanian.”

—*Scelus intra se tūcītum qui cōgītāt ullum*

*Facti crimen habet.*—

JUV.

—“He who silently meditates the perpetration of a crime, incurs the guilt of the deed.” It is the intention that constitutes the crime.

—*Scena sine arte fuit.* OVID.—“The stage was devoid of art.”

*Scientia popīnæ.* SEN.—“The knowledge of cook-shop-keeping.” The art of cookery.

*Scientiæ non visæ ut thesauri absconditi nulla est utilitas.*—  
“Knowledge not seen, like hidden treasure, is utterly useless.” See *De non apparentibus*, &c., *Paulum*, &c., and *Scire tuum*, &c.

*Scīlicet a spēcūli sumuntur imāgīne fastus.* OVID.—“Pride, forsooth, is caught from the reflection in the mirror.”

*Scīlicet expectes, ut tradet mater honestos*

*Atque ālios morēs, quam quos habet?*— JUV.

—“Can you expect, forsooth, that the mother will inculcate virtuous principles, or other than she possesses herself?”

*Scīlicet ingēniis āliqua est concordia junctis,*

*Et servat stūdiū fædōra quisque sui.* OVID.

—“In truth there is a certain alliance between kindred minds, and each one cherishes the ties of his own pursuit.” This feeling makes good the proverb, “Birds of a feather,” &c.

*Scīlicet ut fulvum spectōtur in ignibus aurum,*

*Tempōre sic duro est inspicienda fides.* OVID.

—“As the yellow gold is assayed in the fire, so is the faith (of friendship) to be tested in moments of adversity.”

*Scindentur vestes, gemmæ frangentur et aurum;*

*Carmīna quam tribuent, fama perennis erit.* OVID.

—“Garments will rend, gems and gold will spoil; the fame which poesy confers is everlasting.”

*Scinditur incertum stūdia in contrāria vulgus.* VIRG.—“The wavering multitude is divided into opposite opinions.”

*Scio, coactus tuā voluntāte es.* TER.—“I know, you are led by your own will.” You plead necessity when you are governed solely by your own inclination.

*Scio quid vāleant hūmēri et quid ferre recūsent.*—“I know what shoulders can bear, and what they will refuse to bear.” Adapted from Horace, *Ars Poet.* 39, 40.

*Scire facias.* *Law Term.*—"You are to let know." The name given to a judicial writ, usually issued to call on a person to show cause to the court why execution of a judgment passed should not issue.

*Scire potestates herbārum usumque medendi.* *VIRG.*—"To know the virtues of herbs, and their use in healing."

*Scire tuum nihil est, nisi te scire hoc sciat alter.* *PERS.*—"Your knowledge is nothing, unless others know that you possess it." See *Quis enim, &c.*

*Scire ubi aliquid invēnīre possis, ea demum maxīma pars ēruditiōnis est.*—"To know where you can find a thing, is in fact the greatest part of learning."

*Scire volunt omnes, mercēdem solvère nemo.* *JUV.*—"All would like to know, but few choose to pay the price." Most would like to possess knowledge, but few like to incur the expense and trouble of learning.

*Scire volunt secrēta domūs, atque inde timēri.* *JUV.*—"They wish to know the family secrets, and thence to be feared." Said in reference to persons at Rome, who got introduced into families as slaves, and having gained possession of the family secrets, extorted money under threat of denunciation.

*Scis ētēnim justum gēminā suspendēre lance*

*Ancipītis libræ.*—

*PERS.*

—"For you know well how to weigh the justice of the case in the double scale of the poised balance."

*Scit gēnius, natāle comes qui temporet astrum.* *HOR.*—"The genius, our companion from our birth, who regulates the planet of our nativity, knows best"—how to account for our various dispositions and propensities.

*Scit uti foro.*—"He knows how to take advantage of the market." How to make his bargains, when to buy and when to sell.

—*Scōpūlis surdior Icāri*

*Voces audit.*—

*HOR.*

—"He receives his injunctions more deaf than the Icarian rocks."

*Scribendi rectē, sãpēre est et principium et fons.* *HOR.*—"Wisdom is the guiding principle and main source of all good writing."

*Scribentem juvat ipse favor, mīnuitque labōrem ;*

*Cūmque suo crescens pectōre fervet opus.*

*OVID.*

- “Enthusiasm itself aids the writer and diminishes his toil; and, as the work grows, it warms with his feelings.”  
*Scribimus, et scriptos absūmimus igne libellos;*  
*Exitus est studii parva favilla mei.* OVID.  
 —“I write, and I burn my books when written: a few ashes are the result of all my labours.”  
*Scribimus indocti doctique.*— HOR.—“Unlearned and learned, we all of us write.” Descriptive of the *Cucoëthes scribendi*.
- Scripta ferunt annos; scriptis Agamemnona nosti,*  
*Et quisquis contra, vel simul arma tulit.* OVID.  
 —“Writings survive the lapse of years; through writings you know of Agamemnon, and who bore arms against or who with him.”
- Scriptōrum chorus omnis amat nemus et fugit urbes;*  
*Ritè cliens Bacchi somno gaudentis et umbrá.* HOR.  
 —“The whole band of poets loves the groves and shuns cities; genuine votaries of Bacchus, delighting in repose and the shade.”
- Secrēta hæc murmūra vulgi.* JUV.—“These sullen murmurings of the populace.”
- Secrēte amicos admōne, lauda palam.* SYR.—“Advise your friends in private, praise them openly.”
- Secundæ cōgitationēs meliōres.*—“Second thoughts are best.”
- Secundas fortūnas decent superbiæ.* PLAUT.—“High airs befit prosperous fortunes.”
- Secundo amne deflūit.*—“He floats with the stream.”
- Secundum artem.*—“According to the rules of art.”
- Secundum gēnēra.*—“According to classes.”
- Secundum usum.*—“According to usage,” or “to the use of.”
- Secūra quies, et nescia fallēre vita.* VIRG.—“Repose unfraught with care, a life that knows no guile.”
- Sed de hoc tu vidēbis. De me possum dicēre idem quod Plautinus pater in Trinummo, ‘mihi quidem ætas acta ferme est.’*  
 —“But as for that matter, it is your concern. For my owl part, I may say with the father in the Trinummus of Plautus, ‘my life is nearly at an end.’” The words of Cicero in his Second Epistle to Brutus.
- Sed exsequāmur cæptum propōsiti ordinem.* PHÆD.—“But let us pursue our purpose in the order we proposed.”

*Sed fugit int̄rea, fugit irreparābile tempus.* VIRG.—“But meanwhile time flies, never to be regained.” “Time and tide wait for no man.”

*Sed justitiæ primum munus est, ut ne cui quis noceat nisi laces̄itus injūriā.* CIC.—“But it is the first rule of justice, that you offend no one, unless provoked thereto by an act of injustice.” Unless you are acting in defence of your legal rights.

*Sed nil dulcius est, bene quam mun̄ita tenēre  
Ed̄ita doctrinā sapiētum templa serēnā;  
Despic̄ere unde queas ālios, passimque vidēre  
Errāre, atque viam palanteis quærere vitæ.* LUCR.

—“But nothing is there more delightful than to occupy the elevated temples of the wise, well fortified by tranquil learning; whence you may be able to look down upon others, and see them straying in every direction, and wandering in search of the path of life.”

*Sed nisi peccassem, quid tu conc̄edere posses?*

*Māt̄er̄iam vēniæ sors tibi nostra dedit.* OVID.

—“Had I not sinned, what had there been for thee to pardon? My fate has given thee the opportunity for mercy.”

—*Sed non ego cr̄d̄ulus illis.* VIRG.—“But I do not believe them.” I do not give credit to all their flattery.

*Sed notat hunc omnis domus et vic̄inia tota,  
Introrsum turpem, speciōsum pelle d̄c̄orā.* HOR.

—“But all his family and the entire neighbourhood look upon him as inwardly base, though of a specious, showy exterior.” Description of a hypocrite.

*Sed plures n̄imiā congesta pecūnia curā  
Strangūlat.*— JUV.

—“But money heaped up with overwhelming care torments many.”

*Sed pr̄sta te eum, qui mihi, a t̄n̄eris (ut Gr̄æci dicunt) un-  
guicūlis, es cogn̄itus.* CIC.—“But prove yourself to be the same person that I have known you to be, ‘from your tenderest finger-nails,’ as the Greeks say.” See *A teneris unguiculis*.

—*Sed quæ præclāra et prosp̄era tanti,  
Ut rebus lætis par sit mensūra malōrum?* JUV.

—“But what brilliant or prosperous fortune is of suffi-

cient worth that your measure of evils should equal your success ?”

*Sed satis est orāre Jovem, quæ donat et aufert ;*

*Det vitam, det opes, æquum mi animum ipse parābo.* HOR.

—“ But it is sufficient to pray to Jove for those things which he gives and takes away at pleasure ; let him grant life, let him grant wealth ; I myself will provide a well-regulated mind.”

—*Sed summa sequar fastigia rerum.* VIRG.—“ But I will trace the principal heads of events.” I will relate the most prominent parts of the subject.

*Sed tãciti fęcere tamen convicia vultus.* OVID.—“ But still her silent features censured me.”

—*Sed te decor iste, quod optas*

*Esse vetat, votõque tuo tua forma repugnat.* OVID.

—“ But that very beauty forbids thee to be what thou wishest, and the charms of thy person are an impediment to thy desires.”

—*Sed tu*

*Ingēnio verbis concipe plura meis.* OVID.

—“ But do you conceive in imagination more than is expressed in my words.”

*Segnem ac desidem, et Circo et theātris corruptum militem.*

TACIT.—“ A soldiery slothful and indolent, debauched by the Circus and the theatres.” Enervated by the dissipations of the metropolis.

*Segniùs hõmīnes bona quam mala sentiunt.*—“ Men have a slower perception of benefits than of injuries.”

*Segniùs irritant ãnimos demissa per aurem,*

*Quam quæ sunt oculis subjecta fidẽlibus.* HOR.

—“ Facts of which we have information merely through the ear, make less impression upon the mind than those which have been presented to the more trustworthy eye.”

*Semel abbas semper abbas.*—“ Once an abbot, always an abbot.” A mediæval expression.

*Semel in anno licet insanire.*—“ We may play the fool once a year.”

*Semel insanivimus omnes.* MANT.—“ We have all been mad at some time.” Few men do not feel, that at some moments of their lives they have been uninfluenced by reason.

See *Id commune*, &c.

*Semel malus, semper præsumitur esse malus.* *Law Max.*—"A man once bad is always to be presumed bad." The presumptions will be *against* a man of known bad character.

—*Sēmīta certè*

*Tranquillæ per virtutem patet ùnica vitæ.* *JUV.*

—"The only sure path to a tranquil life is through virtue."

*Semper avārus eget; certum voto pete finem.* *HOR.*—"The avaricious man is ever in want; prescribe a fixed limit to your desires."

—*Semper bonus homo tiro est.* *MART.*—"A beginner is always a good man." To the same effect as our proverb, "A new broom sweeps clean."

*Semper causæ eventōrum magis mōvent, quam ipsa eventa.*—

"The causes which produce great events are always regarded with more interest than the events themselves."

*Semper habet lites alternāque jurgia lectus,*

*In quo nupta jacet; mīnimum dormitur in illo.* *JUV.*

—"The bed in which a wife lies has always its disputes and wranglings; there is little chance of sleep there." A rather too sweeping censure, in reference to what are called *Curtain lectures*.

*Semper honos, nomenque tuum, laudesque manēbunt.* *VIRG.*

—"Thy honour, thy renown, and thy praises shall be everlasting."

*Semper idem.*—"Always the same"—applied to the masculine gender. *Semper eadem*, to the feminine.

*Semper inops, quicunque cupit.*—*CLAUD.*—"He is always poor who is for ever wishing for more." See *Semper avārus*, &c.

—*Semper nōcuit differre parātis.* *LUCAN.*—"It has ever been prejudicial for those who are prepared to admit of delay."

*Semper parātus.*—"Always ready."

—*Semper tibi pendeat hamus;*

*Quo mīnime credas gurgite, piscis erit.* *OVID.*

—"Let your hook be always ready; in waters where you least think it there will be a fish."

*Senectus non impedit quōminus literārum studia tencāmus usque ad ultimum tempus senectūtis.* *CIC.*—"Old age does

not hinder us from continuing our studies, even to the latest period of our existence."

*Senem juvenus pigra mendicum creat.* *Prov.*—"Youth passed in idleness produces an old age of beggary."

*Senilis stultitia, quæ deliratio appellari solet, senum levium est, non omnium.* *Cic.*—"That foolishness, which in old men is termed *dotage*, is not common to all who are old, but to those who are of a frivolous disposition."

*Seniores priores.*—"The older ones first." "Little boys last," as they say at school.

*Senioribus gravis est inveterati moris mutatio.* *Quintus Curt.*—"A change of confirmed habits is severely felt by aged persons."

—*Sensim labefacta cadēbat*

*Religio.*—

*Claudian.*

—"By degrees religion was undermined and fell."

—*Sensit pœnamque peti, vœniamque timeri;*

*Vive, licet nolis, et nostro mûnere, dixit,*

*Cerne diem.*—

*Lucan.*

—"He perceived that punishment was courted, and pardon dreaded. 'Live on,' said he, 'although thou art unwilling, and, by my bounty, behold the light of day.'"

—*Sententia prima*

*Hujus erit: post hanc ætate atque arte minores*

*Censebunt: tanquam famæ discrimen agatur,*

*Aut animæ: tanta est quærendi cura decoris.* *Juv.*

—"Her opinion will be asked first. Then those who are her inferiors in years and skill will give their votes, as though their mistress's good name or life were at stake. So great is the anxiety for gaining beauty." A consultation of lady's-maids upon their mistress's toilet.

*Sentio te sedem hōmīnum ac domum contemplari; quæ si tibi parva (ut est) ita videtur, hæc cœlestia semper spectato; illa humana contemnito.* *Cic.*—"I perceive that you contemplate the seat and the habitation of man; now, if it appears as little to you as it really is, you should fix your eyes steadily upon heavenly objects, and despise those of this world."

*Septem convivium, novem convicium.*—"Seven's a banquet,



nine's a brawl." A favourite dinner maxim of the ancients.

*Septem horas dormisse sat est juvenique, senique.*—"Seven hours of sleep is enough for old or young." A mediæval aphorism probably.

*Septennus quum sit, nondum edidit dentes.* *Prov.*—"Though he is seven years of age, he has not yet cut his teeth." Said ironically of men who devote themselves to frivolous or childish pursuits.

—*Sepulchri*

*Mitte supervacuos honores.* *HOR.*

—"Dispense with the superfluous honours of the tomb."

Abstain from all vain parade and show.

*Sequentem fugit, fugientem sequitur.*—"It flies from him who pursues it, it pursues him who flies." Said of glory. See *Quod sequitur*, &c.

*Sequestrari facias.* *Law Lat.*—"Cause to be sequestered."

An order for sequestration.

*Sequitur superbos ultor a tergo Deus.* *SEN.*—"An avenging God follows close at the back of the proud."

*Sequitur ver hyemem.* *Prov.*—"Spring follows winter." Bad fortune will not last for ever.

—*Sequiturque patrem non passibus æquis.* *VIRG.*—"And he follows his father, not with equal steps." These words may be applied to a son who fails to equal the talent displayed by his father.

*Sera in fundo parsimonia.* *SEN.*—"Economy is too late at the bottom of the purse." "Too late when all is spent."

*Sera nunquam est ad bonos mores via.* *SEN.*—"The way to good manners is never too late."

*Seria cum possim, quod delectantia malim*

*Scribere, tu causa es, lector.*— *MART.*

—"That I prefer to write of lighter subjects, when I am able to treat of serious ones, thóu, reader, art the cause." Address of an author whose only object is to consult the taste of his readers.

*Seriãtim.*—"In order." According to rank or priority.

*Serics implexa causarum.* *SEN.*—"The complicated chain of causes." Fate.

*Serit arbóres quæ in altéra sæcũla prosint.* *An adaptation from STATIUS.*—"He plants trees for the benefit of a future age."

*Serius aut citius sedem properamus ad unam.*— OVID.—  
“Sooner or later we all hasten to one place.” All are  
born to die.

*Sermo datur cunctis, animi sapientia paucis.*—“Language is  
given to all, wisdom to few.”

*Sermone huic obsönas.* PLAUT.—“By your talking you  
drown his voice.”

—*Sero clypeum post vulnera sumo.* OVID.—“Wounded,  
too late I take my shield.”

*Sero recusat ferre quod subiit jugum.* SEN.—“Too late he  
refuses to bear the yoke to which he has submitted.”

*Sero respicitur tellus, ubi fune soluto,  
Currit in immensum panda carina salum.* OVID.  
—“Too late we look back upon the land when the moor-  
ings are loosed, and the curved keel runs out into the  
boundless deep.”

*Sero sapiunt Phryges.* Prov.—“The Trojans become wise  
too late.” When their city was on the point of being  
taken, they began to think of restoring Helen.

*Sero venientibus ossa.*—“The bones for those who come  
late.” The share left for those who come late to din-  
ner.

*Serpens ni edat serpentem, draco non fiet.* Prov.—“A ser-  
pent, unless he devours a serpent, will not become a  
dragon.” This adage implies that kings only become  
great by the destruction of neighbouring potentates.

—*Serpens, sitis, ardor, arenæ  
Dulcia virtuti.*— LUCAN.  
—“Serpents, thirst, heat, sands, are all sweet to heroic val-  
our.” The speech of Cato to his troops when about to  
cross the deserts of Libya.

*Serum est cavendi tempus in mediis malis.* SEN.—“It is too  
late to be on our guard when we are in the midst of mis-  
fortunes.”

*Serus in cælum redeas, diuque  
Lætus intersis populo.*— HOR.  
—“May it be long before you return to heaven, and may  
you long live happily among your people!” A flattering  
compliment addressed to Augustus; and since paid to  
other potentates.

*Servare cives, major est virtus patriæ patri.* SEN.—“To pre-

serve his fellow-citizens is the greatest of virtues in the father of his country."

*Servāre leges patrias pulchrum ac bonum.*—"To observe the laws of our country is honourable and good."

*Servātā semper lege et ratiōne loquendi.* JUV.—"Always observing the rules and principles of grammar."

—*Servētur ad imum*

*Qualis ab incepto processerit, et sibi constet.* HOR.

—"Let [the character] be maintained to the very last, just as it begins, and so be consistent with itself."

*Servientes servitūte ego servos introduxi mihi,*

*Non qui mihi imperarent.*—

PLAUT.

—"I have brought servants into my house to serve, not to command, me."

*Serviet æternum, quia parvo nesciet uti.* HOR.—"He will be always a slave, because he knows not how to enjoy a little." A slave to his own boundless and ungratified desires.

*Seu cælidus sanguis seu rerum inscītia vexat.* HOR.—"Whether it is the heat of your blood, or your ignorance of the world, that influences you."

*Seu quis Olympiæcæ mirātus præmia palmæ*

*Pascit equos, seu quis fortes ad arātra juvencos;*

*Corpōra præcipuè matrum legat.*—

VIRG.

—"Whether any one, aspiring to the praises of the Olympic palm, breeds horses, or sturdy bullocks for the plough, let him choose, with especial care, the dams for their shape." The qualities of the *sire* are most regarded at the present day.

*Seu recreāre volet tenuātum corpus; ubi ve*

*Accedent anni, et tractāri mollius ætas*

*Imbecilla volet.*—

HOR.

—"Or if he shall desire to refresh his emaciated body; or if, when years approach, his feeble old age shall require to be treated more tenderly." Words quoted by Lord Monboddo, shortly before his death.

*Six horas somno, tōtidem des lēgibus æquis;*

*Quātuor orābis, des epūlisque duas.*

*Quod sup̄erest ultra, sacris largire Camænis.* COKE.

—"Give six hours to sleep, as many to the study of just

laws. Pray four hours, and give two to refreshment. All that remains, bestow upon the sacred Muses."

*Sexu fœmīna, ingēnio vir.*—"In sex a woman, in genius a man." Epitaph of Maria Theresa of Austria.

*Si ad honestūtem nati sumus, ea aut sola expetenda est, aut certe omni pondere grāvior est habenda quam reliqua omnia.*

CIC.—"If we are born for the practice of virtue, it ought either to be our only object, or at least deemed of far more weighty importance than anything else."

*Si ad naturam vivas, nunquam eris pauper; si ad opiniōnem, nunquam dives.* SEN.—"If you live according to what nature requires, you will never be poor; if according to the notions of men, you never will be rich."

—*Si ad paupertātem admigrant infūmiæ,*

*Grāvior paupertas fit, fides sublestior.* PLAUT.

—"If disgrace is added to poverty, poverty will be more unendurable, character more frail."

*Si antiquitātem spectes, est vetustissīma; si dignitātem, est honoratissīma; si jurisdictionem, est capacissīma.* COKE.—

"If you consider its antiquity, it is most ancient; if its dignity, it is most honourable; if its jurisdiction, it is most extensive." A description by Coke of the English House of Commons.

*Si bene comminūni, causæ sunt quinque bibendi;*

*Hospitis adventus, prasens sitis, atque futura,*

*Aut vini bonitas, aut qualibet altera causa.*

—"If I remember right, there are five excuses for drinking: the visit of a friend, thirst existing, thirst to come, the goodness of the wine, or any other excuse you please."

These lines have been translated by Dean Aldrich, a good scholar and musician, and a lover of his pipe and good-fellowship. Attributed by Menage (i. 172) to Père Sirmond.

*Si cādere necesse est, occurrendum discriminī.* TACIT.—"If we must fall, let us boldly face the danger." Misfortune ought to be met with energy.

*Si caput dolet omnia membra languent.* Aphorism.—"If the head aches, all the members of the body are languid."

In the body politic, incompetence in the ruler entails disorder among those below him.

*Si claudo cohābites, subclaudicāre disces.*—"If you live with

him who is lame, you will learn to limp." The result of evil associations. A mediæval proverb.

*Si cui vis aptè nūbère, nube pari.* OVID.—“If you wish to marry suitably, marry your equal.” The poet alludes to equality of years; he might, with equal justice, have alluded to equality of condition.

*Si cum hác exceptiōne detur sãpientia, ut illam inclūsam tēneam, nec enunciem, rejiciam.* SEN.—“If wisdom were offered me on condition that I should keep it bottled up, I would not accept it.” See *Quis enim*, &c., and *Scire tuum*, &c.

*Si Deus nobiscum, quis contra nos?*—“If God is with us, who shall be against us?”

*Si dicentis erunt fortūnis absōna dicta,*

*Romāni tollent ãquites pēditesque cachinnum.* HOR.

—“If the words of the speaker are at variance with his fortunes, both Roman knights and plebeians will laugh at your expense.”

—*Si dixēris, Æstuo, sudat.* JUV.—“If you say ‘I am warm,’ he sweats.” Applied to one of those truckling hangers-on who are always of the same opinion with their patrons. See *Græculus esuriens*, &c.

—*Si dum vivas*

*Tibi bene facias, jam, pol, id quidem esse haud perlonginquum, Neque si hoc hōdie amīsēris, post in morte id eventūrum esse unquam.* PLAUT.

—“If while you live you enjoy yourself, why, really, that is for no very long time: so too, if you lose the present day, it can never return to you after you are dead.”

*Si est ānimus æquus tibi, satis habes, qui bene vitam colas.* PLAUT.—“If you have a well-regulated mind, you are possessed of abundance, in leading a good life.”

*Si ex re sit popūli Romāni, feri.*—“If it be for the good of the Roman people, strike the blow.” The dying words of the Emperor Galba, as given by Tacitus and Suetonius, and quoted by Lord Bacon.

*Si foret in terris, ridēret Democrītus.*—HOR.—“If Democritus were on earth, he would laugh.” Democritus laughed at the follies of mankind: hence he was called, “The laughing philosopher.”

*Si foret in terris, ridēret Heraclitus.*—“If Heraclitus were on earth, even he would laugh.” This philosopher was continually weeping for the follies of mankind. A proverb, adapted from the preceding line.

*Si fortūna juvat, cavēto tolli ;*

*Si fortūna tonat, cavēto mergi.* AUSON.

—“If fortune favours you, be not elated ; if fortune thunders, do not sink.” In all circumstances preserve equanimity.

*Si fractus illābātur orbis,*

*Impāvidum s̄rient ruīnæ.* HOR.

—“If the world’s wreck should fall about him, the ruins would crush him unconcerned.” Said of the man conscious of his integrity.

*Si fuit errandum, causas habet error honestas.* OVID.—“If I was to err, my error has a fair excuse.”

*Si genus humanum, et mortalia temnitis arma ;*

*At sperate Deos memores fandi atque nefandi.* VIRG.

—“If you despise the human race and mortal arms, still expect that the gods will be mindful of right and wrong.”

*Si in hoc erro quod animos hominum immortales esse credam, libenter erro ; nec mihi hunc errorem quo delector dum vivo extorqueri volo.* CIC.—“If in this I err, that I believe the souls of men to be immortal, I err willingly ; nor do I wish this error, in which I take a delight, to be wrested from me whilst I live.”

*Si incolæ bene sunt morati, pulchre munitum arbitror.* PLAUT.

—“If the inhabitants of a city have good morals, I consider it well fortified.”

*Si judicas, cognosce ; si regnas, jube.* SEN.—“If you are a judge, investigate ; if you are a ruler, command.” The difference between judicial and ministerial duties. In the one you must be governed by evidence ; in the other, by your own perception of right and wrong.

*Si juxta claudum habites, subclaudicare disces.* PROV.—“If you live near a lame man, you will learn to limp.” See *Claudicantis*, &c., and *Si claudio*, &c.

*Si laus hominem allicere ad recte faciendum non potest, ne metus quidem à fœdissimis factis potest avocare.* CIC.—“If the love of praise cannot induce a man to act honestly,

the fear of punishment can never restrain him from the basest of actions."

*Si leonina pellis non satis est, assuenda vulpina.* *Prov.*—"If the lion's skin will not do, we must sew on that of the fox." What cannot be effected by force may be compassed by craft.

*Si me mendācii captas, non potes me cāpĕre.*—"If you are trying to catch me in a lie, you cannot catch me."

*Si meliōres sunt quos ducit amor, plures sunt quos corrigit timor.* *COKE.*—"If those are the best whom love induces, they are the most whom fear holds in check."

*Si mihi pergit quæ vult dicere, ea quæ non vult audiet.* *TER.*—"If he persists in saying whatever he likes against me, he shall hear what he will not like himself."

*Si (Mimnermus uti censet), sine amōre jocisque Nil est jucundum, vivas in amōre jocisque.* *HOR.*—"If (as Mimnermus thinks) there is no pleasure without love and mirth, live amid love and mirth."

*Si monumentum requiris, circumspice.*—"If you seek my monument, look around." Epitaph of Sir Christopher Wren, the architect who designed St. Paul's Cathedral in London, the greatest memorial of his fame.

—*Si mutābile pectus*

*Est tibi, consiliis, non curribus, utere nostris.* *OVID.*

—"If you have a mind capable of change, use my advice and not my chariot." The advice of Apollo to Phaethon.

*Si natura negat, facit indignatio versum.* *JUV.*—"Though Nature denied the power, indignation would give birth to verses."

*Si nihil infesti durus vidisset Ulysses;*

*Penelope felix, sed sine laude, foret.* *OVID.*

—"If the hardy Ulysses had seen no adversity, Penelope would have been happy, but unknown to fame." Virtue is only proved by misfortune.

*Si non errasset, fecerat ille minus.* *MART.*—"If he had not committed an error, he would have done less." Said of a person who, having been negligent in his duty, exerts all his energy to retrieve his character.

*Si non esse domi, quos des, causabere nummos;*

*Litēra poscetur.*—

*OVID.*

—“If you say that you have no money at home to pay with, a bill will be asked for.”

—*Si non*

*Intendes añimum stűdiis et rebus honestis,  
Invidiá vel amóre vigil torquēbŕe.*— HOR.

—“If you do not apply your mind to study and laudable pursuits, you will be tormented and kept awake by envy or by love.”

*Si non pertasum thälámi, tædæque fuisset;  
Huic uni forsán pŕtui succumbĕre culpæ.* VIRG.

—“Had I not been tired of the marriage-bed and nuptial endearments, to this one frailty I might perhaps give way”

—Of marrying in her widowhood.

*Si nŕmĕres anno soles et nŕbila toto,  
Invĕnies nŕtidum sæpius esse diem.* OVID.

—“If you count the fine days and the cloudy ones throughout the year, you will find that the bright days are the most in number.”

—*Si parva licet compŕnĕre magnis.* VIRG.—“If I may be allowed to compare small things with great.”

*Si poĕma loquens pictŕra est, pictŕra tăcŕtum poĕma debet esse.*  
AD HERENN.—“If a poem is a speaking picture, a picture ought to be a silent poem.” See *Mutum est*, &c.

*Si possis suāvĕter, si non quocunqŕe modo.*—“Gently if you can, if not, by any means.”

*Si præsens bene collocāvĕris, de futŕro tibi dŕbium non erit.*—  
“If you make a good use of the present time, you need not be apprehensive as to the future.”

*Si qua fidem tanto est ŕpĕri latŕra vetustas.* VIRG.—“If posterity will give any credit to so great an exploit.”

*Si qua, metu dempto, casta est, ea dĕnŕque casta est.* OVID.—  
“If any woman preserves her chastity when fear of detection is removed, she, indeed, is chaste.” Ovid had only experience of the more worthless part of the sex, and believed, with Pope, that every “woman is at heart a rake.”

*Si quid amicum erga bene feci, aut consului fidĕlĕter,  
Non vĕdeor mĕruisse laudem; culpá cŕruisse arbitror.*

PLAUT.

—“If I have in any way acted well towards my friend, or have faithfully consulted his advantage; I deem myself



not deserving of praise; I consider only that I am free from blame."

*Si quid feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit, turpitudō manet.*—"If you have done anything honourable by dint of labour, the labour is past, the honour survives. If you have done anything base for pleasure's sake, the pleasure is past, the baseness survives."

*Si quid ingenui sanguinis habes, non pluris eum facies quam lutum.* PETRON. ARBITER.—"If you have any free-born blood in you, you will esteem him no more than you would a lump of clay."

—*Si quid novisti rectius istis*

*Candidus imperti; si non, his utere mecum.* HOR.

—"If you know anything better than these maxims, candidly impart it; if not, with me adopt these."

*Si quis.*—"If any one." A notification by a candidate for orders, inquiring if any impediment is alleged against him, is so called.

*Si quis clericus, aut monachus, verba jocularia risum moventia serat, anathemata esto.*—"If any clerk or monk shall use a jocular expression exciting laughter, let him be excommunicated." An ordinance of the 2nd Council of Carthage.

*Si quis dat mannos, ne quere in dentibus annos.*—"You must not look a gift horse in the mouth." A mediæval Leonine proverb.

*Si quis Deus mihi largiatur ut hac ætate repuerascam et in cunis vagiam, valde recusem.* CIC.—"If any god were to grant that at this age I should become a child again and cry in the cradle, I should decidedly refuse."

*Si quis mutuum cui dederit, fit pro proprio perditum.* PLAUT.—"If one lends money to another, it is lost so far as being one's own."

*Si, quoties homines peccant, sua fulmina mittat Jupiter, ex quo tempore inermis erit.*

OVID.

—"If, as oft as mortals sin, Jove were to hurl his lightnings, in a little time he would be without weapons."

*Si res ita sit, valeat lætitia!*—"If this is the fact, then farewell happiness!"

*Si Romæ fuëris, Romāno vivito more ;*

*Si fuëris ālibi, vivito sicut ibi.* ST. AMBROSE.

—“If you are at Rome, live after the Roman fashion; if you are in any other place, live as they do there.”

*Si sāpias, sāpias ; hābeas quod Dī dabunt boni.* PLAUT.—

“If you are wise, be wise. Take the good the gods provide you.”

—*Si sapis,*

*Neque præterquam quas ipse amor molestias*

*Habet, addas, et illas, quas habet, rectè feras.* TER.

—“If you are wise, you will not add to the troubles which love brings, but will bear with patience those which belong to it.”

*Si sitis, nihil intērest utrum aqua sit an vinum : nec refert utrum sit aureum pōcūlum an vitreum.* SEN.—

“If you are thirsty, it matters not whether it be water or wine; nor does it signify whether the cup be of gold or of glass.”

*Si sol splendescat Mariā purificante,*

*Majōr erit glācies post festum quam fuit ante.*

—“If the sun shines on the Purification of St. Mary, the frost will be greater after the feast than it was before.”

A mediæval proverb; similar to

“If Candlemas day be fair and bright,  
Winter will have another flight.”

—*Si stīmūlos pugnīs cædis, mānibus plus dolet.* PLAUT.

—“If you thump a goad with your fists, your hands suffer the most.” An evil is aggravated by foolish opposition.

*Si tamen, e nobis āliquīd, nisi nomen et umbra,*

*Restat, in Elysiā valle Tibullus erit.* OVID.

—“If however aught of us but the name and shade remains, Tibullus will exist in the Elysian vales.”

*Si te fēcērit secūriōrem.* Law Term.—“If he gives you security.” If he holds you harmless.

*Si te nulla movet tantārum gloria rerum.* VIRG.—“If you are unmoved by the glory of exploits so mighty.”

—*Si te proverbīa tangunt,*

*Mense malas Maio nūbēre vulgus ait.* OVID.

—“If proverbs have any weight with you, the common people say that ‘bad prove the wives that are married in

May.' " Because the Lemuria, or rites of the dead, were celebrated in that month.

*Si tempus in studia confēras, omne vitæ fastidium effūgeris ; nec noctem fieri optābis tædio lucis, nec tibi gravis eris, nec aliis supervācuus.* SEN.—“If you devote your time to study, you will avoid all the irksomeness of life; you will neither long for the night, being tired of the day; nor will you be a burden to yourself, or make your society insupportable to others.”

*Si tibi deficient mēdīci, mēdīci tibi fiant*

*Hæc tria ; mens hilāris, rēquies, moderāta diæta.*

*Maxim of the School of Health at Salerno.*

—“If you stand in need of physicians, let these three things be your physicians; a cheerful mind, relaxation from business, and a moderate diet.”

*Si turpia sunt quæ facis, quid refert nēmīnem scire, cum tu scias ? O te miserum, si contemnis hunc testem.* SEN.—

“If what you do is criminal, what matters it that no one else knows, when you know it yourself? O miserable man, if you despise this testimony.” The condemning power of a bad conscience.

*Si vales, bene est ; ego quidem valeo.*—“If you are well, 'tis good; as for me, I am well.”

*Si vir es, i.*— OVID.—“If you are a man, go.”

*Si vis incōlūmem, si vis te reddere sanum,*

*Curas tolle graves, irasci crede profānum.*

—“If you wish to be safe in person and in health, shun weighty cares, and deem it profane to be angry.” Mediæval lines.

—*Si vis me flere, dolendum est*

*Primum ipsi tibi.*—

HOR.

—“If you wish me to sympathize, you must first show grief yourself.” Advice given to the actor or writer of tragedy.

*Si vis pacem, para bellum.*—“If you wish for peace, be prepared for war.” An armed peace is the best security against war.

*Si vos valetis, bene est, ego quidem valeo.*—“If you are well, 'tis good; I myself am well.” Sometimes abbreviated thus, *Si Vos V. B. E. E. Q. V.*

*Si vulnus tibi, monstratâ radice vel herbâ,*

*Non fiëret lævius, fūgères rādīce vel herbis*

*Proficiente nihil curārier.*—

HOR.

—“If you had a wound which was not relieved by the application of a plant or root prescribed for it, you would reject the plant or root that had not effected a cure.”

*Sibi quisque peccat.* *Prov.*—“Every one who sins sins against himself.” Our sins fall *on our own heads*, whatever may be our object in sinning.

—*Sibi quivis*

*Speret idem : sudet multum, frustrāque labōret*

*Ausus idem.*—

HOR.

—“Anybody might hope to do the same thing, but would sweat much and labour in vain, in attempting it.” The result of a vain attempt to imitate a great author.

*Sibi uni fortunam debet.*—“He owes his fortune to himself alone.”

*Sic agitur censūra, et sic exempla parantur ;*

*Cum vindex, alios quod monet, ipse facit.* OVID.

—“Thus is a censorship discharged, and thus is an example given ; when the assertor of morality himself practises that which he enjoins on others.”

*Sic ait, et dicto citius tumida æquora placat.* VIRG.—“He so says, and quicker than speech he lulls the swelling seas.”

*Sic animum tempusque traho ; meque ipse redūco*

*A contemplātu, summōreōque, mali.*

OVID.

—“Thus do I occupy my mind and my hours ; and thus do I take myself away and withdraw myself from the contemplation of my woes.”

*Sic cogitandum est tanquam aliquis in pectus intimum inspicere possit.* SEN.—“You ought so to regulate your thoughts, as if any one could look into the inmost recesses of your breast.”

*Sic cum infriore vivas, quemadmodum tecum superiorem velis vivere.* SEN.—“So live with your inferior, as you would wish a superior to live with you.”

—*Sic cum manus impia sævit,*

*Sanguine Cæsareo Romānum extinguere nomen ;*

*Attōnitum tantæ subito terrōre ruinae*

*Hūmānum genus est, totusque perhorruit orbis.* OVID.

—“Thus, when an impious band of traitors madly raged

to extinguish the Roman name in the blood of Cæsar, the human race was astounded with sudden terror at ruin so universal, and the whole earth shook with horror." In allusion to the prodigies which were said to have happened at the time of the murder of Julius Cæsar.

*Sic delatōres, genus hōmīnum publico exitio repertum, et pœnis nunquam satis coercitum, per præmia eliciebantur.* TACIT.

—"Thus were informers, a description of men introduced for the public destruction, and never sufficiently restrained by penalties, invited to action by rewards." The historian is speaking of the informers, who swarmed and flourished in imperial Rome.

*Sic ego nec sine te nec tecum vivere possum;*

*Et videor voti nescius esse mei.*

OVID.

—"Thus I can neither live without you nor yet with you; and I seem not to know my own wishes."

—*Sic itur ad astra.* VIRG.—"Thus do we reach the stars." By the path of virtue.

*Sic noctem pãtrã, sic duram carmine, donec*

*Injiciat radios in mea vina dies.*

PROPERT.

—"Thus will I pass the night with the goblet and the song, until the day shall shed its rays upon my wine."

—*Sic omnia fatis*

*In pejus ruere et retro sublapsa referri.* VIRG.

—"Thus, by the Fates' decree, all things change quickly for the worse and retrograde." A destiny fixed and immutable was held by the ancients to rule all things.

*Sic passim.*—"So in various places."

*Sic præsentibus utãris voluptãtibus ut futuris non nocceas.* SEN.

—"So enjoy present pleasures as not to alloy those which are to come." Beware of being cloyed by satiety.

*Sic quibus intumuit suffusã venter ab undã;*

*Quo plus sunt potã, plus sitiuntur aquã.* OVID.

—"So, with those troubled with dropsy, the more water they drink, the more they thirst."

—*Sic quisque pavendo*

*Dat vires famã, nullõque auctõre matorum*

*Quã finxere timet.*—

LUCAN.

—"Thus each person by his fears gives strength to rumour; and without any real ground for apprehending evil fears what he has conjured up."

*Sic transit gloria mundi* —“Thus passes away the glory of this world.” Beginning of a Sequence of the Romish Church, and said to have been formerly used at the inauguration of the popes of Rome.

*Sic utēre tuo ut aliēno ne lædas.* COKE.—“So use your own, as not to injure the property of another.” So use your own property, as not to cause a nuisance or injury to others.

*Sic visum Vēnērī; cui placet impūres  
Formas, atque ānimos sub juga ahēnea  
Sævo mittēre cum joco.* HOR.

—“Such is the will of Venus; who delights, in cruel sport, to subject to her brazen yoke persons and tempers ill suited to each other.”

*Sic vita erat; fācīlè omnes perferre ac pati;  
Cum quibus erat cunque unā, his sese dedēre;  
Eōrum obsq̄ui studiis; adversus nēmīni,  
Nunquam præpōnens se āliis.*— TER.

—“Such was his life; readily to bear and comply with all; with whomsoever he was in company, to them to resign himself; to devote himself to their pursuits; at variance with no one, and never preferring himself to others.”

*Sic vive cum homīnibus tanquam Deus vīdeat, et videt.* SEN.  
—“So live with men, as if God might see, and does see you.”

*Sic volo, sic jubeo, sit pro ratiōne voluntas.* JUV.—“So I will it, so I command it, let my pleasure stand for my reason.” In the original, the line begins, *Hoc volo, &c.*

*Sic vos non vobis.* See *Hos ego, &c.*

*Sicut ante.*—“As before.”

—*Sicut meus est mos,  
Nescio quid mēditans nugārum, totus in illis.* HOR.

—“Meditating on some trifle or other, as is my habit, and totally intent upon it.”

*Sicut Notus pulvĕrem, sic luxuries imprōbos gyrat.*—“As the south wind carries along the dust, so does sensuality the wicked.” A mediæval passage.

—*Sicut  
Parvūla (nam exemplo est) magni formīca labōris  
Ore trahit quodcunque potest, atque addit acervo  
Quem struit; haud ignāra, ac non incauta futūri.* HOR.

—“ Thus the little ant (for she is an example) with vast toil carries in her mouth all she can, and adds to the heap which she piles up, by no means ignorant or regardless of the future.”

*Sicūti aurum ignis, ita etiam amīcos tempus jūdīcat.*—“ As fire tries gold, so does time try friends.”

*Silent leges inter arma.* CIC.—See *Inter arma*, &c.

—*Silvis, ubi passim*

*Palantes error certo de trāmite pellit,  
Ille sinistrorsum, hic dextrorsum, abit.*— HOR.

—“ As in the woods, where a mistake leads people to wander from the proper path; one deviates to the right, another to the left.”

*Simia, quam simīlis, turpissīma bestia, nobis!*—“ The ape, that most vile beast, how like it is to ourselves!”

*Simia simia est, etiamsi aurea gestet insignia.* Prov.—“ An ape is an ape still, though it wear jewels of gold.”

—*Simīle gaudet simīli.* Prov.—“ Like loves like.” See *Pares cum*, &c.

—*Simīles aliōrum respīce casus,*

*Mitius ista feres.*— OVID.—See *Quoties flenti*, &c.

*Simīles habent labia lactūcas.* Prov.—“ Like lips like lettuce.”

Every class has its own tastes and predilections. Said by Crassus, on seeing an ass eat thistles; the only occasion on which he was known to laugh.

*Simīlia simīlibus curantur.*—“ Like things are cured by like.” The basis of Homœopathy.

*Simplex munditiis.* HOR.—“ Simple in neat attire.” “ Neat but not gaudy.”

—*Simul ac durāvērīt ætas*

*Membra ānīmumque tuum, nabis sine cortīce.*— HOR.

—“ As soon as age shall have strengthened your limbs and your mind, you will swim without cork.”

—*Simul et jucunda et idōnea dicere vitæ.* HOR.—“ To tell at the same time what is pleasant and what is suited to life.” To blend amusement with instruction.

*Simulātio amōris pejor odio est.* PLINY the Younger.—“ Pretended love is worse than hatred.”

*Sincērum est nisi vas, quodcunq̄ue infundis acescit.* HOR.—

“ Unless the vessel is clean, whatever you pour into it

turns sour." If the youthful mind is not properly prepared, the lessons of instruction will be turned to bad purpose. We see daily instances in the perverted use made of the arts of reading and writing.

*Sine Cérère et Baccho friget Venus.*—"Without Ceres and Bacchus, Venus will starve." Without the support of wine and food, love would soon perish.

*Sine curâ.*—"Without care." A *sinecure* is a place or appointment of which the only duty is that of receiving the salary.

*Sine die.*—"Without a day." An assembly is adjourned *sine die* when no time is named for its reassembling for the consideration of the business for which it originally met.

*Sine fuco et fallaciâ homo.* CIC.—"A man without guile and deceit."

*Sine invidiâ.*—"Without envy." Not invidiously.

*Sine me, vacuum tempus ne quod dem mihi*

*Labôris.*—

TER.

—"Allow me to grant myself no leisure, no respite from labour."

*Sine me vocâri pessimum, ut dives vocer.* Prov.—"Call me all that's bad, so you call me rich." The maxim of one who makes money his chief object.

—*Sine militis usu*

*Mollia sêcûræ peragêbant ôtia mentes.* OVID.

—"Without occasion for soldiers, the minds of men, free from care, enjoyed an easy tranquillity." The happy state of man in the Golden Age.

*Sine odio.*—"Without hatred."

*Sine pectore corpus.*—"A body without a heart."

*Sine pennis volâre haud fâcile est.* PLAUT.—"It is not easy to fly without wings." Said of those who attempt to do what is beyond their natural capacity.

*Sine probâ causâ.*—"Without approved cause."

*Sine prole.*—"Without offspring." Sometimes abbreviated, *S. P.*

*Sine quâ non.*—"Without which, not." Anything indispensable, and without which another cannot exist.

*Sine quereâ mortalitâtis jura pendâmus.* SEN.—"Let us abide by the laws of mortality without complaining."



*Sine virtūte argūtum civem mihi hābeam pro præficā,  
Quæ alios collaudat, eapse se vero non potest.* PLAUT.

—“Without valour an eloquent citizen is like a hired mourner, who praises other people for that which he cannot do himself.” The *præficæ*, or hired mourners, were females.

*Sine virtūte esse amicitia nullo pacto potest; quæ autem inter bonos amicitia dicitur, hæc inter malos factio est.* SALL.—

“There can be no true friendship without virtue; for that bond which, among good men, is called friendship, among wicked men becomes faction.”

*Singūla de nobis anni prædantur euntes.* HOR.—“Each passing year deprives us of something.”

*Singūla quæque locum teneant sortita decenter.* HOR.—“Let each keep the place assigned it by its respective properties.” The character of Tragedy is not to be blended with that of Comedy.

*Singūla quid rēferam? nil non mortāle tenēmus,  
Pectōris exceptis ingēniique bonis.* OVID.

—“Why should I enter into details? we have nothing that is not perishable, except the blessings of the heart and of the intellect.”

*Sint Mæcenātes, non dērunť, Flacce, Marōnes;  
Virgīliumque tibi vel tua rura dabunt.* MART.

—“Let there be Mæcenases, Flaccus, and Maros will not be wanting; and even your own fields will give you a Virgil.” In allusion to the patronage given by Mæcenas to Virgil.

*Sint sales sine vilitāte.*—“Let your jests be without vulgarity.”

*Sit bona librōrum et provisæ frugis in annum  
Cōpia.*— HOR.

—“Let me have a good supply of books, and a store of provisions for the year.” The great necessities with Horace for the true enjoyment of life.

*Sit brevis aut nullus tibi somnus meridiānus.* Maxim of the School of Salerno.—“At midday take either a short nap or none at all.”

*Sit mihi fas audita loqui; sit nūmīne vestro  
Pandēre res altā terra et caligīne mersas.* VIRG.

—“Be it permitted me to utter what I have heard; may

I by your divine will disclose things buried in the depths of the earth and in darkness.”

—*Sit mihi mensa tripes et*

*Concha salis puri, et toga, quæ defendere frigus,*

*Quamvis crassa queat.*—

HOR.

—“Let me have but a three-legged table, a shell full of pure salt, and a garment, which, though coarse, may keep off the cold.”

*Sit mihi quod nunc est, etiam minus; ut mihi vivam*

*Quod superest ævi, si quod superesse volunt Dî.* HOR.

—“May my fortune be as it is now, or even less; so I enjoy myself for the remainder of my days, if the gods will that any do remain.”

*Sit modus lasso maris, et viarum,*

*Militiæque.*

HOR.

—“Let there be an end to my fatigues by sea, by land, and in warfare.”

*Sit piger ad pœnas princeps, ad præmia velox.* OVID.—“A prince should be slow to inflict punishment, prompt to reward.”

*Sit procul omne nefas; ut amêris, amâbilis esto.* OVID.—

“Afar be all criminal designs; that you may be loved, be worthy to be loved.”

*Sit tibi crêdibilis sermo, consuêtâque verba.* OVID.—“Let

your language be intelligible, and your words such as are commonly used.”

*Sit tibi terra levis.*—“May the earth lie light upon thee.”

Often found in Roman Epitaphs, as also in the abbreviated form, *S. T. T. L.* These words are wittily parodied in the well-known Epitaph on Sir John Vanbrugh, the architect:

“Lie heavy on him, earth, for he

Laid many a heavy load on thee.”

*Sit tua cura sequi, me duce tutus eris.* OVID.—“Be it your

care to follow, with me your guide you will be safe.”

*Sit vênia verbis.*—“May pardon be granted to my words.”

*Sive pium vis hoc, sive hoc mulièbre vocâri;*

*Confiteor misêro molle cor esse mihi.*

OVID.

—“Whether you call it affectionate, or whether womanish, I confess that the heart of poor me is but tender.”

*Societâtis vinculum est ratio et oratio.* CIC.—“Reason and speech are the bond of human society.”

*Socius atque comes, tum honoris, tum etiam calamitatis.* CIC.

—“The companion and sharer as well of my honours as of my misfortunes.”

*Socius fidelis anchora tuta est.*—“A faithful companion is a sure anchor.”

*Socrates, cui nulla pars sapientiae obscura fuit, non erubuit tunc, cum interposita arundine cruribus suis, cum parvulis filiölis ludens, ab Alcibiade risus est.* VALER. MAX.—

“Socrates, to whom no branch of wisdom was unknown, was not ashamed, when, being found astride a stick, playing with some little children, he was laughed at by Alcibiades.”

*Socrates quidem cum rogaretur cujatem se ipse diceret, mundanum inquit; totius enim mundi se inclam et civem arbitrabatur.* CIC.—“Socrates, when asked of what country he called himself, answered, of the world; for he considered himself an inhabitant and citizen of the whole world.”

—*Sol crescentes decedens duplicat umbras.* VIRG.—“The setting sun doubles the lengthening shadows.”

*Sol occubuit; nox nulla secuta est.*—“The sun has set; no night has ensued.” A piece of flattery addressed to a son, and equally complimentary to his father. Burton applies it to Charles I., as the successor of James. Camden says it is ascribed to Giraldus, and refers to the succession of Richard on the death of Henry II. See *Mira cano*, &c.

*Solamen miseris socios habuisse doloris.*—“It is some comfort to the wretched to have partners in their woes.”

—*Solēbamur consumere longa loquendo Tempora, sermonem deficiente die.* OVID.

—“We were in the habit of spending much of our time in conversation; and the day sufficed not for our discourse.”

*Solem e mundo tollunt qui amicitiam e vita tollunt.*—“They deprive the world of the sun who deprive life of friendship.”

—*Solem quis dicere falsum Audeat?*—

VIRG.

—“Who dares call the sun a deceiver?” Virgil says this when about to mention the prognostics afforded by the sun for fair or foul weather.

*Solent mendaces luere pœnas malifici.* PHÆD.—“Liars generally pay the penalty of their guilt.”

*Solet a despectis par referri gratia.* PHÆD.—“Repayment in kind is generally made by those who are despised.”

*Soli lumen mutuāri; cælo stellas; ranæ aquam.* *Prov.*—  
“To lend light to the sun, stars to the heavens, and water to the frogs.”

*Solitūdinem faciunt, pacem appellant.* *TACIT.*—“They make a desert and call it peace.” The conduct pursued by some civilized nations in exterminating what they call barbarians.

*Sollicitant ālii remis freta cæca, ruuntque*

*In ferrum: pēnētrant aulas, et limīna regum.* *VIRG.*

—“Some harass unknown seas with oars; some rush into arms; some work their way into courts and the palaces of kings.” Virgil contrasts the quiet of a country life with the conditions of the sailor, the soldier, and the courtier. See *O fortunati nimium, &c.*

*Solo cedit, quicquid solo plantātur.* *Law Max.*—“Whatever is planted in the soil goes with the soil.”

*Solum patriæ omnibus est carum, dulce, atque jucundum.* *CIC.*  
—“His native soil is sweet, dear, and delightful to every one.”

*Solve senescentem matūre sanus equum, ne*

*Peccet ad extrēmum ridendus.*— *HOR.*

—“Wisely in time dismiss the aged courser, lest, an object of derision, he stumble at last.”

*Solvit ad diem.* *Law Term.*—“He paid to the day.” A plea to an action of debt.

*Solvite tantis ānimum monstis,*

*Solvite, Sūpēri.*— *SEN.*

—“Save, ye gods of heaven, from such chimæras, save the mind!”

—*Solvitque ānīmīs mirācūla rerum,*

*Eripuitque Jovi fulmen, vīresque tonanti.* *MANIL.*

—“He both freed our minds from dread of things above, and snatched the lightnings from Jove, and from the thunderer his might.” See *Eripuit cælo, &c.*

*Solvuntur tabūlæ.*—“The bills are dismissed.”

*Somne quies rerum, placidissīme, somne, Deōrum,*

*Pax ānīmī, quem cura fugit, qui corda diurnis*

*Fessa ministeriis mulces, repārasque labōri.* *OVID.*

—“Sleep, thou repose of all things; sleep, thou gentlest of the deities; thou peace of the mind, from whom care flies; who dost soothe the hearts of men wearied with the toils of the day, and dost recruit them for labour.”

*Somnia me terrent veros imitantia casus ;*

*Et vigilans sensus in mea damna mei.* OVID.

—“Visions alarm me, that portray my real misfortunes ; and my senses are ever awake to my sorrows.”

*Somnia, terrōres mägicos, mīrācūla, sagas,*

*Nocturnos Lēmūres, portentāque Thessāla, rides ?* HOR.

—“Can you laugh at dreams, magic terrors, wonders, witches, goblins of the night, and Thessalian prodigies ?”

—*Somnus agrestium*

*Lenis virōrum non hūmīles domos*

*Fustidit, umbrōsamque ripam.* HOR.

—“Light slumbers do not disdain the humble dwelling of the peasant, or the shady bank.”

*Sorex suo perit indīcio.* *Prov.*—“The mouse perishes, by being his own informer.” His hole being seen is the cause of his destruction.

—*Sors et virtus miscentur in unum.* VIRG.—“Chance and valour are blended together.” It is equally doubtful which may prevail.

*Sortes Virgiliānæ.*—“The Virgilian Chances.” A species of divination practised by the ancients, by opening the works of Virgil, and remarking the lines beneath the fingers the instant the leaves were opened. Spartianus tells us that it was much practised by the Emperor Adrian. When the works of Homer were used, it was called, “*Sortes Homericæ.*” The ancient Christians used a similar kind of divination with the Holy Scriptures, or the Psalter, which was called “*Sortes Sanctorum,*” and was repeatedly condemned by the councils of the Church. King Charles the First is said to have tried the “*Sortes Virgiliānæ,*” in the Bodleian Library at Oxford, when on a visit there in company with Lord Falkland, and to have opened at the prophetic lines in the 4th Book of the *Æneid*, l. 615, beginning,

*At bello audācis popūli vexātus et armis.*

“Harassed in warfare by the arms of a valiant people—”

This is Dr. Wellwood’s account, but Aubrey relates the same story of the poet Cowley and Charles, Prince of Wales, at Paris, in 1648.

*Sospes eas, semperque parens ; mihi filia rapta est.*

*Ileu ! mēlior quanto sors tua sorte meā !*

OVID.

—“Unharméd mayest thou be, and a parent mayest thou ever remain. From me my daughter has been removed. Alas! how much happier is thy lot than mine!”

—*Spargere voces*

*In vulgum ambigvas.*— VIRG.

—“To scatter doubtful rumours among the mob.”

—*Spatio brevi*

*Spem longam resces. Dum loquimur, fugerit invida Ætas. Carpe diem, quam minime credula postero.* HOR.

—“Abridge your hopes in proportion to the shortness of your life. While we are conversing, envious time has been flying. Seize the present day, trusting as little as possible in the morrow.”

*Spectas et tu spectaberis.*—“You see and you shall be seen.” You here see the characters of others, and if necessary you shall see your own held up to view.

*Spectatum veniunt, veniunt spectentur ut ipsæ.* OVID.—“They come to see, they come too to be seen.” Said by Ovid with reference to the motives with which the Roman females flocked to the Circus and the Theatres.

*Spectatum admissi, risum teneatis, amici?* HOR.—“Being admitted to see [the picture], can you, my friends, refrain from laughter?”

*Spem bonam certamque domum reporto.*—“I bring home a good and assured hope.” I announce hopes not likely to be disappointed.

*Spem pretio non emo.* TER.—“I do not buy hopes with money.” I do not give gold for mere expectations.

*Sperat infestis, metuit secundis*

*Altèram sortem bene præparatum*

*Pectus.*—

HOR.

—“The heart that is well prepared, hopes in adversity, and fears a change of fortune in prosperity.”

*Sperate, et vosmet rebus servate secundis.* VIRG.—“Hope on, and reserve yourself for prosperous times.”

*Sperate miseri, cavete felices.*—“Live in hope, you who are wretched; you who are in prosperity, beware.”

—*Speravimus ista*

*Dum fortuna fuit.*— VIRG.

—“We once had such hopes, while fortune favoured us.”

*Speremus quæ volumus, sed quæ acciderit feramus.* CIC.—

“Let us hope for what we will; but let us endure what befalls us.”

*Sperne voluptātes, nocet empta dolōre voluptas.* HOR.—“Despise pleasures; pleasure purchased by pain is injurious.”

*Spes bona dat vires, ānimum quoque spes bona firmat;*  
*Vivēre spe vidi qui mōritūrus erat.*

—“Good hope gives strength, good hope also confirms the resolution; even him who was on the point of death, I have seen kept alive by hope.”

*Spes est vigilantis somnium.* COKE.—“Hope is the dream of a man awake.” An adaptation from Quintilian.

*Spes facit, ut videat cum terras undīque nullas,*  
*Naufrāgus in mēdiis brāchia jactet aquis.* OVID.

—“Hope it is that makes the shipwrecked mariner strike out in the midst of the waves, even when he beholds no land on any side.”

*Spes gregis.* VIRG.—“The hope of the flock.” Sometimes applied to one particular child, the hope of the family. “The flower of the flock.” It is also used ironically.

—*Spes incerta futūri.* VIRG.—“Hopes of the future full of uncertainty.”

*Spes sibi quisque.* VIRG.—“Let every man’s hope be in himself.” Let every man trust to his own resources.

*Spes tenet in tempus, semel est si crēdita, longum;*  
*Illa quidem fallax, sed tamen apta Dea est.* OVID.

—“Hope, if once indulged, endures for a long time; although a deceitful goddess, she is nevertheless a convenient one.”

—*Spirat adhuc amor,*  
*Vivuntque commissi calōres*  
*Æoliæ fidibus puellæ.* HOR.

—“Still breathes his love, and still lives the glowing warmth, imparted to the lyre by the Æolian fair.” Said in allusion to Anacreon and Sappho.

—*Spirat trāgicum satis, et feliciter audet.* HOR.—“He breathes a spirit tragic enough, and is happy in his attempt.”

*Splendide mendax.* HOR.—“Nobly false.” Untrue for a noble object. Sometimes used ironically in reference to an egregious liar. See *Pia fraus*.

*Sponde, nox præsto est.* *Prov.*—"Be surety, and harm is at hand." From the Greek.

—*Spretæque injûria formæ.* *VIRG.*—"And the affront offered to her slighted beauty." In allusion to the resentment of Juno at the judgment of Paris.

*Sta, viator, herõem calcas.*—"Pause, traveller; thou treadest on a hero's dust!" The epitaph inscribed by the great Condé over the remains of his antagonist, the brave Merci.

*Stabat Mater dolorõsa.*—"There stood the Mother, bathed in tears." The beginning of the Prose, or Sequence, of the Mass for the Dead in the Roman Church.

*Standum est contra res adversas.*—"We must stand up against adversity."

*Stans pede in uno.* *HOR.*—"Standing on one leg." Applied to a work, this phrase means that it bears no marks of extraordinary exertion.

*Stare decisis, et non movère quiëta.* *Law Max.*—"To abide by decisions made, and not to stir up points set at rest."

*Stare putes, adeo procedunt tempõra tarde.* *OVID.*—"The time proceeds so slowly, you would think that it was standing still."

*Stare super vias antiquas.*—"To stand upon old ways." To be attached to old habits or customs, and to resist novelties or innovations.

*Stat fortûna domus, &c.* *VIRG.*—See *Genus immortale, &c.*

—*Stat magni nãmînis umbra.* *LUCAN.*—"He stands, the shadow of a mighty name." The poet says this in reference to the titles gained by Pompey in his younger days; but it is sometimes quoted as though meaning that the lustre of a person's former greatness is impaired by his late conduct, and he is no more than the faint image of what he was. See *Magni nominis, &c.*

*Stat nãmînis umbra.*—An adaptation of the above, used by 'Junius' as the motto of his pseudonymous Letters.

*Stat pro ratiõne voluntas.*—"My pleasure stands as my reason." See *Hoc volo, &c.*, and *Sic volo, &c.*

*Stat sua cuique dies; breve et irrepãrãbile tempus*



*Omnibus est vitæ ; sed famam extendere factis,  
Hoc virtutis opus.*—

VIRG.

—“For every one his day is fixed ; a short and unalterable term of life is given to all ; but by deeds to extend our fame, this is virtue’s task.”

*Statim daret, ne differendo videretur negare.* CORN. NEP.—  
“He would give at once, lest, by deferring, he should seem to deny.” Said of Themistocles. See *Bis dat*, &c.

*Status quo, Status in quo, Statu quo, or In statu quo.*—“The state in which, [it was].”

*Status quo ante bellum.*—“The state in which the belligerent nations stood before war commenced.” A term used in diplomatic communications. The opposite term is the *Uti possidetis*, which see.

*Stemmata quid faciunt ? Quid prodest, Pontice, longo  
Sanguine censeri ?*—

JUV.

—“What do pedigrees avail ? Of what use, Ponticus, is it to be descended from a long line of ancestors ? ”

*Stercus et urina medicorum ferula prima.*—“To regulate the natural evacuations is the first rule of physicians.”

—*Sterilisque diu palus, aptaque remis*

*Vicinas urbes alit, et grave sentit aratrum.* HOR.

—“And the swamp, long sterile, and plied by the oar, now maintains the neighbouring cities, and feels the heavy plough.”

*Sternitur, exanimisque tremens procumbit humi bos.* VIRG.

—“The ox is felled, and, quivering, lies expiring on the ground.” Porson is said to have exclaimed, on letting Bos’s Ellipses fall upon some volumes of Hume’s History of England, “*Procumbit Humi Bos !*”

*Stet processus.* Law Lat.—“Let process be stayed.”

—*Stillicidii casus lapidem cavat.*— LUCR.—“The falling drop hollows out the stone.”

—*Stimulos dedit æmula virtus.* LUCAN.—“Valorous rivalry spurred him on.”

—*Stolidam præbet tibi vellere barbam.* PERS.—“He holds out his silly beard for thee to pluck.”

*Stomachatur omnia.* CIC.—“He frets about everything.” He takes everything to heart.

*Strata jacent passim sua quæque sub arbore poma.* VIRG.—

“The fruits lie scattered here and there beneath their trees.”

*Stratum super stratum.*—“Layer upon layer,” or “stratum upon stratum,” as geologists would say.

*Strēnua nos exercet inertia; nāvibus atque  
Quadrīgīs p̄tīmūs bene vivēre.*— HOR.

—“A useless activity urges us on; by ships and by chariots we seek to live happily.”

*Studēre suis commōdis.* CIC.—“To study one’s own convenience.”

—*Studiis florentem ignōbilis otī.* VIRG.—“Indulging in the pursuits of inglorious ease.” Said by the poet of himself, when writing the Georgics.

*Studio culinæ tenētur.* CIC.—“He is possessed by thoughts of the kitchen.” “His heart is in the kitchen.” He thinks of nothing but eating. See *Animus est in*, &c.

—*Studio minuente labōrem.* OVID.—“His zeal diminishing his toil.”

—*Studium famæ mihi crescit amōre.* OVID.—“My zeal increases with my eagerness for fame.”

—*Stulta est clementia, cum tot ubique  
Vātibus occurras, peritūræ parcēre chartæ.* JUV.

—“It were misplaced forbearance, when you meet so many poets everywhere, to spare paper that is sure to be wasted.” The words of an indignant critic.

*Stulte, quid o frustra votis puerilibus optas,  
Quæ non ulla tulit, fertque feretque dies?* OVID.

—“O fool! why, with thy childish aspirations, dost thou vainly wish for that, which no time, past, present, or to come, will realize?”

—*Stultitia est, cui bene esse licet, eum prævorti  
Lītibus.*— PLAUT.

—“It is sheer folly for a man who can enjoy himself, to turn to brawling in preference.”

*Stultitia est ei te esse tristem, cujus potestas plus potest.*  
PLAUT.—“It is sheer folly to be morose towards him whose rule is the stronger.”

—*Stultitia est, faciūsus magnum timido cordi credere, nam  
omnes*

*Res perinde sunt ut agas.*—

PLAUT.

—“It is sheer folly to intrust a bold design to a timorous heart, for all things are just as you make them.”

*Stultitia est venatum ducere invitos canes.* PLAUT.—“It is folly to take out unwilling dogs to hunt.”

*Stultitiam dissimulare non potes nisi taciturnitate.*—“There is no way to conceal folly but by silence.”

*Stultitiam patiuntur opes.*— HOR.—“Riches license folly.” Follies are often passed over in the rich.

*Stultitiam simulare loco, sapientia summa est.*—“To affect folly is, on some occasions, consummate wisdom.” The foolishness, for instance, affected by Brutus in the house of Tarquinius.

*Stultorum calami carbones, mœnia chartæ.* Prov.—“Coals are the fool’s pen, the walls his paper.” So the English proverb, “A white wall is a fool’s paper.”

*Stultorum incurata malus pudor ulcera celat.* HOR.—“It is the false shame of fools that makes them conceal their uncured wounds.” This maxim may be applied both to wounds of the mind and of the body.

*Stultum consilium non modo effectu caret*

*Sed ad perniciem quoque mortales avocet.* PHÆD.

—“An ill-judged project is not only profitless, but lures mortals to their destruction as well.”

*Stultum est dicere, Non putarem.*—“It is foolish to say, ‘I could not have thought it.’” See *Nil admirari*, &c.

*Stultum est in luctu capillum sibi evellere, quasi calvitio mœror levetur.* CIC.—“It is folly to tear one’s hair in sorrow, just as though grief could be assuaged by baldness.”

*Stultum est timere quod vitari non potest.* SYR.—“It is foolish to fear that which cannot be avoided.”

*Stultus es, qui facta infecta facere verbis postulas.* PLAUT.—“You are a fool to expect by words to make undone what has been done.”

*Stultus es, rem actam agis.* PLAUT.—“You are a simpleton, you are doing what has been done already.”

*Stultus labor est ineptiarum.* MART.—“The labour is foolishly thrown away that is bestowed on trifles.”

*Stultus nisi quod ipse facit, nil rectum putat.*—“The fool thinks nothing well done but what he does himself.” Self-sufficiency is a sign of a weak mind.

*Stultus, qui, patre occiso, liberos relinquat.* Prov.—“He is

- a fool who kills the father and leaves the children." Things must never be done by halves.
- Stultus semper incipit vivere.* *Prov.*—"The fool is always beginning to live." He is always putting off settled habits and amendment till to-morrow.
- Stylus virum arguit.*—"The style proclaims the man."
- Sua comparare commoda ex incommodis alterius.* *TER.*—"To build up his own fortunes on the misfortunes of another."
- Sua confessione hunc jugulo.* *CIC.*—"I convict him by his own confession." His own testimony condemns him. See *Suo sibi*, &c.
- Sua cuique deus fit dira cupido.* *VIRG.*—"Each one's ruling appetite is his god."
- Sua cuique quum sit animi cogitatio, Colorque proprius.* *PHÆD.*  
—"Since each man has a turn of thinking of his own, and a tone peculiar to himself." See *Quot homines*, &c., and *Trahit sua*, &c.
- Sua cuique vita obscura est.*—"Every man's life is in darkness to himself." No man is a competent judge of his own conduct.
- Sua cuique voluptas.*—"Every man has his own pleasure." "Every man to his liking." See *Trahit sua*, &c.
- Sua munera mittit cum hamo.* *Prov.*—"He sends his presents with a hook attached." He is angling for a return with interest. "He throws a sprat to catch a herring."
- Sua quisque exempla debet æquo animo pati.* *PHÆD.*—"Every one is bound to bear patiently the consequences of his own example."
- Sua regina regi placet, Juno Jovi.* *PLAUT.*—"The king is pleased with his queen, Jupiter with his Juno." "Every Jack has his Jill." See *Asinus asino*, &c., *Pares cum*, &c., and *Simile gaudet*, &c.
- Suam quisque homo rem meminit.*—"Every man is mindful of his own interests."
- Suave est ex magno tollere acervo.* *HOR.*—"It is a pleasant thing to take from a great heap." Said satirically of a miser who takes from an immense heap the little that he will venture to use.
- Suave, mari magno, turbantibus æquora ventis, Et terrâ magnum alterius spectare laborem.* *LUCRET.*

—“It is a pleasant thing from the shore to behold the dangers of another upon the mighty ocean, when the winds are lashing the main.” As Rochefoucauld says, “In the adversity of our best friends we often find something which does not displease us.”

*Suavitas sermōnum atque morum haudquāquam mediōcre condimentum amicitiae.* CIC.—“Mildness of address and manner is by no means an unimportant seasoning to friendship.”

*Suaviter in modo, fortiter in re.*—“Gentle in manner, resolute in deed.” Motto of Earl Newborough.

*Sub fine* or *finem.*—“Towards the end.”

*Sub hoc signo vinces.* See *In hoc*, &c.

*Sub initio.*—“Towards the beginning.”

—*Sub Jove frigido.* HOR.—“Under the cold sky.”

*Sub Jove pars durat, pauci tentōria ponunt.* OVID.—“Some endure the open air, a few pitch tents.”

*Sub marmōre etiam atque auro servitus hābitat.* SEN.—“Even under marble and golden roofs dwells slavery.” Slavery to the dominion of vice, sorrow, and discontent.

*Sub omni lapide scorpius dormit.* PROV.—“Beneath every stone a scorpion lies asleep.” A warning to act in all things with caution and deliberation.

*Sub pœnā.* Law Lat.—“Under a penalty.” The title of a writ issued for summoning witnesses.

*Sub rosā.*—“Under the rose.” See *Est rosa*, &c.

*Sub silentio.*—“In silence.” The matter passed *sub silentio*—i. e. without any notice being taken of it, without being canvassed at all.

*Sübīta amicitia rarò sine pœnitentiā cõlītur.*—“Sudden friendships are rarely contracted without repentance.”

*Sübīto crevit, fungi instar, in divitias maxīmas.*—“He has suddenly started up, like a mushroom, into immense wealth.”

*Sublātā causā tollitur effectus.* Law Max.—“The cause removed, the effect is removed.” The cause removed, the effect must cease. See *Cessante causā*, &c.

*Sublātā ex oculis quærimus invidi.* HOR.—See *Virtutem incolumem*, &c.

*Sublīmi fēriam sidēra vertice.* HOR.—“I shall tower to the stars with exalted head.” Seriously said by Horace in a

spirit of poetic rapture: but often quoted merely in burlesque.

*Substantia prior et dignior est accidente.* *Law Max.*—"The substance is prior to and of more weight than the accident." A judgment, for instance, solemnly pronounced, shall not be arrested for a defect in point of form.

*Succedāneum.*—"A substitute."

*Successus ad perniciem multos devocat.* *PHÆD.*—"Success leads many astray to their ruin."

*Successus improbōrum plures allīcit.* *PHÆD.*—"The success of the wicked is a temptation to many."

*Succōsior est virgo quæ serpyllum quam quæ moschum olet.*—"The damsel is more tempting who smells of wild thyme than she who is scented with musk." A mediæval proverb.

*Succurrendum parti maxīmè laboranti.* *CELSUS.*—"We should assist the part which has the most to endure."

*Sudor Anglicus.*—"The English sweat." The sweating sickness was so called.

*Sufficit huic tāmōlus, cui non suffēcērit orbis.*—"This tomb now suffices for him, for whom the world did not suffice." The import of an epitaph for the tomb of Alexander the Great.

*Suggestio falsi.*—"The suggestion of a falsehood."

*Sui amans, sine rivāli.*—"A lover of himself, without a rival." Cicero says this of Pompey.

*Sui cuique mores fingunt fortūnam.* *CORN. NEPOS.*—"Every man's fortune is shaped by his own manners." So the English proverb, "Manners make the man."

*Sui gēnēris.*—"Of its own kind." Of its own genus or class, as distinguished from any other.

*Sui juris.* *Law Term.*—"Of his own right." Not dependent on the will or control of another.

*Sum quod eris, fui quod es.*—"I am what you will be, I was what you are." A lesson to the living on the tombs of the dead.

*Sume cālāmum, tempēra, et scribe velōcīter.*—"Take your pen, observe my words, and write quickly." The words of the Venerable Bede, addressed on his death-bed to his secretary.

—*Sume superbiam*

*Quæsītam mēritis.*— *HOB.*

—“Assume the pride won by your deserts.”

*Sūmīte in exemplum p̄cūdes ratiōne carentes.* OVID.—“Take as an example the beasts devoid of reason.”

*Sūmīte mātēriam vestris, qui scribitis, æquam  
Viribus, et versāte diu, quid ferre recūsent,  
Quid vāleant hūmēri.*— HOR.

—“Ye who write, make choice of a subject suited to your abilities, and weigh in your mind what your powers are unable, and what they are able, to perform.”

*Summa perfectio attingi non potest.* CIC.—“Consummate perfection cannot be attained.”

—*Summa petit livor.* OVID.—“Envy strikes high.” Envy takes a lofty flight.

*Summa sedes non capit duos.* Prov.—“The highest seat will not admit of two.” See *Nulla fides*, &c.

*Summam nec mētūas diem, nec optes.* MART.—“Neither fear nor wish for your last day.”

*Summis nārībus olfūcere.* Prov.—“To smell with the tip of the nose.” To pass an opinion on a matter after a slight examination only.

*Summum bonum.*—“The chief good.” The great object for which it is worth our while to live. Some philosophers among the ancients held pleasure to be the *Summum bonum*, others virtue.

*Summum crede nefas ānīmam p̄ferre pudōri,  
Et propter vitam vivendi perdere causas.* JUV.

—“Consider it to be the greatest of infamy to prefer life to honour, and, for the sake of living, to lose the object of living.”

*Summum jus sæpe summa injūria est.* CIC.—“Extreme justice is often extreme injustice.” Applied to the enforcement of legal penalties to the very letter, without having regard to equity or the circumstances of the case. This was a favourite maxim with the Emperor Justinian. See *Jus summum*, &c.

*Sumptus census ne sūp̄ret.* PLAUT.—“Do not let your expenses outrun your income.” “Cut your coat according to your cloth.” See *Messe tenus*, &c.

*Sunt bona mixta malis, sunt mala mixta bonis.*—“Good is mixed with evil, and evil with good.”

*Sunt bona, sunt quædam mediocria, sunt mala plura*

*Quæ legis.*—

MART.

—“Of those which you will read, some are good, some middling, and more are bad.” The character given by Martial of his Epigrams.

—*Sunt certi dñique fines,*

*Quos ultra citrâque nequit consistere rectum.* HOR.

—See *Est modus*, &c.

*Sunt delicta tamen, quibus ignovisse velimus.* HOR.—“There are some faults, however, which we are ready to pardon.”

*Sunt ibi, si vivunt, nostrâ quoque consita quondam,*

*Sed non et nostrâ poma legenda manu.*

OVID.

—“There, too, if they are still alive, are apples, once planted with my hand, but not destined to be gathered by it.” Said by Ovid, when in banishment, of his gardens in the vicinity of Rome.

—*Sunt Jovis omnia plena.* VIRG.—“All things are full of Jove.” See *Dei plena*, &c.

*Sunt læcrymæ rerum, et mentem mortalia tangunt.* VIRG.—

“Tears are due to wretchedness, and mortal woes touch the heart.”

*Sunt plerumque regum voluntates vehementes, et inter se contrariæ.* TACIT.—“The desires of monarchs are generally impetuous and inconsistent.”

*Sunt quædam vitia, quæ nemo est quin libenter fugiat.* CIC.

—“There are certain vices which every man would most gladly avoid.”

—*Sunt quædam vitiorum elementa.* JUV.—“There are certain first elements of vice.” See *Nemo repente*, &c.

*Sunt superis sua jura.*— OVID.—“The gods of heaven have their own laws.” Often quoted to show that even the highest powers are subject to certain laws.

*Sunt tamen inter se commünia sacra poetis;*

*Diversum quamvis quisque sequamur iter.* OVID.

—“Yet with poets there are certain common ties; although we each pursue our respective path.”

*Sunt verba et voces, quibus hunc lenire dolorem*

*Possis, et magnam morbi depõnere partem.* HOR.

—“There are words and maxims by which you may miti-



gate your pain, and in a great measure overcome the disease." See *Fervet avaritiâ*, &c.

*Suo jumento malum accersere.* *Prov.*—"To fetch mischief upon one's own beast." To bring misfortunes upon one's self.

*Suo Marte.*—"By his own prowess." He performed it *suo Marte*,—by his own skill and ability.

*Suo sibi gladio hunc jugulo.* *TER.*—"With his own sword do I stab this man." I defeat him with his own weapons; by his own arguments. See *Suâ confessione*, &c.

*Suos liberos negligit, et ad eorum arbitrium libidinemque vivere sinit.* *CIC.*—"He neglects his children, and lets them live according to their own will and pleasure."

*Super subjectam materiam.* *Law Phrase.*—"Upon the matter submitted." A solicitor is not responsible for his acts when founded *super subjectam materiam*, *i. e.* on the statement submitted to him by his client, which has turned out to be false.

—*Superanda omnis fortuna ferendo est.* *VIRG.*—See *Quicquid erit*, &c.

—*Superrat quoniam fortuna, sequamur;*

*Quoque vocat vertamus iter.*— *VIRG.*

—"Since fortune compels us, let us follow; and whither she calls, let us direct our course."

*Superbi homines in convivis stulti sunt.*—"Proud men in their cups become fools." Wine, like death, is a leveller of distinctions.

*Supersedeas.* *Law Lat.*—"You may supersede." You may set aside or annul. The title of a writ to stay proceedings in any case.

*Superstitio, in qua inest inanis timor Dei; religio quæ Dei cultu pio continetur.* *CIC.*—"Superstition is a senseless fear of God; religion, the pious worship of God."

*Supparasitari amico.* *PLAUT.*—"To toady one's friend."

*Suppressio veri.*—"A suppression of the truth." The withholding, or telling a part only of, the truth. See *Suggestio falsi*.

*Supremum vale.*—"A last farewell."

*Supremumque vale*—

*Vix dixit.*— *OVID.*

—"And hardly could he bid the last farewell."

*Surdo fābūlam narras.* — “You tell your story to a deaf man;” — to one who does not listen to you.

— *Surgit amāri āliquid.* LUCR. — “Something bitter arises.” See *Medio de*, &c.

*Sursum corda.* — “Lift up your hearts.” *Lament.* iii. 41.

*Sus erat in prētio.* — OVID. — “Pigs were in request.”

*Sus Minervam.* *Prov.* — “A pig (teaching) Minerva.”

*Suspectum semper invisumque dominantibus qui proximus destinarētur.* TACIT. — “He who is the next heir is always suspected and hated by those who hold the supreme power.”

*Suspendatur per collum.* *Law Lat.* — “Let him be hanged by the neck.” The judge’s order for the execution of a criminal, usually written *Sus. per coll.*

*Suspensos pedes ponere.* QUIST. — “To walk on tiptoe.”

*Sustine et abstine.* — “Bear and forbear.” A maxim of Epicetetus.

*Sustineas ut onus, nitendum vertice pleno est;*

*At flecti nervos si patiāre, cadet.*

OVID.

— “To sustain a burden, you must strive with the head fully erect; should you suffer the muscles to bend, it will fall.”

*Suum cuique.* — “His own to every one.” Let each have his own.

*Suum cuique decus postēritas rependet.* — “Posterity will give to every man his due.”

*Suum cuique incommōdum ferendum est, potius quam de altērius commōdis detrahendum.* CIC. — “Every man should bear his own grievances, rather than abridge the comforts of another.”

*Suum cuique pulchrum.* *Prov.* — “Every man’s own is beautiful.” “Every man thinks his own geese swans.” See *Quisquis amat*, &c.

*Suum cuique tribuere, ea demum summa justitia est.* CIC. — “To give to every man his due, that in fact is supreme justice.”

*Suus cuique mos.* TER. — “Every man has his way.”

*Sylosontis chlamys.* *Prov.* — “The scarf of Syloson.” Syloson gave to king Darius a rich scarf or mantle, and in return received the sovereignty of Samos. Hence, this term was applied to the gifts of those who “Throw a sprat to catch a herring.”

- Sylvas inter reptāre salūbres,  
Cūrantem quicquid dignum sǎpiente bonōque est.* HOR.  
—“To stroll among the healthful groves, meditating on  
whatever is worthy of the wise and the good.”

## T.

- Tabesne cadāvēra solvat,  
An rogas, haud refert.*— LUCAN.  
—“Whether corruption dissolve the carcase, or whether  
the funeral pile, it matters not.”
- Tābūla in naufrāgio.*—“A plank in a shipwreck.” A last  
resource. The benefit secured by a posterior mortgagee  
by getting in an outstanding term, and thus gaining pre-  
cedence over a prior mortgagee. A phrase used till re-  
cently in the courts of Equity.
- Tābūla rasa.*—“A smoothed” or “planed tablet.” This  
expression is used by metaphysicians to indicate the state  
of the human mind before it has received any impressions.  
The ancients used tablets covered with wax, on which  
they wrote with an iron instrument called a *stylus*, one  
end of which was broad and flat, for obliterating what had  
been written by smoothing the wax. Hence the expres-  
sion.
- Tacent, satis laudant.* TER.—“In being silent, they give  
sufficient praise.” The silence of the censorious may be  
considered as so much praise.
- Tacita bona est mīlier semper quam loquens.* PLAUT.—“A  
silent woman is always better than a talkative one.”
- Tacitæ magis et occultæ inimicitæ timendæ sunt, quam indictæ  
et opertæ.* CIC.—“Enmity unavowed and concealed is  
more to be feared than when open and declared.”
- Tacitum vivit sub pectōre vulnus.* VIRG.—“The secret  
wound still lives within his breast.” The sense of in-  
jury still remains.
- Tacitus pasci si corvus posset, haberet  
Plus dapis, et rixæ multo minus invidiæque.* HOR.  
—“If the crow could have only fed in silence, he would  
have had more to eat, and much less contention and envy.”  
In allusion to the Fable of the Fox and the Crow.

—*Tædet cæli convexa tuëri.* VIRG.—“I am weary of looking upon the canopy of heaven.”

*Tædium vitæ.*—“Weariness of life.” *Ennui.* The state of the man who has had every desire gratified, but who can satisfy none.

—*Tale tuum carmen nobis, divine poëta,  
Quale sopor fessis.*— VIRG.

—“Thy song is to us, divine poet, as sleep to the weary.” These words are sometimes used sarcastically in reference to poets whose lines “remind one, not in vain, of sleep.”

*Tales sunt hōmīnum mentes, quali pater ipse  
Jūpiter auctifërâ lustravit lumine terras.*

—“The minds of men are according as father Jupiter shed light upon various lands with his fertilizing light.” A translation by Cicero from Homer’s *Odyssey*, B. xviii. ll. 135, 136; quoted by St. Augustin.

*Tam consentiëtibz mihi sensibus nemo est in terris.* CIC.—“There is not a man in the world whose sentiments so perfectly agree with my own.”

*Tam deest avâro quod habet, quam quod non habet.* SYR.—“The miser is as much in want of that which he possesses as of that which he does not possess.” Because he has not the courage to make use of it.

*Tam ficti pravique tenax quam nuncia veri.* VIRG.—“As ready to propagate falsehood and calumny, as to proclaim the truth.”

*Tum frictum ego illum reddam, quam frictum est cicer.* PLAUT.—“I’ll have him parched as well as ever pea was parched.”

*Tam Marte quam Minervâ.* *Prov.*—“As much by Mars as by Minerva.” As much by courage as by wisdom.

*Tam Marti quam Mercurio.*—“As much for Mars as for Mercury.” Equally qualified for war and for diplomacy.

*Tam sæpe nostrum dëcipi Fabullum, quid  
Mirâris, Aule? Semper bonus homo tiro est.* MART.

—“Why wonder, Aulus, that our friend Fabullus is so often deceived? The virtuous man is always a novice.”

—*Tamen cantâbitis, Arcâdes, inquit,  
Montibus hæc vestris: soli cantâre peritî  
Arcâdes. O mihi tum quam molliter ossa quiescant,  
Vestra meos olim si fistûla dicat amôres!* VIRG.

—“And yet you, Arcadians, will sing these woes of mine upon your hills,—Arcadians, alone skilled in song. Oh! how softly will my bones repose, if your pipe in times to come shall sing my loves!”

—*Tamen me*

*Cum magnis vixisse invita fatēbitur usque*

*Invidia.*—

HOR.

—“Nevertheless, even envy, however unwilling, will have to admit that I have lived among the great.”

*Tandem poculum mœroris exhaustit.* CIC.—“He has exhausted at last the cup of grief.” He has drained the cup of sorrow to the very dregs.

*Tangere ulcus.* TER.—“To touch a sore.” To reöpen a wound. Figuratively, to renew one’s grief.

*Tanquam Argivum clypeum abstulerit, ita gloriatur.*—“He boasts as though he had gained an Argive shield.” Both among the Greeks and Romans it was considered disgraceful to lose the shield in battle, and equally meritorious to gain one. See *Relicta non bene*, &c.

*Tanquam in speculum.*—“As though in a mirror.” A theatrical motto.

*Tanquam nobilis.*—“As though noble.” Noble by courtesy.

*Tanquam ungues digitosque suos.* PROV.—“As well as his own nails and fingers.” He knows the matter as well as if it were “at his fingers’ ends.”

—*Tanta est discordia fratrum.* OVID.—“So great is the discord of brothers.” The quarrels of kinsmen are generally the most inveterate. See *Acerrima proximorum*, &c.

—*Tanta est quærendi cura decōris.* JUV.—“So great is their care in seeking to adorn their persons.”

*Tanta vis probitatis est ut eam vel in iis, quos nunquam videmus, vel, quod magis est, in hoste etiam diligamus.* CIC.—“There is so great a power in honesty, that we love it even in those whom we have never seen, or, what is still more, in an enemy even.”

—*Tantæne animis cœlestibus iræ?* VIRG.—“Can such wrath exist in heavenly minds?”

*Tantalus a labris sitiens fugientia captat*

*Flumina.*—

HOR.

—“Tantalus, athirst, catches at the water which recedes from his lips.”

*Tanti eris aliis, quanti tibi fueris.* CIC.—“You will be of as much value to others as you are to yourself.”

*Tanti est quanti est fungus pūtidus.* PLAUT.—“He is worth just as much as a rotten mushroom.”

*Tanti quantum hābeas sis.*—“You will be valued at what you are worth.”

*Tanto hōmīni fidus, tantæ virtūtis amātor.*—“Faithful to such a man, a lover of virtue so great.”

*Tanto in mærvōre jacet, ut ab illo recreāri nullo modo possit.* CIC.—“He is so prostrated by excessive grief, that he cannot, by any effort, be diverted from it.”

—*Tanto major famæ sitis est, quam*

*Virtūtis.*—

JUV.

—“So much greater is the thirst for fame than for virtue.”

See *Quis enim*, &c.

*Tantum bona valent, quantum vendi possunt.* COKE.—“Things are worth just as much as they will sell for.” “The worth of a thing is what it will bring.”

*Tantum cibi et potiōnis adhibendum est, ut reficiantur vires, non ut opprimantur.* CIC.—“Just so much meat and drink should be used as to reinvigorate our powers, not to oppress them.”

*Tantum de medio sumptis accēdit honōris.* HOR.—“So much honour is due to subjects taken from middle life.” The poet alludes to theatrical representations, the subject of which is drawn from those common occurrences which interest every one, and find sympathy in the breast of all below the rank of kings and heroes.

*Tantum inter densas, umbrōsa cacūmīna, fagos*

*Assidue vñibat; ibi hæc incondita solus*

*Montibus et sylvis stūdio jactābat ināni.* VIRG.

—“Only among the dense beeches, lofty and umbrageous, did he constantly come; there in solitude with unavailing fondness did he utter to the mountains and woods these untutored lines.”

*Tantum magna suo debet Verōna Catullo,*

*Quantum parva suo Mantua Virgilio.* MART.

—“As much does great Verona owe to her Catullus, as little Mantua is indebted to her Virgil.”

*Tantum quantum.*—“Just as much as.”

*Tantum religio pōtuit suadēre malōrum.* LUCR.—“To deeds

so dreadful could religion prompt." Said with reference to the sacrifice of Iphigenia by her father Agamemnon. See *Quantum religio*, &c.

*Tantum se fortunæ permittunt, etiam ut naturam dediscant.*

QUINT. CURT.—“They so entirely devote themselves to the pursuit of fortune, that their very nature is changed.”

—*Tantum series juncturæque pollet.* HOR.—“Of such consequence are system and connexion.” Two indispensable features in a book which proposes to treat of one subject.

—*Tantumne ab re tuâ est otii tibi,*

*Aliëna ut cures, eâque nihil quæ ad te attinent?* TER.

—“Have you so much leisure from your own affairs, that you can attend to those of others, those which don't concern you?” This passage is followed by the famous one, “*Homo sum*,” &c., which see.

*Tantus amor florum, et generandi gloria mellis.* VIRG.—

“Such is their love of flowers, and their pride in producing honey.” In allusion to the habits of bees.

*Tantus amor laudum, tantæ est victôria curæ.* VIRG.—“Such is the love of praise, so great the desire for victory.”

*Tarda sit illa dies, et nostro serior ævo.* OVID.—“May that day be slow to come, and deferred beyond our times!”

A wish expressed for the prolongation of the life of Augustus.

*Tarda solet magnis rebus inesse fides.* OVID.—“Confidence

is wont to be slowly given to great undertakings.” Look for instance at the ridicule which was showered on Winsler, who first proposed to light the streets with gas.

*Tarda venit dictis difficilisque fides.* OVID.—“Credence is

given to his words tardily and with difficulty.”

*Tarde beneficere nolle est; vel tarde velle nolentis est.* SEN.

—“To be slow in conferring a favour is to grudge it; even to be slow in consenting is to seem to grudge it.”

—*Tarde, quæ crêdita lædunt,*

*Crêdimus.*— OVID.

—“We are slow to believe what, if believed, would cause us sorrow.” “The wish is father to the thought.”

—*Tardo amico nihil est quicquam iniquius.* PLAUT.—

“There is nothing more vexing than a tardy friend.” See *Gratia ab*, &c.

*Taurum tollet qui vitulum sustulerit.* PROV.—“He who has

carried the calf will be able to carry the ox." The force of habit or custom.

*Te Deum laudāmus.*—"We praise thee, O God." The beginning of the Doxology, or hymn of St. Ambrose.

*Te putat ille suæ captum nidore culinæ ;*

*Nec male conjectat.*—

JUV.

—"He looks upon you as captivated by the savoury smell from his kitchen. Nor does he conjecture amiss."

*Teque piacula nulla resolvent.* HOR.—"No atonement will absolve you."

*Te sine, nil altim mens inchōat.*— VIRG.—"Without thy aid, my mind can compass nothing great."

*Te v̄niente die, te decedente can̄bat.* VIRG.—"Thee did he sing as day approached, thee as it departed." A punster has thus rendered it :—

"At morning he sang the praises of *tea*,  
The praises of *tea* too at ev'ning sang he."

*Tecum hābita.* PERS.—"Live with yourself." "Keep within compass." Don't exceed your means.

*Tecum v̄v̄ere amem, tecum ōbeam libens.* HOR.—"With thee I could wish to live, with thee I could cheerfully die."

—*T̄ḡimen direpta leōni*

*Pellis erat.*—

OVID.

—"A skin stripped from the lion was his covering."

*Tc̄ipsum non alens, canes alis.* *Prov.*—"Unable to keep yourself, you are keeping dogs." Said to a needy person who finds money to spend on superfluities.

*T̄l̄phus et Peleus, cum pauper et exul uterque,*

*Prōjicit ampullas, et sesquipedalia verba,*

*Si curat cor spectantis tetigisse quer̄la.* HOR.

—"Telephus and Peleus, when they are both in poverty and exile, lay aside their bombastic expressions and their words half a yard long, when it is their object to move the heart of their hearers by their complaint."

—*Telum imbellē sine ictu.* VIRG.—"A feeble dart, devoid of force." Applied figuratively to a weak and valueless argument.

*Tem̄eritas est florentis ætātis, prudentia senescentis.* CIC.—  
"Rashness belongs to vigorous youth, prudence to old age."



*Temeritas nunquam cum prudentiâ commiscetur.* CIC.—  
“Rashness is never united with prudence.”

*Temperantia est ratiōnis in libidinem atque in alios non rectos impetus animi firma et moderata dominatio.* CIC.—“Temperance is the firm and temperate dominion of reason over our passions and the other unlawful impulses of the mind.”

*Temperantia sedat appetitiōnes et efficit ut hæ rectæ ratiōni p̄pareant.* CIC.—“Temperance allays the appetites and makes them obedient to reason.”

—*Temperatæ suaves sunt argutiæ, Immōdicæ offendunt.*—— PHÆD.

—“Witticisms well-timed are pleasing; out of place they disgust.”

*Tempestas minatur antequam surgat.*

*Crepant ædificia antequam corrūant.* SEN.

—“The tempest threatens before it bursts upon us. Houses creak before they fall.” As Campbell says,  
“Coming events cast their shadows before.”

*Tempestāte contentiōnis, serēnitās caritātis obumbratur.*—  
“Amid the storms of contention the serenity of Christian charity is obscured.”

*Templa quam dilecta!*—“Temples, how beloved!” From *Psalms* lxxxiv. 1. Motto of the Duke of Buckingham. A pun on the family name, Temple.

*Tempora labuntur, t̄c̄itisque senescimus annis; Et fugiunt fræno non r̄morante dies.* OVID.

—“Time glides on, and with noiseless years we reach old age; the days flee away with no rein to check them.”

*Tempora mutantur, nos et mutamur in illis.*—“Times change, and we change with them.” See *Omnia mutantur, &c.*

*Tempora si fuerint nubila, solus eris.* OVID.—See *Donec eris, &c.*

*Tempora sic fugiunt p̄riter, p̄riterque sequuntur, Et nova sunt semper. Nam quod fuit ante, relictum est; Fitque quod haud fuerat; momentaque cuncta novantur.*

OVID.

—“Thus do the moments ever fly on, and ever follow, and are for ever renewed. For the moment which was before is past, and that which was not is now; every moment is replaced by another.”

*Tempore crevit amor, qui nunc est summus, habendi :*

*Vix ultra, quo jam progrēdiātur, habet.*

OVID.

—“With time increased that love of acquiring which is now at its height; and hardly is there a further point to which it can proceed.”

*Tempore dūcitur longo fortasse cicātrix ;*

*Horrent admōtas vulnēra cruda manus.*

OVID.

—“A wound may, perhaps, in course of time be closed; but, when fresh, it shudders at the approach of the hand.” Applicable also to the wounds of the heart.

*Tempore felici multi numerantur amici ;*

*Si fortuna perit, nullus amicus erit.*

OVID.

—“In happy times we reckon many friends; if fortune fails, no friend will be left.” See *Ubi opes*, &c.

*Tempori parendum.*—“We must go with the times.” A favourite maxim of the Emperor Theodosius II.

*Temporis ars medicina fere est.*— OVID.—“The healing art is mostly a work of time.”

*Temporis illius cōlui favique portas.* OVID.—“I have honoured and cherished the poets of those days.”

*Tempus abire tibi est, ne—*

*Rideat et pulset lasciva decentiūs ætas.*

HOR.

—“It is time for you to be gone, lest that age, which plays the wanton with more propriety, should ridicule and drive you off the stage.” Addressed to an aged sensualist. See *Lusisti satis*, &c.

*Tempus ānīma rei.*—“Time is the soul of business.”

*Tempus edax rerum.*— HOR.—“Time, the devourer of all things.”

*Tempus erit, quo vos sp̄cūlum vidisse pigēbit.* OVID.—“The time will come when you will look in your mirror with regret.”

*Tempus est quædam pars æternitātis.* CIC.—“Time is a certain part of eternity.” Moments constitute eternity.

*Tempus fugit.*—“Time flies.”

*Tempus omnia revēlat.*—“Time reveals all things.”

*Tendon Achilles.*—“The tendon of Achilles.” The tendon which passes from the muscle of the calf to the heel. The fable was that Achilles was held by his mother Thetis by this part, when she dipped him in the river Styx, to render him invulnerable in the other parts of his body.

- Tēnēros ānīmos aliēna opprōbria sēpe  
Absterrent vitīis.*— HOR.  
—“The disgrace of others often deters tender minds from vice.”
- Tenet insānābile multos  
Scribendi cacoēthes.*— JUV.  
—“An incurable itch for writing possesses many.”
- Tentenda via est quā me quoque possim  
Tollēre humo, victorque virūm volitāre per ora.* VIRG.  
—“I too must attempt a way by which I may raise myself from the ground, and triumphantly hover about the lips of men.”
- Teres atque rotundus.* HOR.—“A man polished and round.” See *Quisnam igitur, &c.*
- Terra antiqua, potens armis atque ūbēre glebæ.* VIRG.—“An ancient land, powerful in arms and in the richness of the soil.” Said with reference to ancient Italy.
- Terra firma.*—“Dry land,” in contra-distinction to sea.
- Terra incognīta.*—“An unknown land.” When a man goes, as we say, “out of his depth,” he is said to venture on a “*terra incognita.*”
- Terra malos hōmīnes nunc ēdūcat, atque pusillos.* JUV.—“The earth now supports many bad and weak men.” The complaint of every age.
- Terra salūtīfēras herbas, eādēque nocentes  
Nutrit, et urticæ proxīma sēpe rosa est.* OVID.  
—“The earth produces both wholesome and deleterious plants, and the rose is often close to the nettle.”
- Terræ filius.*—“A son of the earth.” An Oxford student, who in former times was appointed to recite a satirical poem at the University Acts, was so called. A satirical work against the Jacobite tendencies of that university, by Nicholas Amhurst, (London, 1726,) bears this name.
- Terræ  
Pingue solum primis extemplo e mensibus anni  
Fortes invertant tauri.*— VIRG.  
—“Let your stout oxen turn up the rich soil from the very earliest months of the year.”
- Terram cælo miscent.*—“They mingle heaven and earth.” They create utter confusion.

*Terret, lustrat, agit. Proserpina, Luna, Diana.*

*Ima, Suprema, Feras. Sceptro, Fulgore, Sagittâ.*

—In reading these lines, which express the triple characters and attributes of Diana, we must take each word in conjunction with the third that follows. It will then read thus—

*Terret Proserpina ima sceptro.*

*Lustrat Luna suprema fulgore.*

*Agit Diana feras sagittâ.*

“Proserpine terrifies the realms below with her sceptre.

Luna illumines the realms above with her splendour.

Diana chases the wild beasts with her arrows.”

*Tertium quid.*—“A third something.” Produced by the union or collision of two opposite forces.

*Tertius e cælo cecidit Cato.*—*JUV.*—“A third Cato has dropt from heaven!” Sometimes used ironically.

—*Tetrum ante omnia vultum.* *JUV.*—“A countenance hideous beyond conception.”

*Thesaurus carbones erant.* *PROV.*—“The treasure turned out charcoal.” Said of speculations which end in loss. Among the ancients charcoal was strewed in the trench which was made as the dividing line between the fields of different owners. This, when covered up, would serve to show the boundaries for ages.

—*Thesâ pectora juncta fide.* *OVID.*—“Hearts united in a Thesean attachment.” In allusion to the friendship between Theseus and Pirithöus, king of the Lapithæ.

*Thus aulicum.* *PROV.*—“Court incense.” The flatteries and promises of courtiers.

*Tibi adversus me non competit hæc actio.* *LAW PHRASE.*—“You have no right of action against me in this matter.” A legal plea, by the defendant, in exception.

*Tibi nullum periculum esse perspicio, quod quidem sejunctum sit ab omnium interitu.* *CIC.*—“I can see no danger to which you are exposed, apart from that which threatens the destruction of us all.”

—*Tibi, qui turpi secernis honestum.* *HOR.*—“To thee who can distinguish right from wrong.”

—*Tibi, Tantale, nullæ*

*Deprenduntur aquæ, quæque imminet effugit arbos.* *OVID.*

—“By thee, Tantalus, no waters are reached, and the tree which overhangs thee starts away.” See *Tantalus a*, &c.

*Tibi tanto sumptui esse, mihi molestum est.* PLAUT.—“It gives me concern to put you to such expense.”

*Tigrīdis evita sodalitātem.* *Prov.*—“Shun the companionship of the tiger.”

—*Tigris agit rabidā cum tigrīde pacem*

*Perpētuum, sævis inter se convēnit ursis.* JUV.

—“The ferocious tiger always agrees with his fellow, the bear consorts with the bear.”

—*Timeo Dānāos, et dona ferentes.* VIRG.—“I fear the Greeks, even when they bring presents.” Kindness proffered by an enemy is to be suspected.

*Timidi est optāre necem.*—“It is the act of a coward to wish for death.” “Cowards haste to die, the brave live on.”

*Timidi mater non flet.* *Prov.*—“The mother of the coward does not weep.” Because he will take care to keep out of danger.

*Timidi nunquam statuerunt trophæum.* *Prov.*—“The timid never erected a trophy.” Similar to our saying, “Faint heart never won fair lady.”

*Timidus Plutus.* *Prov.*—“Plutus is full of fears.” Riches are a cause of anxiety.

*Timidus se vocat cautum, parcum sordidus.* SYR.—“The coward calls himself cautious, the miser thrifty.” We palliate our faults by glossing them with the names of the neighbouring virtues.

—*Timor unus erat; faciēs non una timōris.* OVID.—“Their fear was the same; but not so the symptoms of their fear.”

*Tolle jocos—non est jocus esse malignum.*—“Away with such jokes, there is no joke in being spiteful.” A warning against ill-natured sarcasms. See *Sint sales*, &c.

*Tolle moras, semper nocuit differre parātis.* LUCAN.—“Away with delay,” &c. See *Semper nocuit*, &c.

—*Tolle pericūlum,*

*Jam vaga prosiliet frænis natūra remōtis.* HOR.

—“Take away the danger, and vagrant nature will soon leap beyond bounds, when restraints are removed.”

*Tollenti onus auxiliāre, deponenti nequāquam* *Prov.*—“As-

sist him who is ready to carry the burden, not him who declines it."

*Tollere nōdōsam nescit medicīna podāgram.* OVID.—"Medicine knows not how to cure the nodous gout."

*Tollimur in cælum curvāto gurgīte, et idem*

*Subductā ad Manes imos descendimus undā.* VIRG.

—"We are raised to the skies on the swelling wave, and again, by its subsiding, descend to the lowest depths of the abyss."

—*Tolluntur in altum*

*Ut lapsu graviōre ruant.*— CLAUD.

—"They are raised aloft, that they may fall with a more signal ruin." See *Celsæ graviore*, &c.

*Torqueat hunc æris mūtua summa sui.* OVID.—"Let the borrowed sum of money be his torment."

*Torquet ab obscænis jam nunc sermōnibus aurem;*

*Mox etiam pectus præceptis format amicis,*

*Asperitātis et invidiæ corrector et iræ.* HOR.

—"The poet keeps from the child's ear all obscene discourse; and then in time he forms his heart with friendly precepts, the corrector of his rudeness, envy, and passion."

—*Torrens dicendi cōpia multis,*

*Et sua mortifera est facundia.*— JUV.

—"To many the copious fluency of speech and their very eloquence is fatal." It was so with Cicero.

*Tot cōpita, tot sensus.* TER.—"So many heads, so many ideas." "So many men, so many minds."

*Tot pārīter pelves, tot tintinnābūla dicas*

*Pulsāri.*—

JUV.

—"You would say that so many basons were being beaten, so many bells ringing at once."

*Tot tantisque rebus urgēmur et premimur, ut nullam alleviatiōnem quisquam non stultissimus sperare debbeat.* CIC.—

"We are embarrassed and overwhelmed by so many and weighty matters, that no man, who is not the greatest fool, can hope for any remission."

*Vota hujus mundi concordia ex discordiis constat.* SEN.—

"The whole concord of this world consists in discords."

*Tota jacet Babylon; destruxit tecta Lutherus,*

*Calvinus muros, sed fundāmenta Socinus.*

—"All Babylon lies prostrate; Luther destroyed the roof,

Calvin the walls, but Socinus the foundations." A Socinian boast, on the disasters brought on the Romish Church by the Reformation.

*Totidem verbis.*—"In so many words." He expressed himself *totidem verbis*—in just so many words as I have used, and no more.

*Toties quoties.* *Law Term.*—"As often, so often." As often as the offence is committed, so often will the penalty be enforced. Also applied to a lease, granted by a lessee who derives immediately from a bishop, to a second lessee, in which the first binds himself to renew to his sub-lessee as often as the bishop shall renew to him. This is called a *Toties quoties* lease.

*Totis diēbus, Afer, hæc mihi narras,*

*Et tēneo melius ista, quam meum nomen.* MART.

—"You are telling me this, Afer, every day, and I know these things better than I do my own name."

*Totius autem injustitiæ nulla capitālior est, quam eōrum qui quum maxime fallunt, id agunt, ut viri boni esse videantur.*

CIC.—"But of all injustice, there is none more heinous than the acts of those who, when they most deceive us, act so as to be taken for good men."

*Toto cælo.*—"By the whole heavens." As widely as the extent of the heavens. Signifying the greatest possible difference.

*Totum mundum agit histrio.*—"The player appears in every character."

*Totus in toto, et totus in quâlibet parte.*—"Whole in its entirety, and whole in every part." The definition given by the ancient schoolmen of the human mind.

*Totus mundus agit histriōnem.*—"All the world acts the player." "All the world's a stage, and all the men and women merely players."—*Shaksp.*

*Traditus, non victus.*—"Betrayed, not conquered."

*Trahit hōmīnes suis illēcēbris ad verum decus virtus.* CIC.—"Virtue by her charms allures man to true honour."

—*Trahit ipse furōris*

*Impētus, et visum est lenti quæsisse nocentem.* LUCAN.

—"The violence of their rage hurries them on, and to inquire who is guilty seems to them a waste of time."

Applied to those who in the moment of fanatical or civic

frenzy are ready to slaughter all supposed foes who come in their reach. Witness the Massacre of St. Bartholomew, and the first French Revolution.

—*Trahit sua quemque voluptas.* VIRG.—“Each man is led by his own tastes.”

*Transeat in exemplum.*—“Let it stand as an example.” Let it pass into a precedent.

*Trēpide concursans, occupāta in ōtio.* PHÆD.—“Hurriedly running to and fro, busily engaged in idleness.”

*Tres mihi convivæ prope dissentire videntur,  
Poscentes vario multum diversa palato.*

*Quid dem? Quid non dem?*— HOR.

—“Three guests can scarcely be found to agree, requiring very different dishes with varying palates. What shall I give them? what shall I not give?”

*Tria juncta in uno.*—“Three joined in one.” Sometimes applied to the Trinity, but more frequently to a political coalition.

*Tria sunt quæ præstare debet orator, ut doceat, moveat, delectet.* QUINTILL.—“There are three things which an orator should excel in,—instructing, moving, and pleasing.”

—*Tribus Anticyris caput insanabile.*— HOR.—“A head incurable by the three Anticyræ even.” The three places known by this name were famous for the growth of hellebore, which was used for the cure of melancholy madness.

—*Trinacria quondam*

*Italiæ pars una fuit, sed pontus et æstus*

*Mutavere situm.*—

CLAUD.

—“Trinacria was once a part of Italy, but the sea and the tides have changed its state.” In allusion to a tradition that Sicily (called *Trinacria* from its three corners) was once a part of Italy.

*Trinōda necessitas.*—“A threefold necessity.” A threefold tax among the Saxons was so called; being levied for the repair of bridges, the maintenance of garrisons, and the repelling of invaders. No person was exempted from it.

*Triste lupus stabulis, mātūris frūgibus imbres,*

*Arboribus venti, nobis Amaryllidis iræ.*

VIRG.

—“The wolf is fatal to the flocks, showers to ripened corn, winds to the trees, the wrath of Amaryllis to me.”



—*Tristia mæstum*

*Vultum verba decent, irātum plena minārum.* HOR.

—“ Grave words besit a sorrowful countenance, those full of menace an angry one.”

*Tristis eris, si solus eris.*— OVID.—“ You will be sad if you are alone.”

*Troja fuit.* LUCAN.—“ Troy was.” Aptly applied to one fallen from his high estate. See *Fuit Ilium*.

*Tros Tyriusve mihi nullo discrimīne agētur.* VIRG.—“ Trojan or Tyrian, it shall make no difference to me.”

*Trūdītur dies die.* HOR.—“ One day treads on the heels of another.”

*Trux tactu herba.*—“ A herb rough to be handled.”

*Tu autem.*—“ But thou.” A hint to a person to leave off or be gone. The words “ *Tu autem, Domine, miserere nostri,*” (“ But thou, O Lord, have mercy upon us,”) were used by the preacher at the end of his discourse, and hence were considered as a notice that service was concluded.

—*Tu dic mecum quo pignōre certes.* VIRG.—“ Tell me for what stake you will contend.” Say what you will bet.

*Tu doces.*—“ Thou tea-chest.” A punning motto, said to have been placed by a facetious Cantab on his tea-caddy.

—*Tu, dum tua navis in alto est,*

*Hoc age ne mutāta retrorsum te ferat aura.* HOR.

—“ Do you, while your bark is on the sea, be on your guard, lest a changing breeze bear you back again.”

—*Tu fallāci nīmium ne crede lucernæ.* OVID.—“ Do not trust too much to the deceiving lamp.” In judging of female beauty.

*Tu fortis sis ānīmo, et tua moderātio, constantia, eōrum infāmet injūriam.* CIC.—“ Do you be resolute in mind, and your patient and firm endurance will stamp with infamy the injuries they have inflicted on you.”

—*Tu mihi magnus Apollo.* VIRG.—(Slightly altered.) “ Thou [shalt be] my great Apollo.” You shall be my oracle.

—*Tu mihi solus eras.* OVID.—“ You were my only one.” Said by a mother on losing her only child.

*Tu ne quæsiēris, scire nefas, quem mihi, quem tibi.*

*Finem Di dēdrint, Leuconoë, nec Bābylōnios  
Tentāris nūmēros.*—

HOR.

—"Do not inquire, Leuconoë, for we are not permitted to know, how long a term of life the gods have granted to you, or to me; neither consult the Chaldaean tables."—  
The tables of the judicial astrologers.

*Tu pol si sapis, quod scis nescis.* TER.—"You, by Jove, if you are wise, do not know what you do know." You will hold your tongue about it.

*Tu puēros somno fraudas, tradisque magistris;*

*Ut sūbeant tēnēræ verbēra sēva manus.* OVID.

—"Tis thou who dost defraud boys of their sleep, and dost hand them over to their masters, that their tender hands may suffer the cruel stripes." An address to the morning.

*Tu, quamcunque Deus tibi fortunāvērīt horam,  
Gratā sume manu; nec dulcia differ in annum,  
Ut quocunque loco fuēris, vixisse libenter  
Te dicas.*—

HOR.

—"Whatever happy moments God may have granted you, receive them with a thankful hand, and defer not the comforts of life to another year; that, in whatever place you are, you may say you have lived with satisfaction."

*Tu quid ego, et populus necum, desīdēret, audi.* HOR.—  
"Hear what I, and the public too, desire." Addressed to dramatic writers, who ought to consult the taste of the public.

*Tu quidem ex ore oratiōnem mihi ērīpis.* PLAUT.—"You really are taking the words out of my mouth."

*Tu quoque.*—"You too." A retort in the same words is called a *Tu quoque*. "You're another."

*Tu quoque, Brute!*—"You too, Brutus!" The expression used by Julius Cæsar on seeing his supposed friend, Brutus, in the number of his assassins. It is sometimes represented as "*Et tu, Brute!*"

*Tu quoque ne prōpēra; mēlius tua filia nubet.* OVID.—"Be not in haste: your daughter will make a better match."

*Tu recte vivis, si curas esse quod audis.* HOR.—"You live well if you make it your care to be what you seem."

*Tu semper ora, Tu prōtēge, Tuque labōra.*—"Do you always pray for the rest, do you protect the rest, and do you

labour for the rest." Quoted by Bacon, as illustrative of the grounds of tenure by frankalmoigne, knight-service, and socage.

*Tu si ânimum vicisti, pôtius quam ânimus te, est quod gaudeas.*

PLAUT.—"If you have conquered your inclination, rather than your inclination you, there is something for you to rejoice at."

*Tua ratio existimêtur acûta, meum consilium necessârium.*

CIC.—"Your judgment may be considered acute, yet my advice may be necessary."

—*Tua res agitur, pâries cùm proxîmus ardet.* HOR.—

"Your own property is at stake, when your neighbour's house is on fire." See *Proxîmus a*, &c., and *Proxîmus ardet*, &c.

*Tui observantissîmus.*—"Yours most obediently."

*Tum cornix plenâ pluviam vocat improba voce,*

*Et sola in siccâ secum spatiâtur arênâ.* VIRG.

"Then the prating crow, with loud note, invites the rain, and solitary stalks by herself on the dry sand." One of the symptoms of rain mentioned by Virgil.

*Tum dêniqûe hómînes nostra intelligîmus bona*

*Cum quæ in potestâte habuîmus, ea amîsimus.* PLAUT.

"We men know our blessings, only when we have lost what we once enjoyed."

*Tum equidem in senectâ hoc dêpûto miserrîmum, sentîre eâ ætâte se odiôsimum altêri.*—"For my part I think that to a person advanced in years it must be a most unfortunate thing to feel conscious that at that time of life he is hated by another."

*Tum excidit omnis constantia, et mors non dubia ôculos cœpit obducere.* PETRON. ARBITER.—"Then did all our courage fail, and certain death began to stare us in the face."

*Tunc et aves tutas movere per aëra pennas;*

*Et lepus impavidus mēdiis erravit in agris;*

*Nec sua credulitas piscem suspendêrat hamo*

*Cuncta sine insidiis, nullamque timentia fraudem,*

*Plenâque pacis erant.*—

OVID

"Then did the birds wing their way in safety in the air, and the hare without fear range over the fields; not then had its own credulity suspended the fish from the hook. Every place was without treachery, in dread of no

injury, and full of peace." A description of the Golden Age.

*Tune impūne hęc faciās? Tune hic hōmīnes adolescentūlos  
Impēritos rerum, eductos libērē, in fraudem illicis  
Sollicitando? et pollicitando eōrum ānimos lactas?*— TER.

—"Are you to be acting this way with impunity? are you to be luring here into snares, young men unacquainted with the world, and liberally brought up, by tempting them, and to be playing upon their fancies by making promises?"

*Tūnica pallio prōpior.* Prov.—"My shirt is nearer than my coat." "Near is my shirt, but nearer is my skin."  
"Charity begins at home."

*Tuo tibi iudicio est utendum; virtūtis et vitiōrum grave ipsius  
conscientię pondus est; quā sublātā jacent omnia.* CIC.—  
"In your own guidance you must be directed by your own judgment; the influence of conscience is great in weighing your own virtues and vices; take this away and all is at an end."

—*Tuque, O! dūbiis ne dēfice rebus.* VIRG.—"And thou, oh! do not abandon me in my doubtful fortunes."

*Turba gravis paci, plācidęque inimica quieti.* MART.—"A multitude hostile to peace, and a foe to quiet ease."

*Turba Remi sęquitur fortunam, ut semper, et odit  
Dammōtos.*— JUV.

—"The mob of Remus follows Fortune, as mobs always do, and hates those she has condemned."

*Turdus ipse sibi malum cacat.* Prov.—"The thrush sows misfortunes for itself." A foolish man "makes a rod for his own back." It was said that the thrush feeds on the seeds of the mistletoe, and, sowing them with its excrements, provides the bird-lime with which it is caught.

*Turpe est aliud loqui, aliud sentire; quanto turpius aliud  
scribere, aliud sentire!* SEN.—"It is base to say one thing and to think another; how much more base to write one thing and to think another!" The latter, being more deliberate, and its effects more lasting, is in every way more pernicious.

*Turpe est difficīles habere nugas,  
Et stultus labor est ineptiarum.* MART.

—"It is disgraceful to make difficulties of trifles, and labour on frivolities is folly."

*Turpe est laudāri ab illaudātis.*—“It is base to be praised by those who are undeserving of praise,”—whose censure is really praise. See *Laudari a*, &c.

*Turpe est viro id in quo quotidie versatur ignorāre.*—“It is a shame for any man to be ignorant of that in which he is daily engaged.”

*Turpe quidem dictu, sed si modo vera fatēmur,*

*Vulgus amicitias utilitāte probat.*

OVID.

—“It is a shocking thing to be owned, but, if we must confess the truth, the multitude esteems friendship according to interest.”

*Turpe senex miles, turpe senilis amor.* OVID.—“For an old man to be a soldier is shocking, amorousness in an old man is shocking.”

*Turpe, vir et mulier, juncti modo, prōtinus hostes.* OVID.—“’Tis a shocking thing for a man and woman, just united, to be enemies at once.”

*Turpes amōres conciliāre.*—“To form low attachments.”

—*Turpi freqērunt sæcula luxu*

*Divitiæ molles.*—

JUV.

—“Enervating wealth has corrupted the age by vicious luxury.”

*Turpis est qui alto sole in lecto dormiens jacet, qui vigilāre mēdiā die incipit, qui officia lucis noctisque pervertit.* SEN.

—“It is disgraceful to be lying asleep when the sun is on high; to awake at mid-day, and to turn day into night, and night into day.”

*Turpis et rīdīcula res est elementārius senex; jūvēni parandum, seni utendum est.* SEN.—“An old man learning his rudiments is a disgraceful and ridiculous object; it is for the youth to acquire, the old man to apply.”

*Turpis in reum omnis exprobratio.*—“All reproach cast upon a person unconvicted is unwarrantable.”

*Turpissima est jactūra quæ fit per negligentiam.* SEN.—“That loss is the most disgraceful which arises from neglect.”

*Turpiter obticuit, sublato jure nocendi.* HOR.—“The right of abusing taken away, it disgracefully became silent.” Said of the abuses of the Chorus, in the Old Comedy, but susceptible of a general application.

*Turpius ejicitur quam non admittitur hospes.* OVID.—“It is

more disgraceful to expel a guest than not to admit him."

*Turturá loquāciōr.* *Prov.*—"More noisy than a turtle-dove."

*Tussis ferīna.*—"A barking cough."

—*Tuta est hōmīnum tenuitas;*

*Magnæ perīclo sunt opes obnoxīæ.* *PHÆD.*

—"Poverty is safe; great riches are liable to danger."

*Tuta frequensque via est per amīcum fallēre nomen:*

*Tuta frequens licet sit via, crimen habet.* *OVID.*

—"Secure and much frequented is the path for deceiving under the name of friendship; secure and much frequented though that path be, it is to be condemned."

*Tuta petant alii.* *Fortūna miserrīma tuta est;*

*Nam timor eventūs detēriōris abest.* *OVID.*

—"Let others seek safety. The most wretched fate affords its security; for all fear of worse fortune is withdrawn."

*Tuta scēlēra esse possunt, non secūra.* *SEN.*—"The wicked may be safe, but not secure." Not free from care.

*Tuta timens.* *VIRG.*—"Fearing even safety."

*Tute hoc intristi, tibi omne est exedendum.* *TER.*—"You yourself have hashed up all this, so you must swallow it."

*Tutius errātur ex parte mītiōri.* *Law Max.*—"It is safest to err on the side of mercy."

—*Tutos pete, nāvīta, portus;*

*Ventus ab occāsu grandīne mixtus erit.* *OVID.*

—"Seek, mariner, the safety of the harbour; from the west there will be a wind mingled with hail."

*Tutum silentii præmium.*—"The reward of silence is sure." "Least said soonest mended."

*Tutus ille non est quem omnes odērunt.*—"He is not safe who is hated by all."

*Tuum tibi narro somnium.* *Prov.*—"I'll tell you your own dreams." An answer which we may aptly give to those who pretend to know more about our affairs than we do ourselves.

## U.

*Ubērībus semper lācrymis, semperque parātīs*

*In statiōne suā, atque expectantībūs illam*

*Quo jūbeat manāre modo.*—

**JUV.**

—“With tears always in abundance, always at command in their place, and ready to flow as she may bid them.”

*Uberrima fides.*—“Boundless confidence.” Implicit faith.

*Ubi amici, ibi opes.* *Prov.*—“Where there are friends there is wealth.” Similar to our saying, “It is better to have friends without money than money without friends.”

*Ubi aut qualis est tua mens? potesne dicere?* *CIC.*—“Where is your mind, or what is its nature? Can you tell?”

*Ubi bene, ibi patria.* *Prov.*—“Where I am well off, there is my country.” The motto of the unpatriotic and selfish man.

*Ubi idem et maximus et honestissimus amor est, aliquando præstat morte jungi quam vitâ distrâhi.* *VALER. MAXIM.*

—“Where there exists the greatest and most genuine love, it is sometimes better to be united in death than separated in life.”

*Ubi inërit amor, condimentum cuivis plâcitûrum credo.* *PLAUT.*

—“Where love is an ingredient, the seasoning, I believe, will please any one.”

—*Ubi jam vâlidis quassâtum est vîribus ævi*

*Corpus, et obtûsis ceciderunt vîribus artus,*

*Claudicat ingenium, delirat linguâque mensque.* *LUCR.*

—“When the body is shaken by the mighty power of time, and the limbs fail, their strength being blunted, the genius halts, and both mind and tongue are at fault.”

*Ubi jus, ibi remedium.* *Law Max.*—“Where there is a right, there is a remedy.”

*Ubi jus incertum, ibi jus nullum.* *Law Max.*—“Where the law is uncertain, there is no law.”

*Ubi major pars est, ibi est totum.* *Law Max.*—“Where the greater part is, there is the whole.” In deliberative assemblies, the vote of the majority binds the whole.

*Ubi mel, ibi apes.* *PLAUT.*—“Where there is honey, there will be bees.” Where there is attraction, there will be no want of admirers.

*Ubi mens plûrîma, ibi mînîma fortûna.* *Prov.*—“Where there is most mind, there is least money.” See *Fortuna nimium*, &c.

—*Ubi non est pudor,*

*Nec cura juris, sanctitas, piëtas, fides,*

*Instâbile regnum est.*———

*SEN.*

- "Where there is not modesty, respect for the laws, religion, piety, and faith, the government is insecure."

*Ubi opes ibi amici.*—"Where there is wealth, there will there be friends."

*Ubi quis dolet, ibi et manum frequens habet.* *Prov.*—"Where a man feels the pain, there will he often place his hand."

—*Ubi summus imperator non adest ad exercitum, Citius quod non factu 'st usus fit, quam quod factu 'st opus.*

PLAUT.

—"When the commander in chief is not with the army, that is sooner done which ought not to be done than that which ought to be done."

*Ubi supra.*—"Where mentioned above."

*Ubi timor adest, sapientia adesse nequit.* LACTANTIUS.—

"Where fear is present, wisdom cannot be present."

*Ubi tres medici, duo athei.*—"Where there are three physicians, there are two atheists." A mediæval proverb.

*Ubi vanus animus, aurâ captus frivola,*

*Arripuit insolentem sibi fiduciam,*

*Facile ad derisum stulta levitas ducitur.* PHÆD.

—"When a weak mind, beguiled by frivolous applause, has once given way to insolent self-sufficiency, its foolish vanity is easily exposed to ridicule."

*Ubi vulneratus est cubitus brachium est infirmum.* *Prov.*—

"Where the elbow is wounded the arm is powerless."

*Ubicunque ars ostentatur, veritas abesse videtur.*—"Wherever art is displayed, truth seems to be wanting."

*Udum et molle lutum es, nunc, nunc properandus, et acri*

*Fingendus sine fine rotâ.*—

PERS.

—"You are now clay, moist and pliant; at once and unintermittingly you must be fashioned on the rapid wheel." "Youth and white paper take any impression."

*Ulcera animi sananda magis quam corporis.*—"The wounds of the mind need healing more than those of the body."

*Ultèrius ne tende odiis.*— VIRG.—"Proceed no further with thy hatred." The appeal of Turnus to Æneas.

*Ultima ratio regum.*—"The last argument of kings." This motto was engraved on the French cannon by order of Louis XIV.

—*Ultima semper*



*Expectanda dies hōmīni, dicique beātus*

*Ante obitum nemo suprēmāque fūnēra debet.* OVID.

—“The last day of life must always be awaited by man, and no one should be pronounced happy before his death and his last obsequies.” Similar to the famous reply of Solon to Cræsus, the wealthy king of Lydia.

*Ultima Thule.* VIRG.—“Remotest Thule.” The extremity of the earth, as known to the Romans. Supposed to have been the Faroe Islands. See *Venient annis*, &c.

*Ultra vires nihil aggrediendum.* Prov.—“We should attempt nothing beyond our strength.”

*Ulūlas Athēnas portas.* Prov.—“You are carrying owls to Athens.” Similar to our saying, “You are carrying coals to Newcastle.” Owls abounded at Athens.

*Umbra pro corpore.* Prov.—“The shadow for the body.” The shadow instead of the substance.

*Umbram suam mētūrre.*—“To be afraid of his own shadow.”

*Una dies āpērit, conficit una dies.* AUSEN.—“In one day it blossoms, in one decays.”

*Una dies intēreat inter maxīmam civitātem ac nullam.* SEN.—“One day may make all the difference between the greatest city and none at all.” Said in reference to the ruin which may be at all times impending over the fortunes of mankind.

*Una domus non alit duos canes.* Prov.—“One house cannot keep two dogs.” See *Canes socium*, &c.

*Una eādēque manus vulnus opemque ferat.*—“Let one and the same hand bring both wound and remedy.” Adapted from Ovid.

*Una salus victis nullam sperāre salutem.* VIRG.—“The only safety for the conquered is to hope for no safety.” Their only hope is in the bravery prompted by despair.

*Unā voce.*—“With one voice.” Unanimously.

*Unde hābeas quærit nemo; sed oportet habere.* JUV.—“Whence your wealth comes, nobody inquires; but wealth you must have.”

*Unde tibi frontem libertātemque parentis,*

*Cum faciās pējora senex?—* JUV.

—“Whence do you derive the air and authority of a parent, when you, who are old, commit greater faults?”

*Ungentem pungit, pungentem rusticus ungit.* Prov.—“A

clown will show harshness to one who anoints him, but will anoint the man who is harsh to him." A man of low mind is apt to treat kindness with insult, but to fawn upon those who treat him as their inferior.

*Unquibus et rostro.* *Prov.*—"With nails and beak." With all one's powers. "Tooth and nail."

*Unquis in ulcere.* *Cic.*—"A nail in the wound." Words addressed by Cicero to Catiline the conspirator, who, when his country was already wounded by factions, fixed his talons in the wound, to keep it open.

—*Uni æquus virtūti, atque ejus amicis.* *HOR.*—"Tolerant to virtue alone and to her friends." Said of Lucilius, who satirized the foibles of the great of his time. The first three words form the motto of the Earl of Mansfield.

*Uni navi ne committas omnia.* *Prov.*—"Venture not all in one bottom."

*Unico digitulo scalpit caput.* *Prov.*—"He scratches his head with one little finger." Said of brainless and effeminate men, as this was a habit with the fops of Greece and Rome.

*Unigenitus.*—The bull issued by pope Clement XI. in 1713, against the doctrines of the Jansenists, is known by this name, from its beginning "*Unigenitus Dei Filius*,"—"The only-begotten Son of God."

*Unius dementia dementes efficit multos.* *Prov.*—"The madness of one makes many mad." "One fool makes many."

*Universus hic mundus una civitas hominum recte existimatur.* *Cic.*—"The whole world is rightly deemed one city of mankind." See *Non sum uni*, &c., and *Socrates quidem*, &c.

—*Uno avulso, non deficit alter.* *VIRG.*—"One removed, another is not wanting."

—*Uno ore omnes omnia*

*Bona dicere, et laudare fortunas meas,*

*Qui quatum habere tali ingenio præditum.* *TER.*

—"Everybody, with one voice, began to say all kinds of flattering things, and to extol my good fortune in having a son endowed with such a disposition."

*Unus homo nobis cunctando restituit rem;*

*Non ponebat enim rûmores ante salutem.* *Fragm. of ENNIUS.*

—"One man, by delay, saved the state; for he cared less for what was said than for the public welfare." Said in praise of Fabius Cunctator, or the Delayer.

*Unus in hoc populo nemo est, qui forte Latine*

*Quælibet e medio reddere verba queat.* OVID.

—“There is no one in all this people who can by any chance translate into Latin words in common use.”

*Unus Pellæo jûveni non sufficit orbis;*

*Æstuat infelix angusto limite mundi.* JUV.

—“One globe does not suffice for the youth of Pella; the unhappy man frets at the narrow limits of the world.” Said of Alexander the Great.

—*Unus utrique*

*Error; sed vâriis illûdit partibus.*— HOR.

—“There is the same error on both sides, only the illusion takes different directions.” Different men pursue the same illusion, though by different paths.

*Unus vir nullus vir.* PROV.—“One man is no man.”

*Unusquisque abundat sensu suo.*—“Every person abounds in his own sense.” Is wise in his own conceit.

—*Uratur vestis amore tuæ.* OVID.—“Let him be inflamed by love of your very dress.”

*Urbe silent totâ; vitreoque madentia rore*

*Tempora noctis eunt.*— OVID.

—“’Tis silence throughout the city; damp with the glistening dew, the hours of night glide on.”

*Urbem læteritiam invēnit, marmoream reliquit.* SUET.—“He found a city of bricks, he left a city of marble.” This, Augustus said, he did for Rome.

*Urbem quam dicunt Romam, Melibæe, putâvi,*

*Stultus ego, huic nostræ similem.*— VIRG.

—“The city, Melibæus, which they call Rome, I in my simplicity imagined to be like this of ours.”

—*Urbi pater est, urbiq; maritus.* JUV.—“He is a father to the city and a husband to the city.” Facetiously quoted with reference to a man of intrigue.

*Urbs oritur, (quis tunc hoc ulli credere posset?)*

*Victorem terris impositura pedem.* OVID.

—“A city arises (who then could have believed this tale from any one?) destined one day to place her conquering foot on all lands.”

*Urit grata protervitas,*

*Et vultus nimium lubricus aspici.* HOR.

—“ Her pleasing coquetry inflames me, and her features too dazzling for my gaze.”

*Urit matūrè urtica vera.* *Prov.*—“ The real nettle stings early.” A vindictive disposition is early seen.

—*Ūrticæ proxima sæpe rosa est.* *OVID.*—“ The nettle is often next to the rose.”

*Usque ad aras.*—“ To the very altars.” To the last extremity.

*Usque ad nauseam.*—“ Even to sickness.” Properly a medical phrase, but often used as meaning, “ Till we are quite sick and tired of it.”

*Usque ad sidera tellus.*—“ Earth exalts itself to the stars.”

*Usque adeōne mori mis̄rum est ?*— *VIRG.*—“ Is it then so very dreadful to die ? ”

—*Usque adeōne*

*Scire tuum nihil est, nisi te scire hoc sciat alter ?* *PERS.*

—“ Is then your knowledge nothing worth, unless others know that you possess it ? ” Is not the knowledge you have acquired a source of comfort to you, without reference to the opinions of others ?

*Usu peritus hariōlo velocior*

*Vulgo esse fertur.*— *PHIL.*

—“ One taught by experience is proverbially said to be more quick-witted than a wizard.”

*Usus est tyrannus.*—“ Custom is a tyrant.”

*Usus promptum facit.* *Prov.*—“ Practice makes perfect.”

*Ut acerbum est, pro bene factis cum mali messem metas.* *PLAUT.*

—“ How hard it is, when, for services done, you reap a harvest of evil.”

*Ut ager, quamvis fertilis, sine culturâ fructuosus esse non potest, sic sine doctrinâ animus.* *SEN.*—“ As a soil, although rich, cannot be productive without culture, so the mind without learning cannot be fruitful.”

—*Ut amēris, amābilis esto.* *OVID.*—“ That you may be loved, be loveable.” See *Sit procul*, &c.

*Ut canis e Nilo.* *Prov.*—“ Like the dog at the Nile.” Dogs, in drinking at the Nile, Phædrus says, are obliged to be on their guard against the crocodiles, and therefore lap as they run. Hence this proverb is applied to persons of desultory and careless habits. After Mare Antony ran away from the battle of Actium, it was said of him that,

*Ut canes in Ægypto, bibunt et fugit,* “Like the dogs in Egypt, he drank and ran away.”

*Ut cuique homini res parata est, firmi amici sunt; si res lassa labat,*

*Itidem amici collabascunt.*— PLAUT.

—“According as wealth is obtained by each man, so are his friends sure; if his prospects fade, his friends fade with them.”

*Ut desint vires, tamen est laudanda voluntas.* OVID.—“Though the power is wanting, yet the will deserves praise.”

*Ut ejus modestiam cognovi, gravis tibi nullá in re erit.* CIC.—“As I am well acquainted with his modesty, he will in no way be troublesome to you.”

—*Ut homines sunt, ita morem geras; Vita quam sit brevis, simul cogita.* PLAUT.

—“As men are, so must you treat them. At the same time reflect how short life is.”

*Ut homo est, ita morem geras.* TER.—“As a man is, so must you treat him.”

*Ut id ostendērem, quod te isti facilem putant, Id non fieri ex verá vitá, neque ádeo ex æquo et bono, Sed ex assentando, indulgendo, et largiendo.* TER.

—“That I may convince you that they consider you a kind-hearted man, not for your real life, nor indeed for your virtue and justice; but from your humouring, indulging, and pampering them.”

*Ut in vitá, sic in studiis, pulcherrimum et humanissimum existimo severitatem comitatemque miscere, ne illa in tristitiam, hæc in petulantiam procedat.* PLINY the Younger.—“As in our lives, so in our pursuits, I deem it most becoming and most proper so to unite gravity with cheerfulness, that the former may not degenerate into melancholy, nor the latter into licentiousness.”

*Ut jugulent homines, surgunt de nocte latrones.* HOR.—“Robbers rise by night that they may cut the throats of others.” We sometimes hear of “stabbing a man in the dark.”

*Ut lupus ovem amat.* PROV.—“As the wolf loves the sheep.”

*Ut metus ad omnes, pœna ad paucos perveniret.* LAW MAX.—“That fear may reach all, punishment but few.” A maxim of the Criminal Law, and the object of all laws.

*Ut navem, ut ædificium idem dēstruit facillīme qui construxit; sic hōmīnem eādē optīme, quæ conglutināvit, natūra dissolvit.* CIC.—“As he most easily destroys a ship or a house who has constructed it, so does that nature most becomingly effect man’s dissolution which first put him together.” He speaks of the natural decay which returns man to his “native earth.”

—*Ut nec pes, nec caput uni*

*Reddatur formæ.*— HOR.

—“So that neither the head nor foot shall correspond to the same figure.” Applicable to a literary production or a picture of an incongruous character, of which we can make “neither head nor tail.”

*Ut nemo in sese tentat descendere, nemo!*

*Sed præcedenti spectatur mantica tergo.* PERS.

—“How is it that no man tries to search into himself? not a man but fixes his eye on the wallet upon the back of him who goes before.” The Fable is here alluded to, which describes men as walking in a line, each having a wallet containing his faults on his back, while those of his neighbour are in another slung before. See *Peras impositus*, &c.

*Ut otium in utile vertrem negotium.*—“That I might turn my leisure into useful occupation.”

*Ut placeas, debes immemor esse tui.* OVID.—“To please, you ought to be forgetful of yourself.”

*Ut plerumque solent, naso suspendis acuto*

*Ignotos.*

HOR.

—“As is the way with most, you turn up your nose at those of obscure birth.”

*Ut populus, sic sacerdos.* PROV.—“Like priest, like people.”

Quoted by St. Bernard, who preached the Second Crusade.

*Ut puŕris placeas, et declamatio fias.* JUV.—“To amuse children, and be the subject of a theme.” “To point a moral and adorn a tale.”—*Johnson*. See *I demens*, &c.

*Ut queant laxis resonare fibris*

*Mira gestōrum famūli tuōrum,*

*Solve pollūti labii reātum.*

—“That thy servants may be able to sing thy wondrous deeds to the loosened strings, release them from the stair of polluted guilt.” These lines, from the Hymn of John

the Baptist, contain the names originally given to the notes in Music, *Ut, Re, Mi, Fa, Sol, La*. They are said to have been given by Guido, a Benedictine monk of Arezzo, in the eleventh century. The note *Si* was afterwards added by a musician named Le Maire.

*Ut quimus, quando ut völlumus non licet.* TER.—“As we can, when we cannot as we wish.”

*Ut quisque suum vult esse, ita est.* TER.—“As every person wishes his child to be, so he is.” The mind of the child is so plastic, that it will admit of any training on the part of the parent. See *Udum et, &c.*

*Ut rei servire suave est!* PLAUT.—“How delightful it is to keep one’s money!”

*Ut ridentibus arrident, ita flentibus adflent,*

*Humāni vultus.*—

HOR.

—“The human countenance, as it smiles on those who smile, so does it weep with those who weep.”

*Ut sæpe summa ingēnia in occulto latent!* PLAUT.—“How often are the greatest geniuses buried in obscurity!”

*Ut sementem fēcēris, ita et metes.* CIC.—“As you sow, so shall you reap.” “As you make your bed, so you must lie on it.”

*Ut servi volunt esse herum, ita solet esse;*

*Bonis boni sunt; impröbi cui malus fuit.* PLAUT.

—“As servants would have their master to be, such is he wont to be. Masters are good to the good, severe to him who is bad.”

*Ut solent poetæ.* PLINY the Younger.—“As it usually is with poets.”—*i. e.* living on a scanty diet.

*Ut solet accipiter trēpīdas agitāre columbas.* OVID.—“As the hawk is wont to pursue the trembling doves.”

*Ut sunt humāna, nihil est perpētuum.* PLAUT.—“As human affairs go, nothing is everlasting.”

*Ut supra.*—“As above stated.”

*Ut sylvæ föliis pronos mutantur in annos,*

*Prima cadunt; ita verbörum vetus intērit ætas,*

*Et jüvenūm ritu florent modò nata vigentque.*

*Dēbemus mortī nos nostrāque* —

HOR.

—“As, in the woods, the leaves are changed with each fleeting year, and the earliest fall the first; in like manner do words perish with old age, and those of more recent

birth flourish and thrive like men in the time of youth.  
We and our works are doomed to death."

*Ut tamen hoc ita sit, munus tua grande voluntas  
Ad me pervēnit, consuliturque boni.* OVID.

—"But though it is so, your good wishes have come as a great boon to me, and are taken in good part."

*Ut tu fortunam, sic nos te, Celse, feremus.* HOR.—"As you bear with your fortunes, Celsus, so shall we bear with you."

*Ut tute es, item omnes censes esse.* PLAUT.—"As you are yourself, you take all others to be."

*Utātur motu animi, qui uti ratiōne non potest.*—"Let him be guided by impulse who cannot be guided by reason."

*Uteunque in alto ventus est, exin velum vertitur.* PLAUT.—"Whichever way the wind is at sea, in that direction the sail is shifted."

*Utendum est atūte; cito pede labitur ætas.* OVID.—"We must make use of time; time flies with rapid foot."

*Uterque bonus belli pacisque minister.*—"Skilled equally in the administration of peace or of war."

*Uti possidētis.*—"As you now possess." A term in diplomacy, meaning that, at the termination of a war, each party is to retain whatever territory he may have gained in the contest. Its opposite is the *Status quo*, which see.

*Utile dulci.*—"The useful with the agreeable." See *Omne tulit, &c.*

*Utilitas juvandi.*—"The advantage of assisting others."

*Utilitas lateat: quod non profitēbere fiet.* OVID.—"Let your object lie concealed: that will come to pass which you shall not avow."

*Utiliumque sagax rerum, et divīna futuri.* HOR.—"Skilled in wise suggestions, and prophetic of the future."

*Utinam tam facīle vera invenire possem, quam falsa convincere!*  
CIC.—"Would that I could as easily find out the truth, as I can detect what is false!"

*Utinam vêtēres mores, vêtēres parsimonīæ*

*Pōtius majōri honōri hic essent, quam mores mali.* PLAUT  
—"I only wish that the old-fashioned ways and the old-fashioned thriftiness were in greater esteem here, than these bad ways."

*Utitur anatīnā fortunā cum exit ex aquā, &c.*—"He has the



good fortune of a duck, as soon as he comes out of the water he is dry." Said of those fortunate men who always "fall on their legs." An adaptation from Plautus.

*Utitur, in re non dubiâ, testibus non necessariis.* CIC.—"He employs unnecessary proofs in a matter on which there is no doubt."

*Utque alios industria, ita hunc ignavia ad famam protulerat.*

TACIT.—"As industrious efforts have advanced others, so did this man attain celebrity by indolence."

*Utrum horum mavis accipe.*—"Take which you will of the two."

*Utrumque vitium est, et omnibus credere et nulli.* SEN.—"It is equally a fault to confide in all, and in none."

*Uvâque conspectâ livorem ducit ab uvâ.* JUV.—"And grape contracts paleness from the grape which it has faced."

*Uxorem fato credat obesse suo.* OVID.—"He may think that his wife is an obstacle to his success."

*Uxorem malam obolo non emercem.*—"I would not give a doit for a bad wife."

—*Uxorem, Posthume, ducis?*

*Dic quâ Tisiphonê, quibus exagitare colubris.* JUV.

—"What, Posthumus, marry a wife? by what Fury, say, by what serpents, are you driven to madness?"

—*Uxori nubere nolo meæ.* MART.—"I will not be married to a wife." I will not have a wife who shall be my master. The verb *nubo* was only used in reference to the female sex. The man *marries*, the woman *is married*.

V.

*V. P.* for *Vitâ patris*, which see.

*Vacûre culpâ magnum est solatium.* CIC.—"It is a great solace to be free from fault."

*Vacuus cantat coram latrone viator.* JUV.—"The penniless traveller sings in the presence of robbers."

*Vade in pacc.*—"Go in peace." According to some authorities, perpetual solitary imprisonment was thus called in the middle ages. It is generally, however, considered to have been applied to a more terrible punishment. See *In pace*.

*Vade mecum.*—“Go with me.” A work which from its utility and portability is the constant companion of the man of business, or the traveller, is sometimes called his *Vade mecum*.

*Væ misëro mihi! quantá de spe decidi!* TER.—“Woe unto wretched me! from what hopes have I fallen!”

*Væ victis!*—“Woe to the conquered!” We learn from Livy and Festus that this was the exclamation of Brennus the Gaul, when he threatened extermination to the Romans.

*Vale, vale, cave ne titübes, mandâtáque frangas.* HOR.—“Farewell! farewell! take care lest you stumble, and miscarry with my commands.”

—*Váleant mendácia vatum.* OVID.—“Farewell to the fictions of the poets.”

—*Váleas, anus optïma, dixi:*

*Quod süpërest avi, molle sit omne tui.* OVID.

—“‘Farewell, most worthy dame,’ said I, ‘tranquil be the remainder of your days.’”

*Váleat quantum válere potest.*—“Let it have weight, so far as it may.” Often quoted, *Valeat quantum*.

—*Váleat res lúdïcra, si me*

*Palma negáta macrum, donáta redücit opïmum.* HOR.

—“Adieu to the levities of verse, if the denial of applause is to reduce me to meagreness, and I am to be dependent on its bestowal for happiness.”

*Válere malo quam dives esse.* CIC.—“I would rather be in good health than rich.”

*Valet anchöra virtus.*—“Virtue is a sheet-anchor.” Motto of Viscount Gardner.

—*Valet ima summis*

*Mutäre, et insignem attënuat Deus,*

*Obscúra promens.*—

HOR.

—“The Deity is able to make exchange between the highest and the lowest, abasing the exalted, and advancing the obscure.”

*Valídus est natüræ testimônium quam doctrinæ argumentum.*

ST. AMBROSE.—“The testimony of nature is of greater weight than the arguments of learning.”

*Valor ecclesiasticus.*—“The ecclesiastical value.”

*Vana quoque ad veros accessit fama timöres.* LUCAN.—“Idle rumours, too, were added to well-founded fears.”

*Vare, redde legiōnes!* —“Varus, give me back my legions!”

The words of Augustus Cæsar, on hearing of the defeat and slaughter of the Roman army, under Quintilius Varus, by the German chieftain Arminius.

—*Varium et mutabile semper*

*Fœmīna.* — VIRG.

—“Woman is ever changeable and capricious.”

*Vastius insurgens dēcimæ ruit impetus undæ.* OVID.—“The swell of the tenth wave, rising more impetuously than the rest, rushes onward.” See *Qui venit*, &c.

*Vectigālia nervi sunt reipublicæ.* CIC.—“Taxes are the sinews of the state.”

*Vehēmens in utramque partem, aut largitūte nimīā aut parsimōniā.* TER.—“Ready to run to either extreme, of excessive liberality or parsimony.”

*Vehimur in altum.* —“We are launching into the deep.”

—*Veiosque habitante Camillo,*

*Illic Roma fuit.* — LUCAN.

—“Camillus dwelling at Veii, Rome was there.” Camillus was so highly esteemed at Rome, that it was said, “Where Camillus is there is Rome.”

*Vel cæco appāreat.* PROV.—“It would be evident to a blind man even.”

*Vel capillus habet umbram suam.* PUB. SYR.—“Even a hair has its shadow.”

*Velim mehercūle cum istis errāre, quam cum aliis rectè sentire.*  
—“By Hercules, I would rather be in the wrong with these men than think aright with the others.” See *Malo cum Platone*, &c.

*Velim ut velles.* PLAUT.—“I would wish as you would wish.”

*Velis et remis.* —“With sails and oars.” With all possible expedition.

*Velle licet, potiri non licet.* —“You may wish, but you may not enjoy.” You may “look and long.”

*Velle suum cuiquam, nec voto vivitur uno.* PERS.—“Every man has his own fancy, and the tastes of all are not alike.”

*Vellem in amicitia sic errāremus, et isti*

*Errōri nomen virtus posuisset honestum.* HOR.

—“Would that in our friendships we committed the same mistake, and that virtue would designate such mistakes by an honourable name.” The poet wishes that men were as

considerate to their friends as to their mistresses, and equally indulgent to their failings.

*Velocem tardus assequitur.* *Prov.*—"The slow overtakes the swift." In allusion to the Fable of the Hare and the Tortoise. "The race is not always to the swift."

—*Velocius ac citius nos*

*Corrumpunt vitiōrum exempla domestica, magnis*

*Cum subeant animos auctōribus.*—

JUV.

—"The examples of vice which we witness at home more surely and more quickly corrupt us; for they insinuate themselves into our minds under the sanction of high authority."

*Velocius quam asparāgi coquantur.*—"Before you could cook a bundle of asparagus." A Roman proverb denoting an extremely short space of time. Suetonius tells us that it was frequently in the mouth of Augustus Cæsar.

*Velox consilium sequitur pœnitentia.* *SYR.*—"Repentance follows precipitate counsels."

—*Velut inter ignes*

*Luna minores.* HOR.

—"Like the moon amid the lesser lights."

—*Velut si*

*Egrēgio inspersos reprēndas corpore nævos.* HOR.

—"As if you were to condemn moles scattered over a beautiful skin."

*Veluti in sp̄cūlum.*—"As though in a mirror." A theatrical motto.

*Venālis popūlus, venālis cūria patrum.*—"The people venal, the house of senators venal." The state of Rome in the times of its decadence.

*Venātor sequitur fugientia, capta relinquit;*

*Semper et inventis ult̄riōra petit.*

OVID.

—"The huntsman follows the prey that flies, that which is caught he leaves behind: and he is ever on the search for still more than he has found."

—*Vendentem thus et odōres,*

*Et piper, et quicquid chartis amicitur ineptis.* HOR.

—"A seller of frankincense, perfumes, and pepper, and anything wrapped in worthless paper." To the use of such persons he says are consigned the productions of worthless writers.

*Vendidit hic auro patriam.*— VIRG.— “He sold his country for gold.”

*Venenum in auro bibitur.* SEN.—“Poison is drunk out of gold.” A risk not so likely to be incurred by those who drink out of less costly vessels.

*Venerāri parentes liberos decet.*—“It is the duty of children to reverence their parents.”

*Vēnerit insitio; fac ramum ramus adoptet.* OVID.—“The time for grafting is now come; make branch adopt branch.”

*Veni, Creātor Spiritus.*—“Come, Holy Ghost, Creator, come.”

*Veni Gotham, ubi multos*

*Si non omnes vidi stultos.* *Drunken Barnaby's Journal.*

“Thence to Gotham, where, sure am I,

If though not *all* fools, saw I *many*.”

The men of Gotham, in Nottinghamshire, seem to have been proverbial in the Middle Ages for their stupidity, and to have been generally known as the “Wise men of Gotham.” See *Ray's Proverbs*, p. 218.

*Veni, Sancte Spiritus.*—“Come, Holy Ghost.” The name given to a mass of the Roman Catholic Church, to invoke the assistance of the Holy Spirit.

*Veni, vidi, vici.*—“I came, I saw, I conquered.” The brief despatch in which Julius Cæsar announced to the senate his victory over Pharnaces.

*Vēnia necessitati datur.* CIC.—“Pardon is granted to necessity.” Similar to our saying that “Necessity has no laws.”

—*Vēniat manus, auxilio quæ*

*Sit mihi.*—

HOR.

—“May there come a hand to give me aid.”

—*Vēniēnt annis*

*Sæcula seris, quibus Oceānus*

*Vincūla rerum laxet, et ingens*

*Pateat tellus, Tiphysque novos*

*Dētēgat orbes; nec sit terris*

*Ultima Thule.*

SEN.

—“After the lapse of years, ages will come in which Ocean shall relax his chains around the world, and a vast continent shall appear, and Tiphys shall explore new regions, and Thule shall be no longer the utmost verge of earth.” Considered by Lord Bacon to be a prophecy of the discovery of America. See *Ultima Thule*.

—*Venienti occurrite morbo.* PERS.—“Meet the coming disease.” See *Neglecta*, &c. and *Principiis obsta*, &c.

*Veniet tempus quo ista que nunc latent in lucem dies extrahet, et longioris ævi diligentia. Veniet tempus quo posteri nostri tam aperta nos nescisse mirabuntur.* CIC.—“The day will come, when time and the diligence of later ages will bring to light things which now lie concealed. The day will come when our posterity will wonder that we were ignorant of things so evident.”

*Venire facias.* Law Term.—“You are to cause to come together.” A judicial writ, whereby the sheriff is commanded to cause a jury to appear, in order to try a cause.

*Venite, exultemus Dōmīno.*—“Oh come, let us sing unto the Lord.” The beginning of the 95th Psalm.

—*Veniunt a dote sagittæ.* JUV.—“The darts come from her dowry.”

Plutus, not Cupid, touched his sordid heart,  
And 'twas her dower that winged the unerring dart.

*Gifford.*

*Venter famelicus auriculis caret.*—“A hungry belly has no ears.” It is proof against advice or expostulation. A saying of Cato the Elder.

*Venter non habet aures.* PROV.—“The belly has no ears.”

*Ventis secundis.*—“With a fair wind.” With prosperous gales. Motto of Lord Hood.

*Ventis verba fundis.*—“You pour forth words to the winds.” You talk to no purpose.

*Ventum ad suprimum est.*— VIRG.—“Matters have come to the last extremity.”

*Ver erat æternum; placidique tepentibus auris*

*Mulcebant Zephyri natos sine semine flores.* OVID.

—“Then it was ever spring; and the gentle Zephyrs, with their soothing breezes, cherished flowers that grew unsown.” The state of the earth in the Golden Age.

*Ver non semper viret.*—“The spring does not always flourish.”

Or, by an heraldic pun, “Vernon always flourishes.”

Motto of Lord Vernon.

*Ver pingit vario gemmantia prata colōre.*—“The spring decks the blooming fields with various colours.”

*Vera dico, sed nequicquam, quoniam non vis credere.*—“I speak the truth, but in vain, since you will not believe me.”

*Vera gloria radices agit, atque etiam propagatur; ficta omnia celèriter, tanquam flosculi, decidunt; nec simulatum potest quidquam esse diuturnum.* CIC.—“True glory strikes root, and even spreads; all false pretensions fade speedily, like flowers; nor indeed can any counterfeit be lasting.” Carlyle says, “No lie you can speak or act but it will come, after longer or shorter circulation, like a bill drawn on Nature’s reality, and be presented there for payment—with the answer, No effects.”

—*Vera incessu pätuit Dea.*— VIRG.—“She stood revealed a goddess truly in her gait.”

*Vera redit faciès, dissimulata perit.* PETRON. ARBITER.—“Our natural countenance returns, the assumed one passes away.” Hypocrisy will finally be detected.

*Verba animi proferre et vitam impendere vero.* JUV.—“To give utterance to the sentiments of the heart, and to stake one’s life for the truth.”

*Verba dat omnis amans.*— OVID.—“Every lover gives fair words.”

*Verba de presenti.* Law Term.—“Promise made on the instant as a pledge for the future.”

*Verba fides sequitur.*— OVID.—“Fulfilment attends his words.” No sooner said than done.

—*Verba fiunt mortuo.* TER.—“You are talking to a dead man.” You are talking to one who will not heed you.

*Verba ligant homines, taurorum cornua fūnes.*—“Words bind men, ropes the horns of bulls.”

*Verba nitent phaleris; at nullas verba medullas Intus habent.*

PALINGENIUS.

—“His words shine forth in fine compliments, without sincerity.” Mere sound devoid of meaning.

*Verba placent et vox, et quod corrumpere non est, Quoque minor spes est, hoc magis ille cupit.*

OVID.

—“Her words charm him, her voice, and her incorruptible chastity; and the less hope there is, the more intensely does he desire.” Said of Lucretia.

*Verba togæ sequeris, junctura callidus acri,*

*Ore teres modico, pallentes radere mores*

*Doctus, et ingenio culpam defigere ludo.* PERS.

—“You employ the language of the toga, skilful at judicious combination, with suitable style well rounded, ex-

pert at lashing depraved morals, and inflicting censure with subtle raillery." The character of a just and considerate satirist.

Confined to common life, thy numbers flow,  
And neither soar too high, nor sink too low ;  
There strength and ease in graceful union meet,  
Though polished, subtle, and though poignant, sweet ;  
Yet powerful to abash the front of crime,  
And crimson error's cheek with sportive rhyme.

Gifford.

*Verbæque provisam rem non invita sequentur.* HOR.—  
"Words will not fail the subject when it is well considered."

*Verbâtim et literâtim.*—"To the word and to the letter."  
Like the word *seriatim*, neither of these words is really Latin, having been coined probably in the Middle Ages. The correct Latin would be, *Ad verbum et ad literam*.

*Verbo tenus.*—"In name at least."

*Verbôrum paupertas, imo egestas.* SEN.—"A poverty, or rather an utter want, of expression."

—*Verbôsa ac grandis epistôla venit*

*A Capreis.*—

JUV.

—"A verbose and grandiloquent epistle comes from Capreæ." Said of the haughty mandates issued by the Emperor Tiberius from his palace at Capreæ. Now used to mark a lofty tone upon slender pretensions.

*Verbum sat sapiënti.* PROV.—"A word to the wise is sufficient."

—*Verbum verbo reddere, fidus*

*Interpres.*—

HOR.

—"To render word for word, as a faithful interpreter."

*Vere calor redit ossibus.*— VIRG.—"In Spring the flame of desire returns to the bones."

*Verè magnum, habere in se fragilitâtem hōmīnis, securitâtem dei.* SEN.—"It is true greatness to have the frailty of a man, the equanimity of a god."

*Vērēcundâri nēmīnem apud mensam decet.* PLAUT.—"At table no one should be bashful."

*Vērēcundia inūtilis viro egenti.* PROV.—"Bashfulness is useless to a man in want." A man in distress cannot afford to be governed by rigid notions of etiquette.



*Vĕrĕcundia muliĕrem, non color fucātus, ornat.*—"Modesty, not rouge, adorns a woman."

*Vĕritas, a quocunq̄ue dicitur, à Deo est.*—"Truth, by whomsoever spoken, comes from God." Truth is of the Divine essence. "God is truth."

*Vĕritas nihil verĕtur nisi abscondi.*—"Truth fears nothing but concealment." Truth seeks publicity.

*Vĕritas odium parit.*—"Truth produces hatred."

*Vĕritas sermo est simplex.* AMMIAN.—"Truth is simple in its language," requiring neither study nor art.

*Vĕritas vel mendācio corrumpitur vel silentio.* AMMIAN.—"Truth is violated by falsehood, or by silence." Silence is, in some cases, as bad as a falsehood uttered.

*Vĕritas vincit.* Law.—"Truth conquers." Motto of the Scotch Earl Marechal.

*Vĕritas visu et morā, falsa festinatiōne et incertis valescunt.* TACIT.—"Truth is established by scrutiny and deliberation; falsehood thrives by precipitation and uncertainty."

*Vĕritātis simplex orātiō est.* SEN.—"The language of truth is simple." She stands in need of no meretricious arts.

*Veros amicos reparāre difficile est.* SEN.—"It is a difficult thing to replace true friends."

—*Versāte diu quid ferre recūsent,*

*Quid vāleant, hūmĕri.*—

HOR.—*Sec Sumite materiam, &c.*

—*Versus inōpes rerum, nugæque canōræ.* HOR.—"Lines devoid of meaning; harmonious trifles." These words have been applied to the Opera.

"What though our songs to wit have no pretence,

The fiddle-stick shall scrape them into sense."

*Vertentem sese frustrā sectābĕre canthum,*

*Cum rota postĕrior curras, et in axe secundo.* PERS.

—"You will in vain endeavour to overtake the felly that revolves before you, since, as you run, you are the hind wheel, and on the second axle."

"Thou, like the hindmost chariot-wheels, art curst,

Still to be near, but never to be first." Dryden.

*Vertitur in tĕnĕram cāriem, rimisque dehiscit,*

*Si qua diu sōlitis cymba vacārit aquis.* OVID.

—"If a bark has been long out of the water to which it

had been accustomed, it turns to crumbling rottenness, and gapes wide with leaks."

—*Verum decepta aviditas,*

*Et quem tenēbat ore, demisit cibum,  
Nec quem pētēbat adeo pōtuit adtingere.* PHÆD.

—"His greediness however was deceived; he not only dropped the food which he was holding in his mouth, but was after all unable to reach that at which he grasped." From the Fable of the Dog and the Shadow.

*Verum est illud, quod vulgo dicitur, mendacem memorem esse oportet.* QUINT.—"There is truth in the common saying, that a liar should have a good memory."

*Verum est verbum, quod memoratur, ubi amici ibidem sunt opes.* PLAUT.—"It is a true proverb that is quoted, 'Where there are friends, there are riches.'"

*Verum illud est, vulgo quod dici solet,  
Omnes sibi malle melius esse quam alteri.* TER.

—"The common saying is true, that we all wish matters to go better with ourselves than with another."

*Verum opere in longo fas est obrepere somnum.* HOR.—"But in a long work it is allowable sometimes to be overcome by sleep." Occasional negligence may be pardoned in a long work, which in a brief one would be reprehensible.

*Verum putas haud ægrè, quod valdè expētis.*—"You have no difficulty in believing that to be true which you anxiously desire." "The wish is father to the thought."

*Verum ubi plura nitent in carmine, non ego paucis  
Offendar maculis.*— HOR.

—"But where many beauties shine in a poem, I will not be offended with a few blemishes." See *Non ego*, &c.

*Verus amicus est is qui est tanquam alter idem.* CIC.—"A true friend is he who is, as it were, another self."

—*Vesana cupido,*

*Plurima cum tenuit, plura tenere cupit.*

—"Unreasoning cupidity, the more it has the more it desires to have."

*Vestibulum domus ornamentum est.* PROV.—"The hall is the ornament of a house." First impressions are of the greatest importance.

*Vestigia nulla retrorsum.*—"No stepping back again." Re

**treat** must not be thought of. An adaptation from Horace  
The motto of the Earl of Buckinghamshire.

*Vestis virum facit.* *Prov.*—"The garment makes the man."  
It is so in the opinion of the vulgar.

*Vestri, jūdices, hoc maxime intērest, non ex lēvitāte testium causas hōmīnum ponderāri.* *CIC.*—"To you, O judges, it is of the greatest moment, that the interests of men should not be dealt with upon slight testimony."

—*Vetābo, qui Cērēris sacrum  
Vulgārit arcānæ, sub isdem  
Sīt trābibus, frāgilemve mecum*

*Solvat phasēlum.*— *HOR.*

—"I will forbid the man, who shall have divulged the sacred rites of mysterious Ceres, to be under the same roof with me, or to sail with me in the same fragile bark."  
From fear of the vengeance of an offended deity.

*Vētēra extollimus recentium incuriōsi.* *TACIT.*—"We extol things that are ancient, heedless of those of later date."  
See *Ætas parentum*, &c., and *Laudator*, &c.

*Vētēra quæ nunc sunt fuērunt olim nova.*—"Things which are now old, were once new."

*Vētērem injūriam ferendo, invītas novam.*—"By submitting to an old injury, you lay yourself open to a fresh one."  
Even patience must have its limits. See *Post folia*, &c.

*Veterum id dictum est, Felicitē is sapit, qui pericūlo aliēno sapit.*—"It is an old saying, that he is happy in his wisdom, who is wise at the expense of another." From an interpolated scene in the *Mercator* of Plautus, probably written by Hermolaüs Barbarus.

*Vetustas pro lege semper habētur.* *Law Max.*—"Ancient custom is always regarded as law." It is the basis of our common law.

*Vexāta quæstio.*—"A disputed question." A moot point.

*Vi et armis.*—"By force and arms." By main force, not by sanction of the law.

*Via crucis via lucis.*—"The path of the cross the path of light." A mediæval saying, and an heraldic motto.

*Via media.*—"The middle way."

*Via trita est tutissīma* *COKE.*—"The beaten path is the safest."

*Via trita, via tuta.*—"The beaten path is the safe path."

Motto of Earl Normanton.

—*Viamque insiste domandi,*

*Dum fáciles animi juvenum, dum mōbilis ætas.* VIRG.

—"Enter upon a course of training while their disposition in youth is tractable, while their age is pliant." See *Udum*.

*Viam qui nescit quā devēniat ad mare,*

*Eum oportet amnem quarere cōmitem sibi.* PLAUT.

—"He who knows not his way to the sea, should take a river as his guide." A prolonged route which is certain to lead to our object is better than a short but doubtful one.

*Vice gerens.*—"Acting in the place of." A vicegerent, or deputy.

*Vice regis.*—"In the king's behalf." Acting as viceroy.

*Vice versâ.*—"The terms being reversed." Or "reversely."

Dr. Parr used to say it ought to be "*Versâ vice*," referring to *Ulpian, Dig. 43. 29. III.*

*Vicistis cochleam tarditâte.* PLAUT.—"You have surpassed a snail in slowness."

*Victor volentes per populos dat jura.*—"A conqueror gives laws to a submissive people."

*Victoria concordiâ crescit.*—"Victory increases by concord."

Motto of Earl Normanton, and Lord Amherst.

*Victoria, et per victoriâ vita.*—"Victory, and through victory life."

*Victoria, et pro victoriâ vita.*—"Victory, and for victory life." A toast for heroes.

*Victoriâ pax non pactiōne parienda est.* CIC.—"Peace is to be secured by victory, not by negotiation."

*Victrix causa Diis placuit, sed victa Catōni.*—"The conquering cause was pleasing to the gods, the conquered one to Cato." An extravagant compliment paid by Lucan to the heroic patriotism of Cato of Utica.

*Victrix fortunæ sapiētia.*— JUV.—"Wisdom conquers fortune." By prudence we may sometimes get the better of fortune.

*Victūrosque Dei celant, ut vivere durent,*

*Felix esse mori.*—

LUCAN.

—"And the gods conceal, from those destined to live, how sweet it is to die, that they may continue to live."

*Victus cultusque corpōris ad vālētūdinem rēfērantur et ad vires, non ad voluptātem.* CIC.—“Let the food and clothing of the body bear reference to health and strength, not to mere gratification.”

*Vide licet.*—“You may see.” “Namely.” Denoted in English books by the contracted form, *viz.*

*Vide ne, fūnicūlum nimis intendendo, aliquando abrumpas.*—“Take care, lest by stretching the rope too tight you break it at last.”

*Vide ut supra.*—“See as above.” “See the preceding passage.”

*Video et gaudeo.*—See *Videsne qui*, &c.

—*Video meliōra probōque,*

*Deteriōra sequor.*— OVID.

—“I perceive the better course, and applaud it; but I follow the worse.” The words of a person hurried on by passion against the dictates of reason.

*Vides, ut altā stet nive candidum*

*Soracte, nec jam sustineant onus*

*Silvæ laborantes.*—

HOR.

—“You see how Soracte stands white with deep snow, nor can the bending woods any longer support the weight.”

*Videsne qui venit?*—“Do you see who is coming?” To which the answer is, *Video et gaudeo*, “I see and am glad.”

*Love's Labour's Lost*, act v. sc. i.

*Vidēte, quæso, quid potest pecūnia.* PLAUT.—“See, prithee, what money can effect.”

*Vidi ego naufrāgiumque, viros et in æquōre mergi;*

*Et, Nunquam, dixi, justior unda fuit.*

OVID.

—“I myself have seen a shipwreck, and men drowned in the sea; and I said, ‘Never were the waves more just in their retribution.’”

*Vidit et erūbuit lymp̄ha pudica Deum.*—“The modest water saw its God and blushed.” A line on the miracle at Cana in Galilee, most probably composed by Richard Crashaw. Dryden has had the credit of having composed a similar line when a school-boy at Westminster:—

“The conscious water saw its God and blush'd.”

If so, he was probably indebted to Crashaw for the thought. It is, however, a matter of doubt whether the line of Crashaw did not originally read, “*Nympha pudica*,” “The modest nymph.”

*Vigilantibus, non dormientibus, subveniunt jura.* *Law Max.*—“The laws assist the watchful, not those who sleep.” The law assists those only who take due care to preserve their rights.

*Vigilari decet hominem, qui vult sua tempore conficere officia.* *PLAUT.*—“It behoves him to be vigilant who wishes to do his duty in good time.”

*Vigilate et orate.*—“Watch and pray.” Motto of Lord Castlemaine.

*Vigor ætatis fluit ut flos veris.*—“The vigour of manhood passes away like a flower of spring.”

*Vile donum, vilis gratia.* *Prov.*—“A small gift, small thanks.”

*Vilescent dignitates cum tenentur ab indignis.* *SALL.*—“High offices become valueless when held by unworthy persons.”

*Vilis sæpe cadus nobile nectar habet.* *Prov.*—“Full oft does an humble cask contain generous nectar.” A repulsive exterior may conceal excellent qualities.

*Vilius argentum est auro, virtutibus aurum.* *HOR.*—“Silver is of less value than gold, gold than virtue.”

*Villarum culmina fumant.* *VIR.*—“The tops of the cottages send forth their smoke.”

*Vim vi repellere omnia jura clamant.* *Law Max.*—“All laws declare that we may repel force by force.”

*Vina parant animos, faciuntque caloribus aptos :*

*Cura fugit multo diluiturque mero.*

*OVID.*

—“Wine composes the feelings and makes them ready to be inflamed: care flies and is drowned in plenteous draughts.”

*Vince animos, iramque tuam, qui cætera vincis.* *OVID.*—“You, who conquer other difficulties, go conquer your own feelings and your anger.”

*Vincit amor patriæ.* *VIRG.*—“The love of our country conquers all other considerations.” “The noblest motive is the public good.” Motto of the Irish Viscount Molesworth, and Lord Muncaster.

*Vincit omnia veritas.*—“Truth conquers all things.” However veiled by hypoerisy or by fraud, truth will generally come to light. Motto of the Baron Kinsale.

*Vincit qui se vincit.*—“He is indeed a conqueror who conquers himself.” Motto of Lord Howard of Walden.

*Vincula da linguæ, vel tibi vincla dabit.*—"Put a curb on your tongue, or it will put a curb on you." An indiscreet tongue is very likely to bring us into trouble.

*Vindictam mandasse sat est; plus nōminis horror*

*Quam tuus ensis aget; mīnuit præsētia famam.* LUCAN.

—"Tis enough to have commanded vengeance; more will the dread of your name effect than your sword; your presence detracts from your fame."

*Vino diffugiunt mordāces curæ.*—"Cankering cares are dispelled by wine." An adaptation from Horace.

—*Vino tortus et irā.* HOR.—"Excited by wine and anger."

*Vinum bonum lætificat cor hōminis.*—"Good wine maketh glad the heart of man." See *Psalms* civ. 15.

*Vinum purum potum, puer; infundito.*

*A summo ad imum more majōrum bibunto.*

*Decem cyāthi summa potio sunt.*

LIPSIUS.

—"Unmix'd be our wine, and pure let it flow,  
As our fathers ordain'd, from the high to the low,  
Let our bumpers, while jovial we give out the toast,  
In gay comotation, be ten at the most."

*Violenta nemo impēria continuit diu;*

*Moderāta durant.*

SEN.

—"No one has long held power exercised with violence; moderation insures continuance."

*Vipera Cappādōcem nōcītūra momordit: at illa,*

*Gustāto periit sanguine Cappādōcis.*

—"A baneful viper bit a Cappadocian; but having tasted the Cappadocian's blood it died." A translation from the *Anthologia Græca*. The people of Cappadocia were of a dull disposition, and addicted to every vice.

*Vir bonus dicendi perītus.*—"A good man skilled in the art of speaking." The ancient definition of an orator.

—*Vir bonus est quis?*

*Qui consulta patrum, qui leges jurāque servat.* HOR.

—"Who is a good man? He who obeys the decrees of the senators, he who respects the laws and ordinances."

*Vir bonus et sapiens dignis ait esse parātum,*

*Nec tamen ignōrat quid distant æra lupinis.* HOR.

—"A good and a wise man declares himself ready to assist the deserving; he is not ignorant, however, of the dif-

ference between money and lupines." He is able to distinguish between the meritorious and the undeserving. Lupines were used for money on the stage.

*Vir est maximæ escæ.* PLAUT.—"He is a man of a most capacious appetite."

*Vir pietate gravis.*— VIRG.—"A man respected for his piety."

*Vir sapiens forti melior.*—"A wise man is better than a valiant one."

*Vir sapiens omnia quæ in vitam humanam incurrunt fert libenter, ut pareat legi naturæ.* SEN.—"A wise man bears willingly all those events which are the lot of human life, that he may obey the law of nature."

*Vir sapit qui pauca loquitur.*—"The man is wise who says but little."

—*Vires acquirit eundo.* VIRG.—"She acquires strength as she goes." The poet speaks of Fame, or Rumour.

*Virescit vulnere virtus.*—"Virtue flourishes from a wound." Motto of the Earl of Galloway.

*Viri infelicis procul amici.* SEN.—"The friends of the unfortunate man are at a distance."

*Viris fortibus non opus est mœnibus.*—"Brave men have no need of walls."

*Virtus agrestiores ad se animos allicit.* CIC.—"Virtue allures to herself even the most uncultivated minds."

*Virtus arte fortior.*—"Virtue is stronger than a battering-ram." Motto of the Earl of Abingdon.

*Virtus est medium vitiorum, et utrinque reductum.* HOR.—"Virtue is the mean between two vices, and equally removed from either." The golden mean.

*Virtus est una altissimis defixa radicibus, quæ nunquam ullâ vi labefactari potest.* CIC.—"Virtue is a thing which having once struck deep root, can never be shaken by any power."

*Virtus est vitium fugere, et sapientia prima Stultitiâ caruisse.*—

HOR.

—"It is virtue to fly from vice, and the first step of wisdom is to be exempt from folly." Temptation is better avoided than combated.

*Virtus hominem jungit Deo.* CIC.—"Virtue unites man with God."



*Virtus in actione consistit.*—"Virtue consists in action."  
Motto of Lord Craven.

*Virtus in arduis.*—"Virtue," or "Valour in danger."  
Adapted from Horace.

—*Virtus laudatur et alget.* JUV.—"Virtue is praised and ;  
starves."

*Virtus mille scuta.*—"Virtue is as good as a thousand shields."  
Motto of the Earl of Effingham.

*Virtus non advēnit a naturā, neque a doctrinā, sed a nūmīne divīno.* SEN.—"Virtue proceeds not from nature, nor from education, but from the Deity."

*Virtus non est virtus nisi compārem habet āliquem, in quo superando vim suam ostendat.* CIC.—"Virtue is not really virtue unless it has some associate, in excelling whom it may display its strength."

*Virtus probāta florēbit.*—"Approved virtue will flourish."  
Motto of Earl Bandon.

*Virtus, reclūdens immēritis mori*

*Cœlum, negātā tentat iter viā ;*

*Cœtusque vulgāres, et udam*

*Spernit humum fugiente pennā.* HOR.

—"Virtue, throwing open heaven to those who deserve not to die, directs her course by paths hitherto denied, and spurns with rapid wing the grovelling crowds and the foggy earth."

*Virtus repulsæ nescia sordidæ*

*Intāminātis fulget honōribus ;*

*Nec sumit aut ponit secūres*

*Arbitrio populāris auræ.* HOR.

—"Virtue, which knows no base repulse, shines with untarnished honours ; she neither receives nor resigns the emblems of authority at the will of popular caprice."

"Virtue repulsed, yet knows not to repine,

But shall with unattainted honour shine." *Swift.*

*Virtus requiēi nescia sordidæ.*—"Virtue which knows not mean repose." Motto of the Earl of Dysart.

*Virtus sine ratiōne constāre non potest.* PLINY the Younger.

—"Without reason, virtue cannot subsist."

*Virtus sola nobilitat.*—"Virtue alone ennobles." Motto of Lord Walscourt.

*Virtus sub cruce crescit, ad æthæra tendens.*—“Virtue grows under the cross, and tends towards heaven.” Motto of the Earl of Charleville.

*Virtus vincit invidiam.*—“Virtue subdues envy.” Motto of Marquis Cornwallis.

*Virtute ambire oportet, non favoritibus.*

*Sat habet favoritum semper qui rectè facit.* PLAUT.

—“By merit, not by patrons, ought we to seek our ends. He who does well has always patrons enough.”

*Virtute non astutiâ.*—“By virtue, not by cunning.” Motto of Viscount Pery.

*Virtute, non verbis.*—“By virtue, not by words.” Motto of the Earl of Kerry, and of the Marquis of Lansdowne.

*Virtute quies.*—“In virtue there is tranquillity.” Virtue confers peace of mind. Motto of Lord Mulgrave.

*Virtutem doctrina paret, naturæne donet?* HOR.—“Does study produce virtue, or does nature bestow it on us?”

*Virtutem incolumem odimus,*

*Sublatam ex oculis querimus invidi.* HOR.

—“We hate virtue when present, but gaze after her with regret when she has passed from our sight.”

—*Virtutem verba putes, ut*

*Lucum ligna?*— HOR.

—“Do you consider virtue to consist merely of words, as a grove consists of trees?”

*Virtutes ita copulatæ connexæque sunt, ut omnes omnium particeps sint, nec aliâ ab aliâ possit separari.* CIC.—“The virtues are so closely joined and connected that they all partake of the qualities of each other, nor can they be separated.”

*Virtuti nihil obstat et armis.*—“Nothing can resist valour and arms.” Motto of the Earl of Aldborough.

*Virtuti non armis fido.*—“I trust to virtue, not to arms.” Motto of the Earl of Wilton.

—*Virtutibus obstat*

*Res angusta domi.*— JUV.

—“Straitened means stand in the way of virtues” of the more active exercise of charitable virtues.

*Virtutis avorum præmium.*—“The reward of the valour of my forefathers.” Motto of Lord Templeton.

*Virtūtis ergo.*—"For the sake of virtue."

*Virtūtis expers verbis jactans gloriam*

*Ignōtos fallit, notis est derisui.* PHLÆDRUS.

—"A dastard who brags of his prowess, and is devoid of courage, imposes on strangers, but is the jest of those who know him."

*Virtūtis fortūna comes.*—"Fortune is the companion of virtue." Motto of Lords Newhaven and Harberton.

*Virtūtis laus omnis in actione consistit.* CIC.—"All the merit of virtue depends upon the activity with which it is exercised." See *Paulum sepultæ*, &c.

—*Virtūtis uberrimum alimentum*

*Est honos.*

—"Honour is the chief support of virtue."

*Virtūtisque viam dēserit arduæ.* HOR.—"And he deserts the arduous path of virtue."

*Virtutum omnium fundamentum pietas.*—"Piety is the foundation of all the virtues."

*Virtutum primam esse puta compescere linguam;*

*Proximus ille Deo est qui scit ratione tacere.* CATO.

—"Think it the first of virtues to restrain the tongue; he approaches nearest to a god who knows when it is best to be silent."

*Virum bonum nec pretio, nec gratiā, nec pericūlo a viā recti dedūci oportet.* AD HERENN.—"A good man ought not to be drawn from the path of rectitude by wealth, by favour, or by danger."

*Virum improbum vel mus mordeat.* PROV.—"A mouse even may bite the wicked man." Said of those who are paralyzed by a bad conscience.

*Vis comica.*—"Comic power," or "talent."

*Vis consili expers mole ruit suā;*

*Vim temperatam Dī quoque prōvēhunt*

*In majus; ūdem odere vires*

*Omne nefas ānimo moventes.*

HOR.

—"Force, without judgment, falls by its own weight; moreover, the gods promote well-regulated force to further advantage: but they detest force that meditates every crime."

*Vis inertiae.*—"The power of inertness." The tendency of every body to remain at rest, and consequently to resist

motion. Used figuratively for indolence or mental inertness.

—*Vis recte vivere? Quis non?*

*Si virtus hoc una potest dare; fortis omissis*

*Hoc age deliciis.*

HOR.

—“Would you live happily? Who would not? If virtue alone can confer this, discard pleasures, and strenuously pursue it.”

*Vis unita fortior.*—“Power is strengthened by union.”

Motto of the Earl of Mountashel.

*Viscus merus vestra est blanditia.* PLAUT.—“Your coaxing is so much bird-lime.”

*Visu carentem magna pars veri latet.* SEN.—“A great part of the truth lies concealed from him who wants discernment.”

*Visum visu.*—“To see and be seen,” or “Face to face.”

Whence most probably the French word *vis-à-vis*.

—*Vitâ*

*Cedat, uti conviva satur.*— HOR.

—“Let him withdraw from life, like a guest well filled.”

See *Cur non*, &c.

*Vita enim mortuorum in memoriâ vivorum est posita.* CIC.—

“The life of the dead is retained in the memory of the living.”

*Vita hominis sine literis mors est.*—“The life of a man without letters is death.”

*Vita laudabilis boni viri, honesta ergo quoniam laudabilis.*

CIC.—“The life of the good man is praiseworthy, and being praiseworthy must be honourable.”

*Vitâ patris.*—“In his father’s lifetime.” Often written *v. p.*

*Vita turpis ne morti quidem honestæ locum relinquit.* CIC.—

“A life of shame leaves no room even for an honourable death.” See *Qualis vita*, &c.

*Vitæ est avidus, quisquis non vult*

*Mundo secum pereunte mori.* SEN.

—“He is greedy of life who is unwilling to die when the world is perishing around him.”

—*Vitæ*

*Percipit humanos odium, lucisque videndæ,*

*Ut sibi consciscant mærenti pectore lethum.* LUCRET.

—“Hatred of life, and of beholding the light, seizes upon

men, to make them with sorrowing breast inflict death upon themselves."

—*Vitæ post-scēnia celant.* LUCRET.—"They conceal the secret actions of their lives." The *Post-scenium* was the part of the theatre behind the scenes, containing the robing-room; hence it is here used in the plural, to signify secret actions hidden from the eyes of the world.

*Vitæ signum pulsus est.* MED. APHOR.—"The pulse is the sign of life."

*Vitæ summa brevis spem nos vetat inchoare longam.* HOR.—"The short span of life forbids us to encourage prolonged hope."

*Vitæ via virtus.*—"Virtue is the way of life." Motto of the Earl of Portarlington.

—*Vitam impendere vero.* JUV.—"To lay down one's life for the truth." See *Ille igitur*, &c.

*Vitam regit fortuna, non sapientia.* CIC.—"Fortune governs this life, and not wisdom."

—*Vitanda est impröba Siren*

*Desidia.*— HOR.

—"Sloth, that seductive Syren, is to be shunned."

*Vitaret cælum Phaëton, si vivëret; et quos*

*Optarat stulté, tangere nollet equos.* OVID.

—"If Phaëton were living he would shun the skies, and would be loth to touch the horses for which, in his folly, he wished."

—*Vitavi denique culpam,*

*Non laudem merui.*— HOR.

—"I have avoided error, not merited praise."

*Vitia hominum atque fraudes damnis, ignominis, vinculis, verbëribus, exiliis, morte mulcantur.* CIC.—"The vices and frauds of men are punished with fines, ignominy, chains, stripes, exile, and death."

*Vitia nobis sub virtutum nomine obröpunt.* SEN.—"Vices creep upon us, under the name of virtues." Thus, avarice will palm itself off under the name of economy.

*Vitia otii negotio discutienda sunt.* SEN.—"The evils of sloth are only to be shaken off by attending to business."

*Vitiant artus ægræ contögia mentis.* OVID.—"The diseases of the mind contagiously impair the bodily powers."

*Vitiis nemo sine nascitur; optimus ille*

*Qui minimis urgetur.*

HOR.

—“No man is born without faults; he is the best who is burthened with fewest.”

*Vitiis suis pervidendis cæcus est homo, in aliënis perspicax.*

—“Man is blind to his own faults, but quick at perceiving those of others.” He readily sees “the mote in his brother’s eye.”

*Vitium capiunt ni moveantur aquæ.*—“Water becomes putrid if kept stagnant.”

—*Vitium commûne omnium est,*

*Quod nimium ad rem in senectâ attenti sumus.*

TER.

—“It is a fault common to us all, that in old age we become too attached to worldly interests.”

*Vitium exemplo principis inolescitur.*—“Vice, through the example of the prince, becomes fashionable.”

*Vitium fuit, nunc mos est, assentatio.*

SYR.—“Flattery,

which was formerly a vice, is now a fashion.”

*Vivâ voce.*—“By the living voice.” By oral testimony.

*Vivat; et absentem, quoniam sic fota tulêrunt,*

*Vivat, et auxilio sublêret usque suo.*

OVID.

—“May he live on; and since the Fates have thus decreed, may he live ever to relieve me, far, far away, by his aid.”

*Vivat rex.*—“Long live the king.” *Vivat regîna.*—“Long live the queen.” *Vivant rex et regîna.*—“Long live the king and queen.”

*Vive memor lethi.*— PERS.—“Live mindful of death.”

*Vive sine invidiâ, mollesque inglôrius annos*

*Exige; amicitias et tibi junge pares.*

OVID.

—“Live without envy; pass in obscurity thy tranquil years, and in friendship attach thy equals to thyself.”

*Vive valêque.*—“Live and fare well.” “Health and happiness.”

—*Vivendi rectè qui prôrôgat horam*

*Rusticus expectat dum defluat amnis.*—

HOR.

—“He who postpones the hour of living well, is like the peasant who waits until the river shall cease to flow.”

See *Rusticus expectat*, &c.

*Vicendum est igitur, ut eâ libêrâlitate utâmur, quæ prosit ami-*

*cis, noceat nemini.* CIC.—“We must make it our care then to exercise such liberality as may benefit our friends and injure no one.”

*Vivendum est rectè, cum propter plūrima, tunc his*

*Præcipuè causis, ut linguas mancipiōrum*

*Contemnas : nam lingua mali pars pessima servi.* JUV.

—“You should lead a correct life for many reasons, but especially for this, that you may defy the tongues of your domestics; for the tongue is the worst part of a bad servant.”

*Vivere sat, vincere.*—“To conquer is to live enough.” Motto of the Earl of Sefton.

*Vivere si rectè nescis, decēde peritis.* HOR.—“If you know not how to live aright, make way for those who do.”

“Learn to live well, or fairly make your will.” POPE.

*Vivida vis animi.* LUCRET.—“The strong force of the mind.” The active powers of the understanding.

*Vivimus aliēnā fiduciā.* PLINY the Elder.—“We live by trusting one another.”

*Vivimus in posteris.*—“We live in our posterity.” See *Vita enim, &c.*

*Vivit adhuc, vitamque tibi debere fatetur.* OVID.—“He lives still, and acknowledges that he owes his life to you.”

*Vivit post funera virtus.*—“Virtue survives the grave.” Motto of the Irish Earl of Shannon.

*Vivite felices, quibus est fortuna peracta*

*Jam sua!*—

VIRG.

—“Live happily, ye whose destinies are already fulfilled!” Struggling onward, I can behold those without envy who have successfully terminated their labours.

—*Vivite fortes,*

*Fortiaque adversis opponite pectora rebus.* HOR.

—“Live as brave men, and bravely breast adversity.”

*Vivitur exiguò melius : natura beatis*

*Omnibus esse dedit, si quis cognoverit uti.* CLAUD.

—“Men live best upon a little: nature has granted to all to be happy, if they did but know how to use her gifts.”

*Vivitur parvo bene, cui paternum*

*Splendet in mensa tenui salinum ;*

*Nec leves somnos timor aut cupido*

*Sordidus aufert.*

HOR.

—“He lives happily on a little whose paternal salt-cellar shines on his frugal board; nor does fear or sordid covetousness disturb his quiet repose.”

—*Vivo et regno, simul ista reliqui,*

*Quæ vos ad cælum fertis rumōre secundo.* HOR.

—“I live and am a king, as soon as I have quitted those scenes which you extol to the skies in such high terms.”

*Vivunt ii qui ex corpōrum vincūlis, tanquam e carcēre, evolvunt.* CIC.—“Those live who have escaped from the fetters of the body, as though from a prison.” Who are not chained down by fleshly lusts.

*Vivunt in Vēnērem frondes, etiam nemus omne per altum*

*Felix arbor amat; nutant ad mūtua palmæ*

*Fœdēra, pōpūleo suspirat pōpūlus ictu,*

*Et plātāni plātānis, alnōque assibilat alnus.*

CLAUD.

—“The leaves live but to love, and, throughout the whole lofty grove the happy trees indulge their loves; palm, as it nods to palm, confirms their ties; the poplar sighs for the poplar’s embrace; plane whispers to plane, alder to alder.” Ancient intimation of the Sexual System of Linnæus.

*Vix a te videor posse tenēre manus.* OVID.—“I hardly seem to be able to keep my hands off you.”

—*Vix dēcimus quisque est, qui ipsus sese nōverit.* PLAUT.

—“There is hardly one man in ten who knows himself.”

*Vix duo tresve mihi de tot sūperestis, amici.*

*Cætēra Fortūnæ, non mea turba, fuit.* OVID.

—“Out of so many friends, scarcely two or three of you are now left to me. The rest of the crowd belonged to Fortune, not to me.”

*Vix ea nostra voco.* OVID.—“I scarcely call these things our own.” Motto of Lord Sundridge and the Earl of Warwick.

*Vix ēquidem credo, sed et insultāre jacenti*

*Te mihi, nec verbis parcēre, fama refert.* OVID.

—“For my part I hardly believe it, but rumour says that you insult me now prostrate, and are not sparing of your reproaches.”

*Vix mihi credētis, sed crēdite, Troja manēret,*

*Præceptis Priami si foret usa sui.*

OVID.

—“You will hardly believe me, yet may believe me;



Troy would have been still standing if she had followed the advice of her Priam."

*Vix tamen eripiam, pōsīto pavōne, velis quin*

*Hoc pōtiūs, quam gallinā tergere palātum,*

*Rara avis, et pictā pandat spectācūla caudū.* HOR.

—"Were a peacock placed on table, I should scarcely be able to prevail on you not to eat of it instead of a pullet, merely because it is a rare bird and makes a show with its gaudy tail."

*Vixēre fortes ante Agamemnōna*

*Multi; sed omnes illācrymābiles*

*Urgentur, ignōtique longā*

*Nocte, carent quia vate sacro.* HOR.

—"Many brave men lived before Agamemnon; but all of them, unlamented and unknown, are whelmed in endless night, having found no sacred bard."

—*Vocat in certāmina Divos.* VIRG.—"He calls the gods to arms."

—*Volat ambīguis*

*Mobilis alis hora, nec ulli*

*Præstat velox Fortūna fidem.* SEN.

—"The fleeting hour speeds on with doubtful wing, nor does hastening fortune keep faith with any one."

*Volenti non fit injūria.* Law Max.—"No injury is done to a consenting party." This applies only to those who are by law considered responsible for their actions.

—*Volitāre per ora virūm.* VIRG.—"To hover on the lips of men." See *Tentanda*, &c.

*Volo, non vāleo.*—"I am willing but unable." Motto of the Earl of Carlisle.

*Voluntas non potest cogi.*—"The will cannot be forced."

"He that complies against his will,

Is of the same opinion still."—*Hudibras* II. 3. 547.

*Voluptas est malōrum esca: quod eā non minus hōmīnes*

*Quam hamo capiuntur pisces.*

PLAUT.

—"Pleasure is the bait of misfortune; for by it men are caught just as fishes are by the hook."

—*Voluptātes commendat rārīor usus.* JUV.—"Pleasures sparingly enjoyed have a higher relish."

*Voluptāti mœror sequitur.*—"Sorrow follows indulgence."

*Voluptāti obsęuens.* TER.—"Devoted to pleasure."

*Voluptatibus se constringendum dare.*—"To resign himself to the enthrallment of pleasure."

*Vos, procul! O procul! este profūni!* VIRG.—See *Procul*, &c.

*Vos sūp̄ere et solos aio bene viv̄ere, quorum  
Conspicitur n̄tidis fundāta pecūnia villis.* HOR.

—"I say that you alone are wise and live well, whose wealth is conspicuous in the elegance of your villas."

*Vos val̄ete!*—"Fare ye well!"

*Vos val̄ete et plaudite.* TER.—"Farewell, and give your applause." This expression, or the words *Plausum date*, "Grant applause," was used at the conclusion of the Latin Comedies.

*Vota vita mea.*—"My life is devoted." Motto of the Earl of Westmeath.

*Vox audita perit, lit̄era scripta manet.*—"The word that is heard passes away, the letter that is written remains." See *Litera scripta*, &c.

*Vox clamantis in deserto.*—"The voice of one crying in the wilderness." See *John* i. 23.

*Vox erat in cursu, cum me mea pr̄odidit umbra.* OVID.—"She was in the middle of her speech, when my shadow betrayed me."

*Vox erat in cursu; vultum dubitantis habebam.* OVID.—"She was in the middle of her speech; I had the look of one in doubt"

*Vox et prat̄rea nihil.*—"A voice and nothing more." A mere sound; fine words without meaning. Said originally of the nightingale. From the Greek.

—*Vox faucibus hæsit.* VIRG.—"His voice cleaved to his throat" He was dumb through amazement and dread.

*Vox populi vox Dei.*—"The voice of the people is the voice of God." A maxim of the opponents of the *Jus divinum* of kings. The origin of it is not known, but it is quoted as a proverb by William of Malmesbury, who lived in the early part of the twelfth century.

*Vox stellārum.*—"The voice of the stars." A favourite title with the old Almanacs.

*Vulgāre amici nomen, sed rara est fides.* PHÆD.—"The title of friend is common, but fidelity is rare."

*Vulgāto corpore mulier.* LIVY.—"An abandoned woman."

—*Vulgo audio*

*Dici, diem adimere ægritudinem hominibus.* TER.

—“I hear it often said that time assuages human sorrow.”

*Vulgus amicitias utilitate probat.* OVID.—“The multitude estimate friends by the advantages to be derived from them.”

*Vulgus consuetudinem pro lege habet.*—“It is a common error to consider usage as law.”

*Vulgus ex veritate pauca, ex opinione multa, æstimat.* CIC.—“The populace judge of few things on truthful grounds, of many from prejudice.”

*Vulnëra nisi sint tacta tractatæque sanari non possunt.* LIV.—“Unless wounds are handled and dressed they cannot be healed.”

*Vulnus alit venis, et cæco carpitur igni.* VIRG.—“She nourishes the poison in her veins, and is consumed by a secret flame.” Said of Dido’s secret passion for Æneas.

*Vultus animi janua et tabula.* CIC.—“The countenance is the very portal and portrait of the mind.” So *Ecclus.* xix. 29, “A man is known by the eye, and the face discovers wisdom.”

*Vultus est index animi.* *Prov.*—“The countenance is the index of the mind.” The opinion of Lavater and the physiognomists.

## Z.

*Zonam perdidit.* HOR.—“He has lost his purse.” He is in desperate or distressed circumstances.

## APPENDIX

*A divitibus omnia magnificè fiunt.* — “Everything is done magnificently by the rich.”

*A solis ortu usque ad occāsum.* — “From sunrise to sunset.”

*Ab inopiā ad virtūtem obsepta est via.* TER. — “The road to virtue is obstructed by poverty.” See *Res angusta*, &c.

*Abi in malam rem.* — “Be off, and ill may it fare with you.”  
“Go to the deuce.”

*Abiit, excessit, evāsit, erūpit.* CIC. — “He has departed, fled, escaped, disappeared.” Cicero’s description of the abrupt flight of the guilt-stricken Catiline.

*Absit invidia.* — “All offence apart.”

*Absit omen.* — “May it not prove ominous.”

*Actis ævum implet, non seynibus annis.* — “He fills up life with deeds, not with long years of indolence.” An adaptation from the Elegy to Livia Augusta, generally attributed to Peto Albinovanus.

*Ad amussim.* — “According to line and rule.” Exactly.

*Ad nauseam.* — “So as even to create disgust.”

*Ad ostentationem opum.* — “To show off his wealth.”

*Ad rem.* — “To the purpose.”

*Admonere volumus, non mordere; prodesse, non lædere; consulere morbis hominum, non officere.* ERAS. — “Our object is, to admonish, not to carp; to improve, not to wound; to think of remedies for the diseases of mankind, not to obstruct their cure.”

*Ægritudo animi, sine ullā rerum expectatione meliōre.* — “Despondency unmitigated by the prospect of better fortune.”

*Agunt, non cogunt.* — “They lead, not drive.”

*Ah! quam dulce est meminisse!* — “Ah! how great are the delights of memory!”

— *Alii taurinis follibus auras  
Accipiunt redduntque.*

VIRG.

—“Others draw in and eject the air from bellows made of bulls' hide.” The Cyclops working their bellows.

*Aliquis in omnibus, nullus in singulis.* SCAL.—“Somebody in all, nobody in each.” Jack of all trades, master of none!

*Alter alterius auxilio eget.* SALL.—“One requires the aid of the other.”

*Alter ego.*—“A second self.” A bosom friend.

*Amici qui diu abfuērunt, in mutuos ruunt amplexus.*—“Friends who have been long separated rush into each other's embraces.”

*Amor laudis et patriæ pro stipendio est.*—“Love of praise and of our country are their own reward.” In the consciousness of having acted rightly.

*Amöre nihil mollius, nihil violentius.*—“Nothing is more tender, nothing more violent, than love.”

*An ideo tantum venēras ut exires?* MART.—“Did you then come only to go away again?” See *Cur in*, &c.

*Anathēma maran-ātha.*—“May he be cursed, and may the Lord at his coming take vengeance on him.” See *1 Cor.* xvi. 22. The first word is Greek, the second Syriac.

*Angustā utitur fortunā.* CIC.—“He is in narrow circumstances.” His means are small.

*Angusta via est quæ ducit ad vitam.*—“Narrow is the way which leadeth to life.” *Matt.* vii. 14.

*Animal implūme bipes.*—“A two-legged animal without feathers.” Said to have been Plato's definition of man.

*Animus non deficit æquus.*—“A well-regulated mind is not wanting.” Motto of Lord Gwydyr, taken from Horace, *Ep.* 1. 12. 30.

*Annus inceptus habētur pro complēto.* *Law Max.*—“A year entered on is reckoned as completed.”

*Aqua pumpāginis.*—A cant expression with medical men for “spring water.” The second word, we need hardly say, is dog Latin.

*Aquæ guttæ saxa excāvant.*—“Dropping water hollows out rocks.” See *Stillicidi casus*, &c.

*Arcādes ambo.* VIRG.—“Both Arcadians,”—used ironically to signify “a pair well-matched” or “Birds of a feather.” See *Par nobile fratrum*.

*Astra castra, numen lumen.*—“The stars are my camp, the

- Deity my light." A verbal quibble, the motto of the Earl of Balcarras.
- Astrictus necessitate.* CIC.—"Compelled by necessity."
- At spes non fracta.*—"But my hope is not broken." Motto of the Earl of Hopetoun.
- Aurea mediocritas.*—"The golden mean" between great wealth and poverty. See *Auream quisquis*, &c.
- Auspicium melioris ævi.*—"A presage of better times." Motto of the Duke of St. Alban's.
- Aut vincere aut mori.*—"To conquer or to die." Motto of the late Duke of Kent.
- Avi numerantur avörum.* VIRG.—"I boast of a long train of ancestors." Motto of Lord Grantley. See *Genus immortale*, &c.
- Avito vires honöre.*—"He flourishes with ancestral honours." Motto of the Earl of Bute.

## B.

- Basis virtütum constantia.*—"Steadiness is the basis of all the virtues." Motto of the Viscount Hereford.
- Bellum internecinum.*—"A war of extermination."
- Bene nati, bene vestiti, et mediöcriter docti.*—"Well born, well clothed, and moderately learned." The qualifications required of a Fellow, by the statutes of All Souls College, Oxford.
- Bonum magis carendo quàm fruendo cernitur.* *Prov.*—"We appreciate more sensibly the good which we have not, than that which we have."

## C.

- Cacoëthes loquendi.*—"An itch for speaking."  
—*Cælia ridens*  
*Est Venus, incédens Juno, Minerva loquens.*  
—"Cælia laughing, is beauteous as Venus; walking, majestic as Juno; speaking, wise as Minerva."  
*Cæteris paribus.*—"Other things being equal." Being equal in other respects.

*Casta moribus et intēgra pudōre.* MART.—“Of chaste morals and irreproachable modesty.”

*Cave ab hōmīne unius libri.*—“Beware of the man of one book.” He is the most likely to have mastered it thoroughly. See *Homo unius*, &c.

*Cedat amor rebus, res age, tutus eris.* OVID.—“Let love give way to business, attend to business and you will be safe.” See *Qui finem*, &c.

*Clamōrem ad sidēra mittunt.* STATIUS.—“They send their shouts to the stars.” The welkin rings with their cries.

*Cælitūs mihi vires.*—“My strength is from heaven.” Motto of Viscount Ranelagh.

*Commūne quodcumque est lucri.* PHÆD.—“A windfall is common property.” The law of the road, that when two persons make a lucky “find” they go halves.

*Compendia, dispendia.* Prov.—“A short cut is a losing cut.” “The longest way about is the shortest way home.”

*Conando Græci Trojâ potiti sunt.*—“By trying, the Greeks became masters of Troy.” A translation from Theocritus. See *Ἐκ Τροίας*, &c.

*Consciūs libidīnum.* CIC.—“A partner in his debaucheries.”

*Consēquitur quodcumque petit.*—“He attains whatever he aims at.” Motto of the Marquis of Headfort.

*Consilium ne sperne meum, tibi fausta parantur.*—“Despise not my advice, auspicious days await you.”

*Consuetūdo malōrum bonos mores contamīnat.*—“The companionship of the wicked corrupts good morals.” See *Φθείρουσιν*, &c.

*Contempsi glādiū Catilinæ, non pertimescam tuos.* CIC.—“I have despised the sword of Catiline, I shall not dread yours.”

*Contractāta jure, contrārio jure pereunt.* Law. Max.—“Privileges established by one law are abrogated by the provisions of an opposite law.”

*Cooperante diabōlo.*—“With the assistance of the devil.”

*Cōpia verbōrum.*—“A copious stock of words.”

*Cor et mentem colere nitimur.*—“We endeavour to improve the heart and the mind.” Motto over the entrance of a school at Marquise, between Calais and Boulogne.

*Cor unum, via una.*—“One heart, one way.” Motto of the Marquis of Exeter

- Cruci dum spiro fido.*—“While I breathe I put my trust in the cross.” Motto of Viscount Galway.
- Cujus gloriæ neque profuit quisquam laudando; nec vituperando quisquam nocuit.*—“Whose glory no praises could enhance, no censure injure.”
- Cum permissu superiorum.*—“With permission of the superior authorities.”
- Cur omnium fit culpa paucorum scelus?*—“Why should the wickedness of a few be deemed the guilt of all?”
- Curiōsa felicitas.* PETR. ARB.—“Studied happiness,” or *artful artlessness* of style.

## D.

- De bonis non.* *Law Term.*—“Of goods not (administered),” *administratis* being understood. Where all the personalty of an intestate has not been administered to, and a new administrator is appointed, he is technically known as an “administrator *de bonis non.*”
- Decōri decus addit avito.*—“He adds new lustre to the honours of his forefathers.” Motto of the Scotch Earl of Kellie.
- Dejectâ arbore quivis ligna colligit.* *Prov.*—“When the tree is down, every one gathers wood.” See *Δρυὸς πεσοῦσης*, &c.
- Deo adjuvante, non timendum.*—“God assisting, there is nothing to be feared.” Motto of Earl Fitzwilliam.
- Detur digniōri.*—“Let it be given to the most worthy.”
- Deus ex machinâ.* *Prov.*—“A god from the clouds.” An expression implying unexpected aid in an emergency. In allusion to the mode in which, in the Greek and Roman theatres, the divinities were launched on the stage by the aid of mechanism. See *Nec Deus*, &c., and *Θεὸς ἐκ μηχανῆς*.
- Disjecta membra.*—“The scattered limbs.” See *Disjecti membra poetæ*.
- Disputandi pruritus ecclesiârum scabies.*—“The itch of disputation will prove the scab of the church.” A favourite saying of Sir Henry Wotton, inscribed on his tomb at Eton.
- Domine, dirige nos.*—“O Lord! direct us.” The motto of the city of London.
- Domini pudet, non servitūtis.* SEN.—“I am ashamed of my master, not of my servitude.”



*Domīnus providēbit.*—"The Lord will provide." Motto of the Earl of Glasgow. See *Gen.* xxii. 8.

*Dotātæ uxōres mactant malo et damno viros.* PLAUT.—"Well-dowered wives involve their husbands in misfortune and ruin."

*Ducit amor patriæ.*—"The love of my country leads me on." Motto of Baron Milford.

*Dulce sodalitiū.* MART.—"A happy association." A sweet society.

## E.

*E fungis nati hōmīnes.*—"Men sprung from mushrooms." Upstarts.

*Erīmus, fortasse, quando illi non erunt.*—"We shall perhaps survive, after they have ceased to exist."

*Et decus et pretiū recti.*—"At once the ornament and the reward of virtue." Motto of the Duke of Grafton.

*Et nos quoque tela sparsīmus.*—"We too have flung our darts." Motto of Earl Moira.

*Ex aliēno tergōre lata secantur lora.* *Prov.*—"Broad thongs are cut from another man's leather."

*Ex sese.* CIC.—"From himself." He has risen by his own industry.

*Excessit medicīna malū.*—"The remedy has done more than the disease."

*Excessus in jure reprobātur.* *Law Max.*—"Excess is condemned in the law." See *Jus summum*, &c.

—*Eximius præstanti corpōre taurus.* VIRG.—"A bull excelling in beauty."

*Exitus acta probat.*—"The result proves the deed." "All 's well that ends well."

*Expectans expectāvi.*—"I waited patiently." The beginning of the fortieth Psalm.

*Experientia stultōrum magistra.* *Prov.*—"Experience is the teacher of fools." They can only be taught by suffering.

## F.

*Facilè consilia damus āliis.*—"We easily bestow advice on others."

*Facile primus.*—"By far the first."

*Fax mentis incendium gloriæ.*—"The flame of glory is the torch of the mind." Motto of the Earl of Granard.

*Fidei commissum.* *Law Term.*—"Entrusted to faith." In the Roman law a species of testamentary disposition, in reliance on the good faith of the heir.

*Fides carbonaria.*—"The coal-heaver's faith," or "belief." A comparatively modern expression, said to have originated in the following circumstance: A coal-porter, being asked what he believed, made answer, "What the Church believes;" and on being asked what the Church believed, replied, "What I believe." According to some of the French authorities, it means, "A simple, blind, unreasoning faith."

*Fidus Achates.* *VIRG.*—"The faithful Achates." A character in the *Æneid*, somewhat indistinctly drawn, but always at the side of *Æneas* in his numerous perils and misfortunes. Hence a faithful friend is sometimes called a *Fidus Achates*, but the phrase is more commonly used in an ironical sense.

*Fidus et audax.*—"Faithful and intrepid." Motto of the Earl of Lismore.

*Finis ecce labōrum!*—"Behold the end of my toils!"

*Flecti, non frangi.*—"To bend, not to break." Motto of Viscount Palmerston.

*Flumina rapidè subsidunt.*—"Swollen rivers subside rapidly."

*Forte scutum salus ducum.*—"A strong shield is the safety of leaders." Motto of Earl Fortescue.

*Fortis sub forte fatiscet.*—"Even a brave man will succumb to fortune." Motto of the Earl of Upper Ossory.

*Fortiter, fideliter, feliciter.*—"Boldly, faithfully, successfully." Motto of Viscount Monk and Lord Hutchinson.

*Fortūna multis parcere in pœnam solet.* *LABES.*—"Fortune spares many only to punish them."

*Fortūna sua è cujusque fingitur mōribus.*—"Every man's fortune is shaped by his own conduct."

*Fratres diligite, et matris consilia ne aspernamini.*—"Love your brethren, and despise not your mother's counsel."

*Fraus latet in generalibus.* *Law Max.*—"In generalities fraud lies concealed."

—*Fremunt immāni turbīne venti.* OVID.—“The winds rage in a tremendous storm.”

*Frons dōmīni plus prodest quān occipitium.*—“The forehead of the master is more useful than his hindhead.” A proverb quoted by Cato and Pliny the Elder. The eye and thought of the master are necessary to the success of his business.

*Fures clamōrem.* *Prov.*—“Thieves raising the hue and cry,” that they have been robbed. See *Clodius accusat*, &c.

## G.

*Gaudet tentāmine virtus.* LUC.—“Virtue rejoices in temptation.” Motto of the Earl of Dartmouth.

*Gula plures occīdit quam glādius, estque fomes omnium malōrum.* FR. PATRICIUS, *Bishop of Gaëta.*—“The gullet kills more than the sword, and is the fuel that kindles all evils.”

## H.

*Habet Deus suas horas et moras.*—“God has his hours and his delays.”

*Historiæ decus est, et quasi anīma, ut cum eventis causæ copulentur.* BACON *de Aug. Scien.*—“It is the beauty and, as it were, the soul, of history, that events are duly connected with their causes.”

—*Hoc genus omne.* HOR.—“All that class of men.” Generally used in a contemptuous sense.

*Honor est a Nilo.*—“Honour is from the Nile.” Dr. Burney’s celebrated anagram upon the name of Horatio Nelson.

*Hostes magis assidui quān graves.*—“Enemies rather assiduous than powerful.”

*Hostis honōri invidia.*—“An enemy’s envy is an honour.” Motto of the Earl of Harborough.

## I.

*Ilias malōrum.* CIC.—“A whole Iliad of woes.” See *Ἰλιάς*

- Imminente lunâ.* HOR.—“By the light of the moon.”
- Impërio regit unus æquo.* HOR.—“He alone rules all with justice.” Motto of Sir Robert Gunning.
- In articulo mortis.*—“At the point of death.”
- In ferrum pro libertate ruëbant.*—“For liberty they rushed upon the sword.” Motto of the Earl of Leicester.
- In hoc signo spes mea.*—“In this sign is my hope.” Motto of Viscount Taaffe.
- In me consumpsit vires fortuna nocendo.*—“Fortune has exhausted on me her power in the injury which she has done me.”
- In pretio pretium nunc est ; dat census honores,  
Census amicitias ; pauper ubique jacet.* OVID.  
—“Money now is the only thing prized ; wealth alone gives honours, wealth gives friendships ; the poor man is everywhere despised.”
- In statu pupillari.*—“In the condition of a pupil.” All students at the University, under the degree of Master of Arts, are *in statu pupillari*.
- Incultum ac derelictum solum.*—“An uncultivated and neglected soil.”
- Indignante invidia florëbit justus.*—“In spite of envy the just man will flourish.” Motto of the Earl of Glendore.
- Inepta patris lenitas, et facilitas prava.*—“The foolish lenity and mischievous indulgence of a father.”
- Ingënia gravia et solemnia, ac mutari nescia, plus plerumque habent dignitatis quàm felicitatis.* BACON *de Augmen. Scien.*—“Men whose minds are stern, solemn, and inflexible enjoy, in general, more dignity than happiness.”
- Ingentes virtutes ingentia vitia.* LIVY.—“Great virtues often lead to great vices.”
- Ingratus est, qui beneficium se accepisse negat quod accëpit ; ingratus, qui dissimulat ; ingratus, qui non reddit ; ingrâtissimus omnium, qui oblitus est.* CIC.—“He is ungrateful who denies that he has received a kindness when he has received it ; ungrateful who conceals the fact that he has received it ; ungrateful who does not return it ; but the most ungrateful of all is he who forgets it.”
- Inque brevi spatio mutantur sæcla animantum,  
quasi cursôres vitai ampãda tradunt.* LUCRET.  
“And in a short space of time the tribes of living crea-

tures are changed (by successive generations), and, like the racers, deliver the torch of life (from hand to hand).” In allusion to the torch-race at the festival of Vulcan at Athens, when the runners handed a lighted torch from one to another, and he who carried the torch lighted to the end of the course was proclaimed victor. See *Δαμπαδία*, &c.

*Insitá hominibus libidine alendi de industriá rumōres.*—“The natural propensity of mankind to propagate reports with eagerness.”

*Instar omnium.*—“Equal to all the others.” *Plato est mihi instar omnium.* CIC.

*Intaminātis honoribus.* HOR.—“With unspotted honours.” Motto of Lord St. Helens.

*Invitum sequitur honos.*—“Honour follows him even against his will.” Motto of the Marquis of Donegal.

*Iram qui vincit, hostem superat maximum.*—“He who controls his anger subdues his greatest enemy.”

## J.

*Jacta est alea.*—“The die is cast.” The words of Cæsar on passing the Rubicon.

*Jejunus venter non audit verba libenter.*—“A hungry belly has no ears.” A mediæval Leonine proverb.

*Judicāta res pro veritate accipitur.* *Law Max.*—“An award that has been made is received as a just precedent.”

*Jus omnium in omnia, et consequenter bellum omnium in omnes.*—“Where all men have a right to all things, the consequence is war of all men with all men.” The natural state of man, as described by Hobbes.

*Justum ab injustis petere insipientia est.* PLAUT.—“It is folly to expect justice at the hands of the unjust.”

## K.

*Kudos.*—“Praise,” “glory,” or “fame.” From the Greek *κῦδος*, which has almost become a dictionary word in the English language.

## L.

*Labor ipse voluptas.*—‘Even labour itself is a pleasure.’

Motto of Lord King.

*Laborāre est orāre.* *Prov.*—“To labour is to pray.” To the same effect as the proverb that says, “The gods help those who help themselves.” See *Qui laborat*, &c. (App.)

*Lachrymā nil citius arescit.* *CIC.*—“Nothing dries up sooner than a tear.”

*Lateat scintillūla forsan.*—“Perchance a small spark may lie concealed.” The motto of the Royal Humane Society.

*Latrantes ride ; te tua fama manet.*—“Laugh at cynics ; your well-earned fame awaits you.”

*Lentus in dicendo, et pene frigidus orātor.* *CIC.*—“An orator tedious in delivery and almost freezing.”

—*Levius fit patientiā*

*Quicquid corrigere est nefas.* *HOR.*

—“Misfortunes which we cannot prevent are mitigated by resignation.” “What can’t be cured must be endured,” says the old proverb.

*Libera me ab hōmine malo, a meipso.* *ST. AUGUSTIN.*—“Deliver me from the evil man, even from myself.”

*Lingua, Tropus, Ratio, Numērus, Tonus, Angūlus, Astra, Rus, Nemus, Arma, Faber, Vulnēra, Lana, Rates.*

—Literally, “Tongue, trope, reason, number, tone, angle, stars ; country, grove, arms, workman, wounds, wool, ships.” In the first line the ancients summed up the *artes ingenuæ* or *liberales* ; the ingenuous arts, which might be practised, according to their notions, without disgrace, by freemen : “Language, Rhetoric, Logic, Arithmetic, Music, Geometry, and Astronomy.” In the latter line were included the mechanical arts, practised only by slaves : “Agriculture, propagation of Trees, manufacture of Arms, Carpenter’s work, Medicine, Weaving, and Ship-building.”

*Lucernam olet.* *Prov.*—“It smells of the lamp.” It is a studied composition.

*Lusus anīmo debent aliquando dari,*

*Ad cogitandum melior ut redeat sibi.* *PHÆDRUS.*

—“The mind ought occasionally to be indulged with re-

laxation, that it may, with increased vigour, return to study."

## M.

*Malitia supplet ætatem. Law Max.*—"Malice supplies the want of age." Children at a certain age are to bear the punishment of their actions if malice prepense can be shown.

*Malo mori quàm fædâri.*—"I had rather die than be disgraced." The motto of the Earl of Athlone.

*Malum est mulier, sed necessarium malum.*—"Woman is an evil, but a necessary evil."

—*Manifesta phrenêsis,*

*Ut locuples moriâris, egenti vivere fato.* JUV.

—"It is evident madness to live in penury that you may die rich."

*Manus hæc inimica tyrannis.*—"This hand is hostile to tyrants." Motto of the Earl of Carysfort.

*Maximum miraculum homo sapiens.*—"A wise man is (now-a-days) the greatest of prodigies."

—*Meâ*

*Virtute me involvo.* HOR.

—"I wrap myself in my own virtue." As the philosopher in his cloak.

*Medicina mortuorum sera est.* QUINTIL.—"Medicine is too late for the dead."

*Medicus non dat quod pãtiens vult, sed quod ipse bonum scit.*

—"A physician does not prescribe what his patient wishes, but what he himself knows to be good."

*Meliõribus auspiciis.*—"Under more favourable auspices."

—*Melius fuërat non scribere, namque tacere*

*Tutum semper erit.*

—"It had been better not to write, for silence is always safe."

*Mens sana in corpore sano.* JUV.—"A sound mind in a sound body."

*Miles, Mercator, Stultus, Maritus, Amator.*—"Soldier, Merchant, Fool, Husband, Lover." An ancient line, assigning a character to each finger, beginning with the thumb. It seems intended for an Hexameter, but has a false quantity.

- Militāvi non sine gloriā.* HOR.—“I too have fought, not without glory.” He alludes to his skirmishes in the wars of love. See *Militat omnis*, &c.
- Multa bibens ac multa vorans.*—“Drinking much and devouring much.”
- Murus ahēneus cōscientia sana.*—“A clear conscience is a wall of brass.” Motto of the Earl of Scarborough.
- Mutāre vel timēre sperno.*—“I scorn either to change or to fear.” Motto of the Duke of Beaufort.

## N.

- Nec plācīdā contentus quīete est.*—“Nor is he contented in soft repose.” Motto of the Earl of Peterborough, adapted from Virgil.
- Nec prece nec pretio.*—“Neither by entreaty nor by bribe.” Motto of Viscount Bateman.
- Nec quærere nec spernere honorem.*—“Neither to hunt after nor to despise honours.” Motto of Viscount Bolingbroke.
- Nec rege nec populo sed utrōque.*—“Neither for king nor people, but for both.” Motto of Lord Rolle.
- Nec temere, nec timide.*—“Neither rashly nor timidly.” Motto of the Earl of Darlington and Viscount Bulkeley.
- Nemo est tam senex, qui se annum non putet posse vivere.* CIC.—“No man is so old that he does not think he may yet live a year.”
- Nescio quid curte semper abest rei.* HOR.—“Something is ever wanting to render our fortunes complete.”
- Nihil per saltum.*—“Nothing is done with a leap.” A part of Bacon’s maxim, *Nihil facit natura per saltum.* All the operations of nature are gradual.
- Nihil simile est idem.*—“Nothing that is like is the same.” Things that are similar are not identical.
- Nil molitur inepte.* HOR.—“He attempts nothing injudiciously.”
- Nil nisi carmina desunt.* VIRG.—“Nothing is wanting but a song.”
- Nimirum hic ego sum.* HOR.—“Here I am.” In this opinion, in this way of thinking, I take my stand.



*Nimium nec laudāre nec lædēre.*—"Neither to praise nor to censure too much."

*Nobilitātis virtus, non stemma, character.*—"Virtue, not pedigree, should characterize nobility." Motto of the Marquis of Westminster.

*Nominātim.*—"By name."

*Non animi curas demunt montes auri et superba atria.*—"Neither heaps of gold nor superb halls can remove the cares of the mind."

*Non est disputandum.*—"It is not to be disputed." There is no disputing.

*Non est usus ullius rei consociandus cum imprōbo.* PHÆD.—"In all our dealings we should shun association with a dishonest man."

*Non est venātor quivis per cornua flator.*—"Not every one is a huntsman that blows a horn." A mediæval Leonine proverb.

*Non generant aquilæ columbas.*—"Eagles do not produce pigeons." Motto of the late Earl Rodney, adapted from Horace.

*Non indiget calcāribus.*—"He needs no spur." Said by De Foe of the Devil. From the remark of Isocrates concerning Ephorus, that he needed the spur in his compositions.

*Non mī aurum posco, nec mī pretium.*—"I seek not gold, nor am I to be bought."

*Non numēro hæc judicantur sed pondēre.* CIC.—"These things are not to be estimated by their number, but by their importance."

*Non plus aurum tibi quàm monedūlæ committēbant.*—CIC.—"They would no more trust gold to you than they would to a jackdaw." A proverbial expression in allusion to the thievish propensities of that bird.

*Non pros.* Law Term.—A contraction of "*non prosequitur.*" "He does not prosecute." A judgment entered against the plaintiff, in a suit where he does not appear to prosecute, is so called. See *Nolle prosequi.*

*Non versiones sed eversionses.*—"Not versions but eversions." Said by St. Jerome of the Latin Versions of the Scriptures used in his day.

*Nosce teipsum.*—"Know thyself" See *E cælo descendit,* and Γνωθι σεαυτόν.

*Nullius in bonis jucunda possessio sine socio.*—"Of no blessing can the enjoyment be perfect, unless it be shared with a friend."

*Nullum quod tetigit non ornavit.*—"He attempted nothing that he did not embellish." From Dr. Johnson's epitaph on Goldsmith.

*Nullum tam impudens mendacium est ut teste careat.* PLINY the Elder.—"There is no lie so bare-faced as to be at a loss for a voucher."

*Nunc aut nunquam.*—"Now or never." Motto of the Earl of Kilmorey.

*Nunquam non paratus.*—"Never unprepared." Motto of the Marquis of Annandale.

*Nuper idoneus.* HOR.—"Lately fit for." Or, some time ago I was equal to this.

## O.

*O amari dies! O flebiles noctes!*—"Oh! agonizing days! Oh! nights of tears!"

*O dea certè.* VIRG.—"O surely a divinity."

"O goddess, for no less you seem."

*O mors, ero mors tua.*—"O death, I will be thy death." Motto of a Society called the *Black Society*.

*Occupari in multis et magnis negotiis.*—"To be engaged in various and important affairs."

*Ocūlum non curābit sine toto capite,*

*Nec caput sine toto corpore,*

*Nec totum corpus sine animā.*

—"The physician cannot cure the eye while the head is diseased, nor the head while the bodily system is deranged, nor the body while the mind is ill at ease."

*Omnia bona bonis.*—"All things are good to good men." Motto of Lord Wenman.

*Omnia venalia nummo.*—"All things are to be bought with money." Everything has its price.

*Omnis sors ferendo superanda est.*—"Every lot is to be overcome by endurance."

*Ora et labōra.*—"Pray and work." Motto of the Earl of Dalhousie. See *Laborare*, &c.

*Ore rotundo.*—"With round mouth," i. e. with a full-sounding, or eloquent mouth.

## P.

*Parvi sunt foris arma, nisi est consilium domi.* CIC.—“Arms are worth little abroad, if there is not wisdom at home.”

*Patientia læsa fit furor.*—“Patience abused becomes fury.”

*Patitur qui vincit.*—“He suffers who conquers.” Motto of Lord Kinnaird. No victory is to be obtained without some inconvenience.

*Patria cara, carior libertas.*—“Dear is my country, but dearer is liberty.” Motto of the Earl of Radnor.

*Pauci dignoscere possunt*

*Vera bona, atque illis multum diversa.* JUV.

—“Few men can discriminate between things which are really good, and those which are of a very different nature.”

*Paulo post futurum.*—“A little after the future.” The name of one of the Greek tenses facetiously translated, used ironically to signify something remotely distant, or postponed to an indefinite period.

*Paupertas durum onus miseris mortālibus.*—“Poverty is a cruel burden to miserable man.”

*Paupertatis pudor et fuga.*—“The shame and dread of poverty.”

*Per angusta ad augusta.*—“Through difficulties to grandeur.” Motto of the Earl of Massarene.

*Per ardua liberi.*—“Through difficulties we obtain freedom.” Motto of Lord Camelford.

*Per mare, per terras.*—“By sea and land.” Motto of Baron Macdonald.

*Pericūlum fortitudīne evāsi.*—“I have escaped danger by fortitude.” Motto of Lord Hartland.

*Perimus licitis.*—“We perish by things permitted.” A favourite saying of Sir Matthew Hale. Those vices are the most insidious of which the law takes no positive cognizance.

*Plausu petis clarescere vulgi.*—“You seek celebrity through the plaudits of the mob.”

*Plus è medico quàm è morbo pericūli.*—“There is more to be feared from the physician than from the disease.”

*Porro unum est necessarium.*—“Moreover one thing is need-

- ful." Motto of the Duke of Wellington and Marquis Wellesley.
- Post prælia præmia.*—"After battle rewards." Motto of the Lord Rossmore.
- Post tot naufragia tutus.*—"Safe after so many shipwrecks."
- Postræmus in pugnâ, primus in fugâ.*—"The last to fight, the first to fly."
- Prima virtus est vitio carere.* QUINTIL.—"The beginning of excellence is to be free from error."
- Pro qualitate temporis.*—"According to the nature of the emergency."
- Pro rege et patriâ.*—"For my king and country." Motto of the Earl of Leven.
- Pro rege et populo.*—"For the king and the people." Motto of Lord De Dunstanville.
- Pro rege, lege, grege.*—"For the king, the law, and the people." Motto of Lord Brougham.
- Proceras dejicit arbôres procella vehemens.*—"A violent storm uproots lofty trees."
- Prodesse quàm conspici.*—"To do good rather than be conspicuous." Motto of Lord Somers.
- Puellis idoneus.* HOR.—"A ladies' man."

## Q.

- Quæ amissa salva.*—"What was lost is safe." Motto of the Earl of Kintore.
- Qualis rex, talis grex.*—"As the king is, so are his subjects."
- Qui laborat orat.* ST. AUGUSTIN.—"He who labours prays."  
See *Laborare*, &c.
- Qui me amat, amat et canem meum.* *Prov.*—"Who loves me, loves my dog." Quoted by Saint Bernard.
- Qui stat, videat ne cadat.*—"Let him who stands take heed lest he fall." See 1 Cor. x. 12.
- Qui uti scit, ei bona.*—"He should possess wealth who knows how to use it."
- Quicquid sibi imperavit animus, obtinuit.* SEN.—"Whatever the mind enjoins on itself as an object, it attains."
- Quid est dignitas indigno, nisi circulus aureus in naribus suis?* SILVIANUS.—"What is honour to the unworthy, but a golden ring in a swine's snout?"

*Quid obserātis auribus fundis preces?* HOR.—“Why persist in your importunity to ears that are closed?”

*Quis erit innocens, si clam vel palam accusāre sufficiat?*—“Who would be innocent, if mere accusation, secret or open, could convict?”

*Quis non invēniet turbā quod amāret in illā?* OVID.—“Who can fail to find in such a medley something to please him?”

*Quis separābit nos?*—“Who shall separate us?”

*Quod ab initio non valet, tractu temporis convalescere non potest.* *Law Max.*—“That which is invalid from the first, cannot be made valid by lapse of time.”

*Quod est inconveniens et contra ratiōnem non est permissum in lege.* *Law Max.*—“Whatever is inconsistent with itself and contrary to reason is not permitted by law.”

*Quod fieri non debuit, factum valet.* COKE.—“That which ought not to have been done, when done holds good.” A marriage, for instance, at an illegal age.

*Quod stultè suscipitur, impiè gēritur, misère finitur.*—“What is foolishly conceived, is wickedly executed, and has a wretched termination.”

## R.

*Rectè et suaviter.*—“Uprightly and mildly.” Motto of Lord Scarsdale.

*Relicta sunt cuncta neglecta apud illum.*—“Everything in his house is left neglected.” Everything lies in disorder.

*Res notæ, atque ad omnes pervulgatæ.*—“Things well known, and spoken of universally.”

—*Ripa irremeabilis undæ.* VIRG.—“The bank of the stream never to be repassed.”

## S.

*Salārium non dat multis salem.*—“To many salary does not give salt.” In many official situations the salary is not equal to the expense.

*Sapientia vino obumbratur.* PLINY the Elder.—“Wisdom

is obscured by wine." "When the wine's in, the wit's out."

—*Scenis decōra alta futūris.* VIRG.—"Lofty ornaments for future scenic magnificence."

*Se causam clamat, crimenque, caputque malōrum.* VIRG.—"She exclaims that she is the cause, that hers is the crime, and that she is the author of their woes."

*Secundis dubiisque rectus.*—"Unshaken in prosperous or in adverse fortune." Motto of Viscount Duncan.

*Sed nunc non erat his locus.* HOR.—"But at present there is no place for these." These matters are not wanted.

*Sedet æternumque sedēbit.* VIRG.—"He sits and will sit for ever."

*Semper fidēlis.*—"Always faithful." Motto of Lord Onslow.

*Semper habens Pylāden aliquem qui curet Oresten.*—"Always having a Pylades (a friend) to take care of Orestes."

*Sequor, nec infērior.*—"I follow, but not inferior." Motto of Lord Crewe.

*Serpentes avibus geminentur, tigribus agni.* HOR.—"As though serpents should couple with birds, lambs with tigers." You may as well expect the most opposite things in nature to be reconciled, as that such a thing can happen.

*Servāta fides cīnēri.*—"Faithful to the memory of my ancestors." Motto of Lord Harrowby.

*Si hic esses, aliter sentires.*—"If you stood in my circumstances, you would think otherwise."

*Si jus violandum, regnandi gratiā violandum est.*—"If justice may ever be violated, it may be violated for the sake of empire."

*Si natūra negat, facit indignātio versum.* JUV.—"If nature refuses indignation will prompt a verse."

—*Si volet usus,*

*Quem penes arbitrium est et jus et norma loquendi.* HOR.

—"If it is the will of custom, with which rests the direction, and law, and rule of speech." See *Mortalis facta*, &c.

*Sibi parat malum qui altēri parat.*—"He meditates evil for himself who meditates it for another."

*Sic in orig.*—For *Sic in originali.* "So in the original."

*Sic ruit ad celēbres cultissima fāmīna ludos.* OVID.—"Thus

do the women in their best attire eagerly flock to the games."

*Siccis omnia nam dura Deus proposuit; neque Mordāces aliter diffugiunt sollicitūdines.* HOR.

—"The god (Bacchus) makes everything grievous to those who love not wine; nor can corroding cares be dispelled by other means."

*Sicut in stagno generantur vermes, sic in otioso malæ cogitationes.*—"As worms are generated in a stagnant pool, so are evil thoughts in the mind of him who is unemployed."

*Similitudo morum parit amicitiam.*—"A congeniality of manners and disposition begets friendship."

*Sola Deo salus.*—"Safety is in God alone." Motto of Lord Rokeby.

*Sola nobilitas virtus.*—"Virtue is the only nobility." Motto of the Marquis of Abercorn, adapted from Juvenal.

*Solet agi sinceritas ad perniciem.* PHÆD.—"Sincerity is used to our destruction." Sincerity and candour may expose us to the arts of the overreaching.

*Spectemur agendo.*—"Let us make our character known by our actions." Motto of Viscount Clifden.

*Spero meliōra.*—"I hope for better things." Motto of Viscount Stormont.

*Spes alit exūles.*—"Hope supports the exile."

*Spes servat afflictos.*—"Hope sustains the unfortunate."

*Spiritus promptus, caro autem infirma.*—"The spirit is willing, but the flesh is weak." See *Matt.* xxvi. 41. Virtuous resolutions are often formed without the requisite firmness to carry them into execution.

*Squamis astantibus Hydri.* CIC.—"The scales of the Hydra bristling up."

*Stare loco nescit, micat auribus, et tremit artus, Collectumque premens volvit sub naribus ignem.* VIRG.

—"He cannot stand still, he pricks up his ears, he trembles in every limb, and rolls the collected fire compressed within his nostrils." Description of a spirited horse.

*Studiis et rebus honestis.*—"By honourable pursuits and actions." Motto of Lord Ashburton.

*Sufficit ad id, natūra quod poscit.* SEN.—"It suffices for what nature requires."

*Super abyssum ambulans.*—"Treading on an abyss." Applied to a man who is on unsafe ground, and in danger of sinking into the gulf of ruin.

*Suspendens omnia naso.* HOR.—"Turning everything to ridicule."

*Suum quemque scelus agit.* CIC.—"Every man has his be-setting sin."

## T.

*Tale quale.*—"Such as it is."

*Tandem fit surculus arbor.*—"A twig in time becomes a tree."

Motto of the Marquis of Waterford.

*Tardè sed tutè.*—"Slowly but surely."

*Tectior et occultior cupiditas.* CIC.—"Avariciousness close and concealed."

*Terminus a quo.*—"The limits" or "bounds from which."

In metaphysics, the place at which any motion commences is so called, and stands in contradistinction to the other extreme, called the *Terminus ad quem*. A bastard is, in law, a *Terminus a quo*, i. e. the first of his family, the source from which it originates.

*Torpent mihi membra.* HOR.—"My limbs are enfeebled," become languid.

—*Trudit gemmas, et frondes explicat omnes.* VIRG.—"It puts forth buds and unfolds all its leaves." Description of the vine bursting into leaf.

*Tu ne cede malis, sed contra audentior ito.* VIRG.—"Yield not to misfortune, but, on the contrary, meet it with greater spirit." The first four words form the motto of Lord Milton.

*Turbine raptus ingēni.*—"Impelled by the impetuosity of his genius."

*Turpe est in patriâ peregrinâri, et in iis rebus quæ ad patriam pertinent hospitem esse.* MANUT.—"It is disgraceful to be as a stranger in one's own country, and to be unacquainted with matters relating to it."



# GREEK QUOTATIONS

## A

- Α** οἱ φίλοι τοῖς βασιλεῦσιν οὐ θαρρόουσι παραινεῖν, ταῦτα ἐν τοῖς βιβλίοις γέγραπται. PLUTARCH. — "The advice which their friends have not the courage to give to kings is found written in books." The words of Demetrius Phalereus to King Ptolemy.
- Α**γαθὴ δ' ἔρις ἤδε βροτοῖσι. HESIOD. — "Emulation is good for mankind."
- Α**γαθοὶ δ' ἀριδάκρυες ἄνδρες. *Prov.* — "Men prone to tears are good."
- Α**γεὶ δε πρὸς φῶς τὴν ἀλήθειαν χρόνος. *Prov.* — "Time brings the truth to light."
- Α**γνώστῳ Θεῷ. — "To the unknown God." The inscription on the altar at Athens mentioned by St. Paul, *Acts* xvii. 23.
- Α**γροίκου μὴ καταφρόνει ῥήτορος. — "Despise not a rustic orator."
- Α**γὼν πρόφασιν οὐκ ἐπιδέχεται, οὔτε φιλία. — "War and friendship admit of no excuses."
- Α**δύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν. XENOPH. — "It is impossible for a man who attempts many things to do them all well."
- Α**εὶ κολοῖος παρά κολουῖ ἰζάνει. *Prov.* — "A jackdaw always perches near a jackdaw." "Birds of a feather flock together."
- Α**εὶ τᾶν ποσὶν ὄντα παρατρεχόμεσθα μάταιοι, Κεῖνο ποθοῦντες ὑπερ μακρὸν ἄπωθεν ἐφυ. PINDAR. — "In our folly we are always passing by what lies at our feet, and desiring that which is at a great distance."
- Α**ετὸν ἴπτασθαι διδάσκεις. *Prov.* — "You are teaching an eagle to fly." "You teach your grandam to suck eggs." See *Aquilum volare*, &c.
- Α**ετοῦ γῆρας, κορύδου νεότης. — "The old age of the eagle is better than the youth of the sparrow." Respecting the κορύδος, see *Ἐν ἀμούσοις*, &c.
- Α**θανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διάκειται, Τίμα. — ΠΥTHAGORAS. — "First of all, honour the immortal gods, as by law enjoined."
- Α**ὶ δὲ σάρκες αἱ κεναὶ φρενῶν Αγάλματ' ἀγορᾶς εἰσι. EURIPIDES. — "Flesh destitute of mind is like the statues in the market-place."

- Αἵ τε γὰρ συμφοραὶ ποιοῦσι μακρολόγους. APPIAN.—“ Misfortunes make us verbose.”
- Αἰδῶς μὲν γὰρ ὄλωλεν, ἀναιδείη δὲ καὶ ὕβρις  
Νικήσασα δικήν, γῆν κατὰ πᾶσαν ἔχει. THEOGNIS.  
—“ Shame has perished; impudence and insolence, prevailing over justice, possess the whole land.”
- Αἰεὶ δ' ἀμβολυργὸς ἀνὴρ ἀτρυσι παλαίει. HESIOD.—“ The man who procrastinates is ever struggling with misfortunes.” See Δαὶ ἀμίλλητον, &c.
- Αἶν ἀριστεῖεν καὶ ὑπείροχον ἔμμεναι ἄλλων. HOMER.—“ Always to excel and to be superior to others.”
- Αἰροῦντες γρήμιθα.—“ We who went to catch are ourselves caught.”  
“ The biter bit.”
- Ἀκέφαλος μῦθος.—“ A story without a head.”
- Ἀκίνητα κινεῖς.—“ You move what should not be moved.”
- Ἄκουε τοῦ τέσσαρα ὦτα ἔχοντος.—“ Listen to him who has four ears.”  
Listen to him who shows himself ready to be instructed by others.  
A saying of Zenodotus, the Stoic philosopher.
- Ἄκουσον ἀνθρώποισι τὰς μὲν ἐκ θεῶν  
Τύχας δοθεῖσας ἴστ' ἀναγκαῖον φέρειν. SOPHOCLES.  
—“ Listen: the fortunes which the gods impose we must of necessity endure.” See Τὰς γὰρ, &c.
- Ἀκρὸν λάβει, καὶ μέσον ἔξει. ΠΡΟΥ.—“ Seize the end, and you will hold the middle.” Those who would make sure of their object must entertain high aspirations.
- Ἄλας ἄγων καθύδεις.—“ You sleep with salt on board.” Said of those who are careless in danger; as in case of a leak a cargo of salt would be liquefied and wasted, even if it did not sink the ship.
- Ἄλλ' οἱ γὰρ ἀθνημοῦντες ἀνδρες οὐποτε  
Τρόπαιον ἐστήσαντο. EUPOLIS.  
—“ Men without spirit never yet erected a trophy.” So our proverb, “ Faint heart never won fair lady.” See *Timidi nunquam*, &c.
- Ἄλλὰ κέρδει καὶ σοφία δεῖεται. PINDAR.—“ For wisdom even is overpowered by self-interest.”
- Ἄλλ' ὅμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος.—“ Envy is better worth having than compassion.”
- Ἄλλ' οὐκ αὖθις ἀλώπηξ πάγαις.—“ A fox is not (caught) twice in the same snare.” See Γέρον ἀλώπηξ, &c.
- Ἄλλοι κάμον, ἄλλοι ὤναντο.—“ Some toil, others reap.”
- Ἄλλων ἱατρος, αὐτὸς ἔλκεσι βρόνων.—“ The physician of others, himself overrun with ulcers.” Quoted by Plutarch.
- Ἄλμη οὐκ ἐνεστιν αὐτῷ.—“ There is no salt in him.”
- Ἄμα δὲ κειθῶνι ἐκδυομένῃ συνεκδύεται καὶ τὴν αἰδῶ γυνή.—“ When a woman puts off her garments she puts off her modesty as well.”  
The words of Gyges to king Candaules, as related by Herodotus.

**Ἀμφοῖν φίλοιν ὄντων, ὅσιον προτιμᾶν τὴν ἀλήθειαν.** ARISTOTLE.—  
“Though both [Plato and truth] are dear to me, it is right to prefer truth.” See *Amicus Plato, &c.*

**Ἀμφοτέροι κλώπεις, καὶ ὁ δεξάμενος, καὶ ὁ κλέψας.** PHIOCYLIDES.—  
“Both are thieves, the receiver as much as the stealer.”

**Ἀνάγκη οὐδὲ θεοὶ μάχονται.** *Prov.*—“Not even the gods can fight against necessity.” “Necessity has no law.”

**Ἀναφαίρετον κτῆμ' ἐστὶ παιδεία βροτοῖς.**—“Learning is a possession of which man cannot be deprived.”

**Ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεναί.**—“It is men that make a city, and not walls, or ships unmanned.” The words of Nicias in Thucydides.

**Ἄνδρων ἡρώων τέκνα πῆματα.** *Prov.*—“The children of heroes are so many nuisances.” So our old proverb, “Many a good cow hath but a bad calf.”

**Ἄνηρ ὁ φεύγων καὶ πάλιν μαχήσεται.**—“The man who flies shall fight again.” This line is generally thought to have been made by or for Demosthenes, as his best defence for running away and leaving his shield behind him at the battle of Chæronæa. The famous lines of Sir John Mennes, in the *Deliciæ Musarum*, are no doubt derived from this,—

“He that fights and runs away  
May live to fight another day.”

**Ἄνθρακες ὁ θησαυρός.** *Prov.*—“The treasure turns out coal.” The words of a disappointed man. See *Thesaurus, &c.*

**Ἄνθρωπος ἀνθρώπῳ δαιμόνιον.**—“Man is to man a god.” That is, to those whom he assists. In the exercise of benevolence we approach nearest to the Deity. See *Homo homini, &c.*

**Ἄνθρωπος οὐκ ἔχων εἰπεῖν ὄνομα πάππου, ἀλλ' οὐδὲ πατρός, ὡς φάσι.** SYNESIUS.—“A man who is not able so much as to tell the name of his grandsire, or of his father even, as the saying is.”

**Ἄνοος ὁ μακρός.** *Prov.*—“A tall man is a fool.” Aristotle (*in Physiogn.*) confirms this dictum. We may be certain, therefore, that *he* was not a tall man.

**Ἄξια ἡ κύων τοῦ βρώματος.** SUID.—“The dog is worthy of its food.” So our proverb, “'Tis an ill dog that deserves not a crust.”

**Ἄπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.** *Prov.*—“To the brave man every land is a native country.” He is a citizen of the world. See *Omne solum, &c.*

**Ἄπαντα τοῖς καλοῖσιν ἀνδράσιν πρέπει.**—“Everything is becoming to the noble.” See *Omnia bonos, &c.*

**Ἄπληστος πίθος.** *Prov.*—“A cask that will never fill.” An endless task. This saying, quoted by Lucian, is an allusion to the pierced vessel of the Danaides.

**Ἀπορία ψαλτοῦ βήξ.** *Prov.*—“The musician slurs his mistake with a cough.”

- Ἄργυράγχην πάσχει. PLUT.—“He has got the silver quinsy.” A satirical expression applied to the excuses made by Demosthenes, whose silence in a certain cause was supposed to have been purchased, and who alleged a quinsy as the pretext for not pleading: the word is formed in imitation of *κυνάγχη*, “a quinsy.”
- Ἄριστον μὲν ὕδωρ. PINDAR.—“Water is the best of all things.” A motto for tee-totallers.
- Ἄρχά πολιτείας ἀπάσης νέων τροφά.—“The foundation of every state is its education of its youth.” A saying of Diogenes, quoted by Stobæus.
- Ἀρχὴ ἀνδρά δείκνυται.—“Rule shows the man.” A saying attributed to Bias, Solon, Pittacus, and others. See *Magistratus*, &c.
- Ἄρχὴ ἥμισυ παντός. HESIOD.—“The beginning is half of the whole.” “Well begun is half done.” See *Dimidium facti*, &c.
- Αὐτὸ δὲ τὸ σιγᾶν ὁμολογοῦντος ἐστὶ σου. EURIP.—“Your silence is as good as consent.” “Silence gives consent.”
- Ἀφοβία μεγίστη τὸ φοβεῖσθαι τοὺς νόμους. SYNES.—“It is the greatest security from fear to fear the laws.”
- Ἀφορᾶν οὖν δεῖ εἰς τὸν νοῦν, καὶ μὴ εἰς τὴν ὕψιν.—“We must look to the mind, and not to the outward appearance.” The words of Æsop to his master.

## B.

- Βάρος τι καὶ τὸ δ' ἐστίν, αἰνεῖσθαι λίαν. *Prov.*—“It is a sort of encumbrance to be praised overmuch.”
- Βριάρευσ φαίνεται, ὦν λαγώς. *Prov.*—“He appears to be a Briareus when he is but a hare.” Said of a cowardly vapourer.
- Βροτοῖς ἅπασι καταναεῖν ὀφείλεται. EURIPIDES.—“To die is a debt due by all mortals.”
- Βροτοῖς ἅπασιν ἡ συνείδησις θεός. MENANDER.—“Conscience to all mortals is a god.”
- Βρῶμα θεῶν.—“Food for the gods.” Nero said this of mushrooms, because it was by their agency that his mother, Agrippina, killed his predecessor, the Emperor Claudius.

## Γ.

- Γαμεῖν ὁ μέλλων εἰς μετάνοιαν ἔρχεται. *Prov.*—“He who is about to marry is on the road to repentance.”
- Γάμος γὰρ ἀνθρώποισιν εἰκταῖον κακόν.—“Wedlock is an ill which men eagerly embrace.” A fragment from an ancient poet.
- Γέλως ἀκαιρος ἐν βροτοῖς δεινὸν κακόν.—“Ill-timed laughter in men is a sad evil.” A fragment from an ancient poet.

ἔχροντα τὸν νοῦν σάρκα δ' ἠβῶσαν φέρει. ÆSCHYLUS.—“He has an aged mind in a youthful body.”

Ἐρωων ἀλώπηξ οὐχ ἀλίσκεται πάγῃ,

Γέρων δὲ καὶ μῦς οὐχ ἀλίσκεται πάγῃ. *Προῦ.*

—“An old fox is not to be caught with a springe, nor is an old mouse to be taken with a trap.”

Ἦν ὄρω.—“I see land.” A nautical expression, but used by Diogenes when just coming to the end of a voluminous and wearisome book, in which he had found himself “quite at sea.”

Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.—“The older I grow, the more I learn.” A saying of Solon the Athenian. “We live and learn.”

Γλαῦκας εἰς Ἀθήνας. *Προῦ.*—“Owls to Athens.” Similar to our proverb, “To carry coals to Newcastle;”—owls being numerous in the vicinity of Athens.

Γλώσσα διπλῆ.—“A double tongue.”

Γνωθι σεαυτὸν.—“Know thyself.” This precept was inscribed in gold letters over the portico of the Temple at Delphi. It has been ascribed to Pythagoras, Chilo, Thales, Cleobulus, Bias, and Socrates. It has also been ascribed to Phemonoë, a mythical Greek poetess of the ante-Homeric period. Juvenal says, *Sat.* xi. ver. 27, that this precept descended from heaven:—

—*E cælo descendit γνωθι σεαυτόν.*

Γυναικὶ μὴ πιστεύε, μὴδ' ἂν ἀποθάνη.—“Believe not a woman, though she be at the point of death.” Or, “Trust not a woman even when she is dead,” in allusion to the step-mother whose corpse fell upon her step-son and killed him. See *Erasmus*, *Chil.* ii. Cent. x. 21.

Γυνὴ τὸ συνολόν ἐστι δαπανηρὸν φύσει. *Προῦ.*—“Woman, take her all in all, is extravagant by nature.”

## Δ.

Ἐὶ ἀμέλλητον εἶναι τὴν πρὸς τὰ καλὰ ὄρμην. LUCIAN.—“There must be no procrastination in an honourable enterprise.” A precept of Nigrinus, the Platonic philosopher. See *Αἰεὶ δ' ἀμβολιμεργός*, &c.

Δίδου μοι τὴν σήμερον, καὶ λάμβανε τὴν αὔριον.—“Give me to-day, and take to-morrow.” A current proverb, censured by Chrysostom.

Δις κράμβη θάνατος.—“Cabbage, twice over, is death.” A proverb quoted by a Scholiast on Juvenal, upon the line, “*Occidit miseris crambe repetita magistros.*” It would appear by this that the Greeks did not set the same value upon cabbage as the elder Cato and Pliny the Naturalist did, who gave it the very highest rank among vegetables.

Δις πρὸς τὸν αὐτὸν αἰσχρὸν προσκρούειν λίθον.—“It is disgraceful to stumble twice against the same stone.”

Δοκεῖ δὲ μοι χαλεπώτερον εἶναι εἰρεῖν ἄνδρα τ' ἀγαθὰ καλῶς φέροντα, ἢ

τὰ κακά. XENOPHON.—“I look upon it as more difficult to find a man who bears prosperity well than one who bears misfortune well.”

Δός τι, καὶ λάβε τι. *Prov.*—“Give and take.”

Δός που στῶ καὶ τὴν γῆν κινήσω.—“Give me where to stand, and I will move the earth.” The proud boast of the mathematician Archimedes, in reference to his discovery of the mechanical power of the lever.

Δρὸς πεισούσης πᾶς ἀνὴρ ξυλεύεται. MEN.—“When an oak falls, every one gathers wood.”

Δῶρα πείθειν καὶ θεοὺς λόγος. EURIP.—“Gifts persuade even the gods, as the proverb says.”

Δῶρα θεοῦς πείθει, δῶρ' αἰδοίους βασιλῆας.—“Gifts prevail upon the gods, gifts prevail upon venerated kings.”

## E.

Ἐγγύα, πάρεσι δ' ἄτη.—“Be surety, and evil is at hand.” A saying attributed to Chilo the Lacedæmonian, or, according to Ausonius, to the philosopher Thales. See *Sponde*, &c.

Ἐγὼ γὰρ εἰμὶ τῶν ἐμῶν ἕμος ὁ μόνος. APOLLOD.—“For I am the only one of my friends that I can rely upon.” So Terence says, “*Nam ego meorum solus sum meus.*”

Ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων ἐγγυτάτον τοῦ θείου.—“To want nothing I consider divine, and the less a man wants the nearer does he approach divinity.” The words of Socrates as quoted by Xenophon.

Ἐγὼ δὲ ὦμην τὴν παιδιὰν ἀνεῖναι τε εἶναι τῆς ψυχῆς, καὶ ἀνάπαυσιν τῶν φροντιδῶν. *The Emperor JULIAN.*—“I considered play to be a holiday to the mind, a relaxation from thought.”

Εἰ γὰρ κεν καὶ μικρὸν ἐπὶ μικρῷ καταθεῖο,

Καὶ θάμα τοῦτ' ἔρδεις, τάχα κεν μέγα καὶ τὸ γένοιτο. HESIOD.

—“For if you add little to little, and do so repeatedly, it will very quickly become much.” So our old proverb, “Many a little makes a mickle.”

Εἰ δὲ θεὸν ἀνὴρ τις ἔλπειται λαθέμεν

Ἐρδῶν, ἀμαρτάνει.

PINDAR.

—“If any man hopes that his deeds will be hidden from God, he deceives himself.”

Εἰ κε πάθοι τὰ κ' ἔριξε δίκη ἰθεῖα γένοιτο. Quoted by Aristotle.—“It is nothing but strict justice if a man suffers from his own deeds.”

Εἰ μὲν γὰρ πλουτῆς πόλλοι φίλοι, ἦν δὲ πένηαι

Παῦροι, κ' οὐκεθ' ὁμῶς αὐτὸς ἀνὴρ ἀγαθός.

THEOGNIS.

—“If you are rich you will have many friends; but if you are poor you will have but few, and will no longer be the good man you were before.”

Ἐἴ τι ἀγαθὸν θέλεις, παρὰ σεαυτοῦ λάβε. ARRIAN.—“If you wish for any blessing, look for it to yourself.” Like the Latin, *Nec te quæsieris extra.*

Εἰς ἀνῆρ, οὐδεὶς ἀνῆρ. *Prov.*—“One man is no man.” We enjoy life by the help and society of others.

Εἰς τὸ πῦρ ἐκ τοῦ κάπνου. LUCIAN.—“Out of the smoke into the fire.” Or, as we say, “Out of the frying-pan,” &c.

Ἐκ παντὸς ξύλου κίων ἄν γίνηται. *Prov.*—“A pillar may be made of any wood.” Ordinary talents will serve for ordinary employments.

Ἐκ τοῦ ὄραῖν γίγνεται τὸ ἐραῖν. *Prov.*—“From seeing comes loving;” or, to preserve the jingle, “From seeing comes sighing.” A play on the resemblance of the words ὄραῖν and ἐραῖν.

Ἐκ τοῦ φοβεροῦ κατ’ ὀλίγον ὑπонуστέῃ πρὸς τὸ εὐκαταφρόνητον. LONGINUS.—“Little by little we recede from the terrible to the contemptible.” To this, probably through the writings of Tom Paine, Napoleon would seem to have been indebted for his celebrated saying, “Du sublime au ridicule il n’y a qu’un pas.” (There is but one step from the sublime to the ridiculous.)

Ἐκ τῶν γὰρ αἰσχωῶν λημμάτων τοὺς πλείονας

ἄτρωμένους ἴδοις ἂν ἢ σεσωσμένους.

SOPHOCLES.

—“You will see more ruined than saved by money ill gotten.”

See *Μὴ κακὰ*, &c.

Ἐκ τῶν ὀνύχων τὸν λέοντα γινώσκειν. *Prov.*—“To judge of the lion from his claws.” To form a conception of anything great from seeing only a small portion of it. See *Ex ungue leonem.*

Ἐκαστος διὰ τὰ πράγματα σεμνὸς ἐστὶ καὶ ταπεινός. APOLLOD.—“Every man is arrogant or humble, according to his fortunes.”

Ἐλέφας μὴν οὐχ ἀλίσκει. *Prov.*—“The elephant does not catch mice.” See *Aquila non capit*, &c., and *Ὁ Ἴνδός*, &c.

Ἐλπίδες ἐν ζώοισιν, ἀνέλπιστοι ἐξ ἐθανόντες.—“While there is life there is hope, when we are dead there is none.”

Ἐμοῦ θανόντος γαῖα μυχθήτω πυρί.—“When I am dead, may earth be mingled with fire.” This line, from one of the Greek tragedians, was quoted before Nero, who immediately added, “Immo, ἐμοῦ ζῶντος,” “Aye, and while I am living, too.” The sentiment is similar to “*Après moi le deluge*,” a saying which has been often attributed to Prince Metternich, but of which the real author was Madame de Pompadour. See *Notes and Queries*, vol. iii. p. 299, 397.

Ἐμποδίζει τὸν λόγον ὁ φόβος. DEMADES.—“Fear is a check upon speech.”

Ἐν ἀμούσῳ καὶ κόρυδος φθέγγεται. *Prov.*—“With those who know no melody the sparrow even is musical.” The *Corydus* was a lark with a very inferior note, found near Athens.

Ἐν ἐλπίσιν χρῆ τοὺς σοφοὺς εἶχεν βίον. EURIPIDES.—“The wise should possess their lives in hope.” See *Nil desperandum*, &c.

- Ἐν νύκτι βουλή. *Prov.*—"In the night there is counsel." Similar to our saying, "I will sleep upon it." The French have it *La nuit porte conseil.* See *In nocte*, &c., *Ὁν χροή*, &c.
- Ἐν οἴνῳ ἀλήθεια. *Prov.*—"In wine there is truth." See *In vino veritas.*
- Ἐν ὀλβίῳ ὀλβια πάντα. *THEOCR.*—"With a fortunate man all things are fortunate."
- Ἐν ὄρφνῃ ἔραπίτης μέγα σθένει. *EURIP.*—"When it is dark, the coward is very valiant."
- Ἐν πειθοῖσι γελᾶν. *Prov.*—"To laugh among those who weep."
- Ἐν τῷ φρονεῖν γάρ μῆδεν, ἧδιστος βίος. *SOPHOCL.*—"To know nothing is the happiest life." "Fools and children lead merry lives," says the old proverb.
- Ἐνεστι κἄν μύρμηκι κἄν σέρφῳ χολή. *Prov.*—"The ant and the worm even have their wrath." See *Habet et*, &c.
- Ἐννοος τὰ καινὰ τοῖς πάλαι τεκμαίρεται. *SOPHOCL.*—"A wise man gathers from the past what is to come."
- Ἐξω βελῶν καθῆσθαι.—"To keep out of shot," i. e., out of danger.
- Ἐπαίρεται γάρ μῆζον, ἵνα μῆζον πέσῃ. *MENANDER.*—"He is raised the higher that he may fall the heavier." Or, as Shakspeare says, "Raised up on high to be hurled down below." See *Celsæ graviorē*, &c.
- Ἐπὶ σαντῷ τὴν σελήνην καθέλκεις. *Prov.*—"You are drawing down the moon upon yourself." Of similar meaning to our saying, "You are making a rod for your own back."
- Ἐρῶν τις, ἦν ἕκαστος εἰδείη τεχνήν. *Prov.*—"Let each betake himself to the pursuit which he understands." See *Ne sutor*, &c.
- Ἐς Τροίαν περιώμεναι ἦλθον Ἀχαιοί. *THEOC.*—"By trying, the Greeks got to Troy." See *Conando*, &c. (*App.*)
- Ἐτερόν τι ἐστὶ τῷ νῷ θεωρεῖν, καὶ τοῖς τοῦ σώματος ἀπατηλοῖς ὄμμασιν. *EUNAPIUS.*—"It is one thing to perceive with the mind, and another to see with the eyes of the body, so apt to deceive."
- Ἐυδαίμων ὁ μηδὲν ὀφείλων. *Prov.*—"Happy is he who owes nothing." "Out of debt out of danger."
- Ἐὔδοντι κύρτος αἰρεῖ. *Prov.*—"The net of the sleeper catches fish." God's blessings come unseen.
- Ἐὔρηκα.—"I have found it." The exclamation of Archimedes the philosopher, when he discovered the means of ascertaining the purity of the golden crown made for King Hiero, from the space which it should occupy in water. It is sometimes used in an ironical sense.
- Ἐὔρηκα ὃ οὐκ ἐζήτησθον.—"I have found what I did not seek." I have got more than I bargained for.
- Ἐὐτυχία πολίφιλος. *Prov.*—"Success has many friends."
- Ἐχει τε γὰρ ὀλβίος οὐ μείονα φθόνον. *PINDAR.*—"The successful man is attended with no small envy."



Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἴδαο πύλῃσιν,

Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρέσιν, ἄλλο δὲ βάζῃ. HOMER.

—"Hateful to me as the gates of hell is he who conceals one thing in his mind, and utters another."

Ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα. SOPH.—"The gifts of enemies are not gifts, and are worthless."

## Z.

Ζεῖ χύτρα, ζῆ φιλία.—"The pot boils, and friendship thrives." See *Ferret olla*, &c.

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλά καὶ εὐχομένοις καὶ ἀνέυκτοις

Ἄμμι δίδου· τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπαλέξοις.

—"Father Jove, grant us good, whether we pray for it or not; and avert from us evil, even though we pray for it." A prayer, by an unknown poet, highly commended by Plato.

"Unask'd, what good thou knowest, grant,

What ill, though ask'd, deny." POPE'S *Universal Prayer*.

Ζηλωτὸς, ὅστις ἠτύχησεν εἰς τέκνα. EURIP.—"The man is to be envied who has been fortunate with his children."

Ζωὴ καὶ ψυχή.—"My life and soul." Words of endearment, mentioned by Juvenal and Martial as used by the courtesans and demireps of imperial Rome.

Ζῶμεν οὐχ ὡς θέλομεν, ἀλλ' ὡς δυνάμεθα.—"We live, not as we would but as we can."

## H.

Ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος. EURIP.—"My tongue has sworn, but my mind is unsworn." The words of Medea.

Ἡ ἥκιστα, ἡ ἥδιστα.—"As little as possible, or as pleasant as possible." Said by Æsop to Solon of the language necessary to be used by courtiers.

Ἡ σοφίας πηγή διὰ βιβλίων ῥέει.—"The fountain of wisdom flows through books."

Ἡ τὰν ἢ ἐπὶ τάν.—"Either this or upon this." The words of a Spartan mother on presenting her son with a shield, enjoining him either to bring it back from battle or to be brought home, slain, upon it.

Ἡδιστον ἄκουσμα ἔπαινος. XENOPHON.—"The sweetest of all sounds is praise."

Ἡλιξ ἥλικα τέρπει.—"Like pleases like." A proverb quoted by Pliny and Aristotle. See *Ὅμοιοι*, &c.

## Θ.

Θάνατος ἀπροφάσιτος. EURIP.—"Death will hear of no excuse."

Θεὸς ἐκ μηχανῆς. LUCIAN.—“A god from the clouds.” See *Deus ex machinā*. (App.)

Θεὸς ἡ ἀναίδεια. *Prov.*—“Impudence is a goddess.”

Θεῷ δουλεῖν οὐκ ἐλευθερίας μόνον, ἀλλὰ καὶ βασιλείας ἄμεινον. PHILO JUDÆUS.—“To serve God is better, not only than liberty, but even than a kingdom.” It has been remarked that these words are very similar to those in the Book of Common Prayer, in the collect for Peace,—“Whose service is perfect freedom.”

## I.

Ἴατρὲ, θεράπεισον σιαυτόν.—“Physician, heal thyself.” See *Luke* iv. 23.

Ἴδμεν ψεύδεα πολλά λέγειν ἐτύμοισιν ὁμοῖα,

Ἴδμεν δ', εὖτ' ἐθελωμεν, ἀληθῆα μυθήσασθαι. HESIOD.

—“We know how to utter many fictions similar to truths, and we know, when we choose, how to convey the truth in fables.”

Ἱερὸν ἡ συμβουλή ἐστίν.—“Counsel is a divine thing.”

Ἰλιάς κακῶν. *Prov.*—“An Iliad of woes.”

Ἰππῶ γηράσκοντι τὰ μείονα κύκλ' ἐπίβαλλε.—“Impose lighter tasks on the aged courser.” See *Solve senescentem*, &c.

Ἰχθὺς ἐκ τῆς κεφαλῆς ὄζειν ἀρχεται. *Prov.*—“Fish begins to stink at the head.” The corruption of a state is first discernible in the higher classes.

## K.

Καδμεία νίκη.—“A Cadmæan victory.” A victory in which the conqueror suffered as much as the conquered.

Καὶ γὰρ καὶ μέλιτος τὸ πλεόν ἐστὶ χολή.—“For even honey in excess becomes gall.” See *Πᾶν γὰρ*, &c.

Καὶ ἐστὶ καὶ ὁ ἀρχῶν πολέως μέρος, καὶ οἱ ἀρχόμενοι παραπλησίως. MAX. TYRIUS.—“The ruler is as much a part of the state as those who are ruled.” He must equally obey the laws.

Καὶ πτωχὸς πτωχῷ φθονεῖ. HESIOD.—“Even a beggar is envied by a beggar.” “'Tis one beggar's woe to see another by the door go.” “Two of a trade,” &c.

—Καιροῖο λαβῶμεθα, ὄν προσιόντα

Ἔστιν εἰλεῖν, ζητεῖν δὲ παραθρόξαντα, μάταιον. GREG. NAZ.

—“Let us seize opportunity; for as it comes we may catch it, but when it has passed 'tis vain to seek it.”

Καιρὸν γνῶθι.—“Know your opportunity.” A saying of Pittacus, one of the Seven Wise Men of Greece.

Καίριῳ λατρεύειν, μηδ' ἀντιπνέειν ἀνέμοισι. *Prov.*—“To go with the times, and not to blow against the winds.”

- Κακα κέρδεα ἰσ' ἄτρησι.** HESIOD.—“ Evil gains are as bad as a loss.” “ Ill-gotten goods seldom prosper.” See *Μὴ κακά*, &c.
- Κακοῖς ὀμιλῶν, κ' αὐτὸς ἐκβήσῃ κακός.** MENANDER.—“ If you associate with the wicked, you will become wicked yourself.” See *Φθειροσιν ἦθη*, &c.
- Κακοῦ κόρακος κακὸν ὠόν.** *Prov.*—“ Bad crow, bad egg.” See *Mala gullina*, &c., *Nec imbellem*, &c.
- Καλῶς ἀκούειν μᾶλλον ἢ πλουτεῖν θέλει.** MENANDER.—“ Wish rather to be well spoken of than to be rich.”
- Κάμηλος καὶ ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία.** *Prov.*—“ The camel, even when mangy, bears the burdens of many asses.”
- Κατ' ἐξοχήν.**—“ Pre-eminently,” or, as the French say, *Par excellence*.
- Κατατῆκει ὁ χρόνος, καὶ γηράσκει πάντα.** ARISTOTLE.—“ Time wears away, and everything grows old.”
- Κατόπιν ἰορτῆς ἦκεις.**—“ You are come after the feast.”
- Κλαίει ὁ νικῆσας ἐ δὲ νικηθεὶς ἀπόλωλεν.**—“ The conqueror mourns, but the conquered is undone.” See *Flet victus*, &c., *Καδμεία νικη.*
- Κοινὰ πάθη πάντων· ὁ βίος τρόχος, ἄστατος ὄλβος.** PHOCYLIDES.—“ Misfortunes are common to all; life is a wheel, and prosperity unstable.”
- Κοινὰ τὰ τῶν φίλων.** *Prov.*—“ The goods of friends are in common.” A saying attributed to Pythagoras.
- Κούφη γῆ τοῦτον καλύπτει.**—“ May the earth be light upon him.” A common epitaph with the Greeks. See *Sit tibi terra*, &c.
- Κρεῖσσον, ἄριστον ἔοντα κακὸν γένος, ἢε κάκιστον ἔμμεναι εὐγενέτην.** GREG. NAZ.—“ It is better to be the best of a low family, than the worst of a noble one.”
- Κρεῖσσον τοι σοφίη καὶ μεγάλῃς ἀρετῆς.** THEOGNIS.—“ Wisdom is better even than great valour.”
- Κρείττων ἢ πρόνοια τῆς μεταμελείας.** DION. HALIC.—“ Precaution is better than repentance.”
- Κρήτες αἰεὶ ψεῦσται, κακὰ θήρια, γαστέρες ἀργαί.**—“ The Cretans are always liars, evil beasts, slow bellies.” An hexameter line quoted by St. Paul in his *Epistle to Titus*, i. 12, from “ a prophet ” of the Cretans, supposed to have been the poet Epimenides.
- Κῦδος.**—“ Glory,” or “ applause.” “ Kudos ” has almost become a dictionary word in our language.
- Κυμνοπρίστης.**—“ A splitter of cummin.” A stingy miserable “ skinflint ” was thus called by the Athenians; and the word is used in a similar sense by Theocritus and Athenæus. The name “ *cymini sector*,” was however applied by the Romans to a person nicely scrupulous, and the Emperor Antoninus Pius was thus called for his dilligence in inquiring into the merits of the

causes that came before him. Lord Bacon gives the name "*cynini sectores*" to learned triflers.

—Κένος ὄμματ' ἔχων. HOMER.—"Having the eyes of a dog," i. e. an impudent face.

Κύριε ἐλέησον.—"Lord, have mercy upon us." See *Kyrie eleison*.

## Λ.

Λαγὼς καθύδων.—"A sleeping hare." One who sleeps with his eyes open. Like our saying, "Catch a weasel asleep."

Λαμπάδια ἔχοντες διαδύσουσιν ἀλλήλοις. PLATO.—"Those who have lamps will pass them to others."

Λάμπις ἱρωτηθεὶς πῶς ἐκτήσατο τὸν πλοῦτον, οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν εἰ βραχὺν ἐπιπόνως καὶ βραδέως. PLUTARCH.—"Lampis being asked how he had made his money, replied, 'Much without difficulty, but a little slowly and laboriously.'"

Δάψ μὴ πίστινι, πολύτροπός ἐστιν ὄμιλος.—"Trust not the populace, the multitude is versatile."

Λίθος κυλινδόμενος τὸ φῦκος οὐ ποιῶ. *Prov.*—"A rolling stone gathers no moss."

Λίμος δὲ πολλῶν γίγνεται διδάσκαλος. *Prov.*—"Hunger is the teacher of many." See *Magister artis*, &c.

—Λοιδορεῖσθαι δ' οὐ πρέπει

Ἄνδρας ποιητὰς, ὥσπερ ἀρτοποιίδας. ARISTOPHANES.

—"It does not become poets to abuse one another, like old wives who sell cakes."

Λύχνου ἀρθέντος, γυνὴ πᾶσα ἡ αὐτή. *Prov.*—"When the light is out every woman is alike." Like the French "*La nuit tous les chats sont gris*."

## M.

Μάντις δ' ἄριστος ὅστις εἰκάζει καλῶς.—"He is the best prophet who makes the best guesses."

Μέγα βιβλίον μέγα κακόν. CALLIM.—"A great book is a great evil."

Μεγάλῃ πόλις μεγάλη ἰσημία. *Prov.*—"A great city is a great solitude." To those who have no friends in it. The sentiment is finely expanded by Byron (*Childe Harold*, c. ii. st. 26).

Μεγάλῃν παράκαιρος ἡδονὴ τίκει βλάβην

Ἐξ ἡδονῆς γὰρ φύεται τὸ δυστυχεῖν. MENANDER.

—"Ill-timed pleasure produces great evil; for misfortune springs from pleasure."

Μετὰ πόλεμον ἡ συμμαχία. *Prov.*—"After the war, aid." Similar to our proverb, "After death, the doctor."

Μέτρον ἄριστον.—"Moderation is best." A saying of the philosopher Cleobulus.

- Μέτρον ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες.** *Prov.*—"They drink their water by measure, but eat their cake without." Said of people who are "penny-wise and pound-foolish."
- Μὴ εἰς τὴν αὔριον ἀναβάλλου· ἡ γὰρ αὔριον οὐδέποτε λαμβάνει τέλος.** *St. CHRYSOSTOM.*—"Put not off till to-morrow; for to-morrow admits no fulfilment." As we say, "To-morrow never comes."
- Μὴ ἐπιλαθώμεθα τῆς ζάλης ἐν τῇ γαλήνῃ, μηδὲ τῆς ἀρρώστιας ἐν τῷ καιρῷ τῆς ὑγείας.** *GREG. NAZ.*—"Let us not forget the tempest in the calm, or sickness in the moments of health."
- Μὴ γένοιτο.**—"God forbid." *Rom. iii. 31, atque alibi.*
- Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἀτρῶσιν.** *HESIOD.*—"Make not evil gains; evil gains are equal to a loss." See *Ἐκ τῶν*, &c.
- Μὴ κίνει Καμαρίναν.**—"Do not disturb Camarina." An injunction of Apollo respecting a pestiferous marsh. "Let sleeping dogs lie."
- Μὴ κίνει κακὸν εὖ κείμενον.** *Prov.*—"Disturb not an evil that is well placed."
- Μὴ παιδὶ μάχαραν.** *Prov.*—"Do not give a sword to a child."
- Μὴ πῦρ ἐπὶ πῦρ.** *Prov.*—"Add not fire to fire."
- Μὴ τι καινόν;**—"Any news?" See *Acts xvii. 21.*
- Μηδὲν ἄγαν.**—"Not too much of anything." A saying ascribed by Pliny the Elder and Clemens Alexandrinus to Chilon the Lacedæmonian; but by other authorities to Solon, to Thales, and to Stratodemus of Tegea. See *Ne quid nimis.*
- Μηδὲν ἄγαν· καιρῷ πάντα πρόσεστι καλά.**—"Not too much of anything; everything is good at the proper time." An ancient inscription by Sodanius the son of Eperatus.
- Μηνὶν αἶειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος  
Οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε.** *HOMER.*  
—"Sing, O goddess, the destructive wrath of Achilles, Peleus' son, which wrought for the Greeks innumerable woes." The beginning of Homer's Iliad.
- Μήτηρ τῆς ἐνδείας ἡ ἀεργία.** *IGNATIUS.*—"Idleness is the mother of want."
- Μία γὰρ ἐστὶ πρὸς τύχην ἀσφάλεια, τὸ μὴ τοσαυτακίς αὐτὴν πειράσαι.**  
—"One way of making sure against fortune is not to try her too often." A saying of Diocles of Carystus, quoted by Seneca.
- Μία χελιδὼν ἕαρ οὐ ποιεῖ.** *Prov.*—"One swallow does not make the spring."
- Μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.** *EURIP.*—"The battle is weak that is waged with one hand." "Two to one is odds."
- Μικρὰ πρόφασίς ἐστὶ τοῦ πρᾶξαι κακῶς.**—"A slight pretence suffices for doing evil."
- Μικρὸν κακὸν, μέγα ἀγαθόν.** *Prov.*—"A small evil is a great good."
- Μισῶ σοφιστὴν ὅστις οὐκ αὐτῷ σοφός.**—"I hate the wise man who is not wise for himself."
- Μόνος ὁ σοφός ἐλεύθερος, καὶ πᾶς ἀφρων δοῦλος.**—"The wise man alone

is free; every fool is a slave." A maxim of the Stoics, quoted by Cicero.

## N.

- Ναυηγοῖς οἰκτερον, ἐπεὶ πλόος ἐστὶν ἀδηλός.** PHOCYLID.—“Pity the shipwrecked sailor, for a life at sea is full of uncertainty.”
- Νεκρον ἰατρεύειν καὶ γέροντα νουθετεῖν ταύτόν.** *Prov.*—“You might as well physic the dead as advise an old man.”
- Νῆος ἔμπειρος οὐκ ἐστὶ· πλῆθος γὰρ χρόνου ποιήσει τὴν ἔμπειρίαν.** ARISTOTLE.—“Youth has no experience; for it is length of years that gives experience.”
- Νήπιος ὅς τὰ ἔτοιμα λιπὼν τ' ἀνέτοιμα διώκει.** HESIOD.—“He is a fool who leaves a certainty to pursue an uncertainty.”

## Ξ.

- Ξενίων δὲ τε θύμος ἀριστος.** *Prov.*—“In hospitality it is the spirit that is the chief thing.” “Welcome is the best cheer.”
- Ξύλον ἀγκύλον οὐδέποτε ὀρθόν.** *Prov.*—“Wood that grows warped never can be straightened.”
- Ξὺν τῷ δίκαιῳ γὰρ μέγ' ἐξιστι φρονεῖν.** SOPHOCLES.—“In a just cause we may assume confidence.”
- Ξυρεῖν ἐπιχειρεῖν λείοντα.** PLATO.—“To attempt to shave a lion.” A task not to be lightly undertaken.

## O.

- Ὁ ἄνθρωπος εἰεργετὸς πεφυκός.** ANTONINUS.—“Man is born to do good.”
- Ὁ βίος ἀνθρώποις λογισμοῦ καὶ ἀριθμοῦ δεῖται πάνυ.** EPICHARMUS.—“The life of man stands much in need of calculation and number.”
- Ὁ γὰρ δαιτητῆς τὸ ἐπιεικὲς ὀρᾷ, ὃ δὲ δίκαστῆς τὸν νόμον.** ARISTOTLE.—“The arbitrator looks to equity, the judge to law.”
- Ὁ γὰρ θεὸς βλέπει σε, πλησίον παρών,**  
**Ὅς τοῖς δίκαιοις ἤδεσται, κ' οὐ τὰ δίκους.** MENANDER.  
 —“For God beholds thee, being near at hand, who is pleased with just deeds, and not with unjust.”
- Ὁ δ' ὄλβος οὐ βέβαιος, ἀλλ' ἐφήμερος.** EURIPIDES.—“Happiness is not lasting, but only for a day.”
- Ὁ ἐλαχίστων δέομενος ἔγγισται θεῶν.**—“He who wants the least is nearest the gods.” A saying of Socrates, quoted by Xenophon.  
 See Ἐγὼ δὲ νομίζω, &c.

- Ο Ἰνδός ἐλέφας τὴν μυῖαν οὐκ ἀλεγίζει. PHALARIS.—“The Indian elephant heedeth not the fly.”
- Ὁ πᾶς πρέπει ἐννέπειν τὰ δίκαια χρόνος. SOPHOCLES.—“Any time is the proper one for saying what is just.”
- Ο σοφὸς ἐν αὐτῷ περιφέρει τὴν οὐσίαν. MENANDER.—“The wise man carries with him his wealth.” See the Fable of “Simonides preserved by the gods.” *Phædrus*. b. v. f. 21. See *Omnia mea*, &c.
- Ο σοφὸς οὐδὲν πράττει τοῦ εὐδοκμεῖν χάριν.—“The wise man does nothing for the purpose of being well thought of.” He practises virtue for its own sake.
- Ο φεύγων μύλον ἄλφια φεύγει. *Prov.*—“He who shuns the millstone shuns the meal.” “No mill no meal.” See *Qui vitat molam*, &c.
- Ο χοῖρος ἤδεται κόπροις καὶ βορβόρῳ.—“The swine delights in dung and filth.” A line quoted by Clemens Alexandrinus.
- Οἱ αὐτοὶ περὶ τῶν αὐτῶν τοῖς αὐτοῖς τὰ αὐτά.—“The same persons saying the same things to the same persons, about the same things.” A proverbial saying quoted by Grangæus, a commentator on Juvenal, illustrative of the drudgery of the pedagogue. Observe the declension of αὐτός, in the Nominative, Genitive, Dative, and Accusative cases. See *Δίς κράμβη*, &c.
- Οἱ γὰρ κακοὶ, κακίους ἐπαινούμενοι. PHILOSTRATUS.—“The bad, when praised, become still worse.”
- Οἱ γὰρ πνέοντες μεγάλα, τοῦς κρείσσους λόγους Πικρῶς φέρουσι τῶν ἐλασσόνων ὑπό. EURIPID.—“Those who have high notions dislike a better reason given by an inferior.”
- Οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους, ἢ τῆς τιμῆς. ARISTOTLE.—“The multitude are more desirous of gain than of honour.”
- Οἱ διψῶντες σιωπῇ πίνουσι. *Prov.*—“Those who are thirsty drink in silence.” People who are in earnest make few professions.
- Οἱ πλείονες κακοί.—“Most people are bad.” A saying of Bias the philosopher, one of the Seven Wise Men of Greece.
- Οἱ πολλοί.—“The many.” The multitude.
- Οἷη δὴ φύλλων γενεὴ τοιῆδε καὶ ἀνδρῶν. HOMER.—“The generations of men are as leaves.”
- Οἴκοι λέοντες, ἐν μάχῃ δ' ἄλωπέκες. ARISTOPH.—“Lions at home, but foxes in battle.”
- Οἶνον κατιόντος ἐπιπλέονσιν ἔπη. HERODOT.—“When the wine sinks, the words swim.” *Fecundi calices quem non fœcère disertum*, HOR.
- Οἶοι νῦν βροτοὶ εἰσι. HOMER.—“Such as men are now-a-days.”
- Οἶος ὁ βίος, τοῖος ὁ λόγος. *Prov.*—“As the life is, so will be the language.” Like the Scotch proverb, “What can you have from a hog but a grunt?” “Out of the abundance of the heart,” &c.

- Ὅμμα γὰρ  
 Δόμων νομίζω εἰσπότου παρουσίαν. ÆSCHYLUS.  
 —“For I take the presence of the master to be the eye of the house.” See Οὐδέν οὕτω πιαίνει, &c.
- Ὅμοιον ὁμοίῳ φίλον. *Prov.*—“Like loves like.” Similar to our proverb, “Birds of a feather flock together.” See Ἥλιξ, &c.
- Ὅμοιότης τῆς φιλότητος μήτηρ. *Prov.*—“Likeness is the mother of love.”
- Ὁν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος.—“He whom the gods love, dies young.” A fragment of Menander. See *Quem di diligunt*, &c.
- Ὁνον γένεσθαι κριῖττον, ἢ τοὺς χείρονας Ὁρᾶν ἑαυτοῦ ζῶντας ἐπιφανέστερον. MENANDER.  
 —“Better to be born an ass, than to see worse men than oneself living in a more exalted station.”
- Ὁνος ἐν πιθήκοις. *Prov.*—“An ass among apes.” See *Asinus inter*, &c.
- Ὁνου οὐρὰ τηλίαν οὐ ποιεῖ. *Prov.*—“An ass’s tail will not make a sieve.” So our proverb, “You cannot make a silk purse out of a sow’s ear.”
- Ὁνου πόκας ζητεῖς.—“You are seeking wool from an ass.”
- Ὁνψ τις ἔλεγε μῆθον· ὁ ἐτὰ ὅτα ἐκίνει.—“Some one related a fable to an ass, and he—wagged his ears.” “Throw not your pearls before swine.”
- Ὁρα τέλος μακροῦ βίου.—“Regard the end of a long life.” The words of Solon to Cræsus. See *Respice finem*.
- Ὁρος ὄρει οὐ μίγνεται. *Prov.*—“Mountain will not mingle with mountain.” See *Mons cum monte*, &c.
- Ὁρῶ γὰρ τῶν ἀνθρώπων οὐδένα ἀναμάρτητον διατελοῦντα. XENOPH.  
 —“For I find no man always free from faults.”
- Ὁς δ’ ἂν πλεῖστ’ ἔχῃ, σοφώτατος. EURIP.—“He that possesses the most is the wisest.”
- Ὁς τε πολὺ γλυκιῶν μέλιτος καταλειβομένοιο. HOMER.—“Sweeter it is by far than flowing honey.” Said of the so-called pleasures of revenge.
- Ὅταν γὰρ ἐξ ἀπάντων συνεισφέρηται, ἰκάστω κοῦφον γίνεται τὸ ἐπίταγμα. ST. CHRYSOSTOM.—“When all contribute, the proportion of each is lightly borne.”
- Ὅταν ἐὲν δαίμων ἀνδρὶ πορσύνῃ κακά,  
 Τὸν νοῦν ἐβλαψε πρῶτον.—  
 —“When a divinity would bring ruin on a man, he first deprives him of his senses.” A fragment of Euripides, quoted by Athenagoras. See *At daemon*, &c., *Quem Jupiter*, &c., and *Quos Deus*, &c.
- Οὐ γὰρ ἂν γένοιτο φρόνημα εὐγενὲς ἐν ἀνδράσιν ἀπορουμένοις τῶν καθ’ ἡμέραν ἀναγκαιῶν. DION. HALICARN.—“No generous thoughts



- can suggest themselves to men in want of the daily necessities of life." See *Ab inopriâ*, &c. (App.)
- Οὐ γὰρ ἂν ποτε τρέφειν δύναται' ἂν μία λόχμη κλέπτας δύο. ARISTOPH.—“One thicket could never find support for two thieves.”
- Οὐ γὰρ ἐστὶ πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, ἂν μὴ παρ' ἑμῶν αὐτῶν πρῶτον ὑπάρξῃ τὰ δέοντα. DEMOSTH.—“You must not severely scrutinize the actions of others, unless you have first done your duty yourselves.”
- Οὐ γὰρ πῶ τις ἔον γόνον αὐτὸς ἀνέγνω. HOMER.—“For no man yet living has been certain of his own offspring.” Somewhat similar to our proverb, “’Tis a wise child that knows his own father.”
- Οὐ γὰρ τὰ ὀνόματα πίστις τῶν πραγμάτων ἐστὶ, τὰ δὲ πράγματα καὶ τῶν ὀνομάτων. DIO CHRYSOST.—“It is not names that gain credit for things, but things for names.”
- Οὐ γνῶσις ἀλλὰ πράξις.—“Not theory but practice.”
- Οὐ λέγειν δεινός, ἀλλὰ σιγᾶν ἀδύνατος. EPICHRMUS.—“Not clever at speaking, but unable to hold his tongue.”
- Οὐ λόγων δεῖται Ἑλλάς ἀλλ' ἔργων.—“Greece stands in need, not of words, but deeds.”
- Οὐδὲ Ἡρακλῆς πρὸς δύο. *Prov.*—“Not even Hercules against two.” See *Ne Hercules*, &c.
- Οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἔσθ' ὁ πλοῦς.—“It is not every man's lot to make a voyage to Corinth.” See *Non cuivis homini*, &c.
- Οὐ φιλεῖ συγγίνεσθαι φαντασία τε καὶ ἀλήθεια. SYNES.—“Appearances and reality do not always agree.”
- Οὐ χρῆ παννύχιον εὐδεῖν βουλευφόρον ἀνδρα. HOMER.—“A man in authority must not pass all the night in sleep.”
- Οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἴην. HOMER.—“Not if I had ten tongues and ten mouths.”
- Οὐδ' ἐτι μιν παῖδες ποτὶ γούνασι παππάζουσιν. HOMER.—“No more do his children cling to his knees and call him father.” See *Gray's Elegy in a Country Churchyard*, St. 6.
- Οὐδὲ γὰρ ὁ Ζεὺς
- Οὐθ' ἕων πάντας ἀνδάνει οὐτ' ἀνέχων. THEOGN.—“For not even Jove can please all, whether he rains or whether he lets it alone.”
- Οὐδεὶς διχὰ ἀπωλείας καὶ ζημίας κακός ἐστι. EPICTETUS.—“No one is wicked without loss and punishment.” The punishment at least of an evil conscience. See *Prima et*, &c.
- Οὐδεὶς ἐπλούτησε ταχέως δίκαιος ὢν. MENANDER.—“No just man ever became rich all at once.”
- Οὐδὲν γὰρ τοῦ πάσχειν εἰρητικώτερον. GREG. NAZIANZEN.—“For there is nothing more inventive than suffering.” “Necessity is the mother of invention.”
- Οὐδὲν οὕτω πιαίνει τὸν ἵππον ὡς βασιλέως ὀφθαλμός. PLUTARCH.—“Nothing fattens the horse so much as the master's eye.”

Οὐδὲν πρὸς ἶπος.—“Nothing to do with the subject.” See *Nihil ad versum*.

Οὐκ ἂν γένοιτο χωρὶς ἰσθλά καὶ κακά,  
'Αλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς.

—“There cannot be good without evil, but there is a mixture, in order that things may go well.” A quotation from Euripides by Plutarch. See *Nemo est*, &c.

Οὐκ ἂν πρῆϊμην τοῦτο τετρημένον χαλκοῦ.—“I would not buy it for a brass farthing with a hole in it.” An expression of contempt.

Οὐκ ὠνοῖμαι μυρίων δραχμῶν μεταμέλειαν.—“I shall not buy repentance at the price of ten thousand drachmæ.” The answer of Demosthenes to the extravagant demands of Lais, the courtesan, for her favours.

Οὔποτε ποιήσεις τὸν καρκίνον ὀρθῶ βαδίζειν. ARISTOPH.—“You can never bring a crab to walk straight.” “What is bred in the bone will never be out of the flesh.”

Οὔτε πάντα, οὔτε πάντῃ, οὔτε παρὰ πάντων. *Prov.*—“Neither every thing, nor every where, nor from every body.” In taking, as well as giving, consider your motives on every occasion. See *Quid de quoque*, &c.

Οὗτός ἐστι γαλιώτης γέρον. MENANDER.—“A shrewd old fox this!”

Οὕτως, οὐ πάντεσσι θεὸς χαρίεντα δίδωσιν

Ἄνδράσιν.————

HOMER.

—“God does not bestow good gifts on all persons.” See *Non omnia*, &c.

Οὕτω χρῆ ποιῆν, ὅπως ἕκαστός τις ἑαυτῷ ξυνείσεται τῆς νίκης αἰτιώτατος ὢν. XENOPH.—“We must so exert ourselves that each may consider himself as the chief contributor to the victory.”

—————Οὐχ εὔδει Δίος

Ὀφθαλμός' ἔγγυς δ' ἔστι καὶ παρῶν πόνη.

—“The eye of God sleeps not: whatever we do, he is present and at hand.” A fragment quoted by Stobæus.

Οχλος ἀσταθμητότατον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνετώτατον. DEMOSTHENES.—“The multitude is the most unstable of all things and the most destitute of sense.” See *Mobilium*, &c.

Οψέ θεῶν ἀλέουσι μύλοι, ἀλέουσι δὲ λεπτά. *Prov.*—“The mill of the gods grinds late, but it grinds fine.” Severe retribution will overtake us at last.

## II.

Παθήματα μαθήματα.—“Sufferings are lessons.” So the Latin, *nocumenta documenta*: and our proverb, “Bought wit is the best.” See *Τὰ δέ μοι*, &c.

Παθῶν δὲ τε νῆπιος ἔγνω. HESIOD.—“Even the fool knows from

- experience." Like our proverb, "Experience is the mistress of fools."
- Πάν γάρ το πολὺ πολέμιον τῇ φύσει.** HIPPOCRATES.—"Everything in excess is adverse to nature." See *Καὶ γάρ*, &c., and *Ne quid nimis*.
- Πάν τὸ σκληρὸν χαλεπῶς μαλάττεται.** PLUTARCH.—"Everything that has once hardened receives impressions with difficulty." Said with reference to youthful minds. See *Udum*, &c.
- Πάντα ἀναβρίπτειν κύβον.** *Prov.*—"To hazard every throw."
- Πάντα λίθον κίνει.**—"Turn every stone."
- Πάντα μὲν καθαρὰ τοῖς καθαροῖς.** *Tit. i. 15.*—"To the pure all things are pure."
- Πάντας γ' ἐφέλκων, οἷα μαγνήτης λίθος.** *Prov.*—"Attracting all, like a loadstone."
- Πάντων δὲ μάλιστ' αἰσχύνειο σαυτόν.**—"But most of all respect thyself." A precept from the Golden Verses of the Pythagoreans.  
 Oft-times nothing profits more  
 Than self-esteem, grounded on just and right  
 Well managed. MILTON.
- Παραμυθίαν φέρει τὸ κοινωνοῦς εἶναι τῶν συμφορῶν.** DIO CHRYSOSTOM.—"To have partners in misfortune is some comfort." See *Haud ignara*, &c., and *Solamen miseris*, &c.
- Πᾶς ἐστὶ νόμος εὔρημα μὲν καὶ δῶρον θεῶν.** DEMOSTH.—"Every law is a gift and invention of the gods."
- Πᾶσιν γὰρ εὐφρονοῦσι συμμαχεῖ τύχη.**—"Good fortune ever fights on the side of prudence." Fragment of an ancient Greek poet. See *Audentes fortuna*, &c.
- Πειθῶ μὲν γὰρ ὄνειαρ, ἔρις δ' ἔριν ἀντιφουτεύει.** PHOCYLIDES.—"Cconciliation is profitable, but strife begets strife."
- Πένης τὴν γυναῖκα πλουσίαν λαβῶν, ἔχει δέσποιναν, οὐ γυναῖκ' ἔτι.**—"A poor man who takes a rich wife has a ruler, not a wife." The words of Alexandrides, as quoted by Stobæus.
- Πειρῶ τύχης ἀγνοίαν ἐχερῶς φέρειν.** *Prov.*—"Endeavour to bear the ignorance of fortune with patience."
- Πῆμα κακὸς γείτων, ὅσον τ' ἀγαθὸς μέγ' ὄνειαρ.** HESIOD.—"A bad neighbour is as great an evil as a good one is a blessing."
- Πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα.** THEOGN.—"By trusting I lost money, and by distrusting I saved it."
- Πλάνη βίον τίθησι σωφρονέστερον.** *Prov.*—"Travelling renders life more modest." Those who have travelled are less likely to be conceited than those who have never left their own country.  
 "Home-keeping youth hath ever homely wits." SHAKESPEARE.
- Πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.** HESIOD.—"Virtue and glory attend upon wealth." See *Et genus*, &c.
- Πλοῦτος ὁ τῆς ψυχῆς πλοῦτος μόνος ἐστὶν ἀληθής.**—"The wealth of the mind is the only true wealth."

Πολλά μεταξύ πέλει κύλικος καὶ χεῖλος ἄκρου. *Prov.*—"Many things happen between the cup and the lip," or, as we say, "There's many a slip between the cup and the lip." See *Multa cadunt*, &c.

Πόλλαι μὲν θνήτοις γλῶσσαι, μία δ' ἀθανάτοισιν.—"The inhabitants of earth have many tongues, those of heaven but one." A translation of *Multa terricolis*, &c., which see.

Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ. *HESIOD.*—"Full oft does a whole city suffer from one bad man."

Πολλάκι καὶ κηπωρὸς ἀνὴρ μάλα καιριον εἶπεν.—"Full oft has even a labouring man spoken very much to the purpose." Otherwise read, *Πολλάκι τοι καὶ μωρὸς ἀνὴρ κατακαίριον εἶπε*, "Often has a fool spoken to the purpose."

Πολλὰς ἀν' εὐροις μηχανὰς, γύνῃ γάρ εἰ. *EURIP.*—"You can discover many a contrivance, for you are a woman."

Πολλάκις δοκεῖ τὸ φυλάζει τὰγαθὰ τοῦ κτήσυσθαι χαλεπώτερον εἶναι. *DEMOSTHENES.*—"It often seems more difficult to preserve a blessing than to obtain it."

Πολλάκις, ὦ Πολύφαιμε, τὰ μὴ καλὰ καλὰ πέφανται. *THEOCRITUS.*—"Often, O Polyphemus, does that which is not fair appear fair (in the eyes of love)." See *Decipit frons*, &c.

—*Amatorem quod amice*

*Turpia decipiunt cæcum vitia, aut etiam ipsa hæc  
Delectant; veluti Balbinum polygus Hagnæ.* *HOR.*

Πολλοὶ εἰ πολλοὺς ἠΐξησαν ἤδη καὶ ιδιώτας καὶ πόλεις, ἐφ' ὧν ἀξέθλων τὰ μέγιστα κακὰ ἐπαθον. *XENOPHON.*—"Many a one before now has been the making of both persons and cities, from whom, when they have waxed strong, he has received the greatest of injuries."

Πολλοὶ θριοβόλοι, παῦροι εἰ τε μάντιες ἄνδρες.—"There are many soothsayers, but few prophets."

Πολλοὶ μαθηταὶ κρείττονες ἐδασκάλων.—"Many scholars are better than their teachers." Quoted by Cicero from an unknown poet.

Πολλοὶ τραπέζης, οὐκ ἀληθείας, φίλοι. *Prov.*—"Many are friends of the table, not of truth."

Πολλῶ τοι πλόνος λιμοῦ κόρος ὤλεσεν ἄνδρας. *THEOGNIS.*—"Satiety has killed far more than famine." See *Plures crapula*, &c.

Πολλῶν ἢ γλῶττα προτρέχει τῆς διανοίας. *ISOCR.*—"In many the tongue outruns the discretion."

Πολιά χρόνου μῆνυσις, οὐ φρονήσεως. *Prov.*—"White hairs are a proof of age, not of wisdom."

Πολλῶν ἰατρῶν εἰσοδός μ' ἀπόλεσεν. *Prov.*—"The visits of many physicians have destroyed me." An Epitaph.

Πομφόλυξ ὁ ἄνθρωπος. *Prov.*—"Man is a bubble."

Προμηθεὶς ἐστὶ μετὰ τὰ πράγματα.—"He is quite a Prometheus, after the matter is over." Said of a person who is for shutting

the door when the steed is stolen. Cited by Lucian from some comic poet.

Προπέτεια πολλοῖς ἐστὶν αἰτία κακῶν.—“Precipitation is the cause of misfortune to many.”

Πρῶτον ἀγαθὸν ἀναμαρτία, δεύτερον δὲ αἰσχύνη. DEMADES.—“The first of all virtues is Innocence, Modesty the second.”

Πτωχοῦ πήρα οὐ πίμπλαται.—“The beggar’s pouch is never filled.

Πῦρ σιδήρῳ μὴ σκαλεύειν. *Prov.*—“Stir not the fire with a sword.” See *Ignem ne*, &c. Do not provoke an angry man; do not make bad worse.

P.

Ῥᾶον βίον ζῆς, ἂν γυναῖκα μὴ τρέφης. *Prov.*—“You will pass your life more easily if you have not to maintain a wife.”

Ῥᾶστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὁ γὰρ βούλεται, τοῦθ’ ἕκαστος καὶ οἶεται. DEMOSTH.—“It is the easiest thing in the world for a man to deceive himself, for whatever he wishes, that he thinks.” “The wish is father to the thought.” *Facilè homines quod volunt, credunt.* CÆS.

Ῥέγχει παρούσης τῆς τύχης τὰ πράγματα. *Prov.*—“Affairs sleep soundly when fortune is present.” Akin to our saying, “Get a good name and go to sleep.”

Ῥῆμα παρὰ καιρὸν ῥηθὲν ἀνατρέπει βίον. *Prov.*—“A word unseasonably spoken may mar the course of a whole life.”

Σ.

Σκηνὴ πᾶς ὁ βίος, καὶ παίγνιον· ἢ μάθε παίζεις,

τὴν σπουδὴν μεταθείς, ἢ φέρε τὰς δόδυνας.

“Life is a stage, a play: so learn thy part,

All cares removed, or rend with griefs thy heart.”

From the Greek Anthology.

Σκιομαχία.—“A fighting with shadows.” Much ado about nothing  
Σκληρόν σοι πρὸς κέντρα λακτίζειν.—“It is hard for thee to kick against the pricks.” See *Acts* xxvi. 14. This was a current proverb before it was applied by our Lord to St. Paul. It bears reference to the pointed goads with which oxen were driven. See *Si stimulos*, &c.

Σολοικισμός.—“A solecism.” This, though a single word, was a proverbial expression among the Athenians. The people of Soli, a city of Cilicia, were originally a colony from Athens, but in process of time lost the Attic purity of speech and became noted for the corruptness of their dialect. Hence a grammatical im-

propriety came to be called a "Solecism." The story is sometimes told with reference to the people of Soli in Cyprus.

Σοφὴν δὲ μισῶ. Μὴ γὰρ ἐν γ' ἐμοῖς ἴμοις

Εἶη φρονοῦσα πλείον, ἢ γυναῖκα χρῆν. EURIPIDES.

—"I hate a learned woman. May there be no woman in my house who knows more than a woman ought to know."

Σπεῦδε βραδίως. *Prov.*—The same as *Festina lente*; a favourite saying of Augustus Cæsar.

Στιγμὴ χρόνου πᾶς ὁ βίος ἴστί. Ζῆν καὶ οὐ παραζῆν προσήκει. PLUTARCH.—"The whole of life is but a moment of time. It behoves us then to live and not to miss the object of life."

Στόμα ἵοικε τάφῳ, ὅσα γὰρ ἂν λάβοι τὸ στόμα διασφείρει καὶ φυλάττει. ARTEMIDORUS.—"The mouth of man is like the tomb, for whatever it receives it destroys and keeps close within."

Στόλος γὰρ οἴκου παῖδες εἰσὶν ἄρρένες. *Prov.*—"Male children are the pillar of a house."

Συκίνη μάχαιρα. *Prov.*—"A sword made of the fig-tree." A wooden sword. In reference to frivolous arguments, which may easily be refuted.

Σύμβουλος οὐδεὶς ἐστὶ βελτίων χρόνου. *Prov.*—"There is no better counsellor than time."

Συνειδὸς ἀγαθὸν φιλῶ παρρησιάζεσθαι. PAUSANIAS.—"A good conscience is wont to speak out."

Συντριβῆ προηγείται ἕβρις.—"Insolence is a prelude to destruction." A proverb quoted by Gregory Nazianzen. "Pride goeth before a fall."

Σώματα πολλὰ τρέφειν, καὶ δώματα πολλ' ἀνεγείρειν,

Ἄτραπὸς εἰς πενίην ἐστὶν ἐτοιμοτάτη.

—"To feed many persons and to build many houses is the readiest way to poverty."

## T.

Τὰ δάνια δούλους τοὺς ἐλευθέρους ποιεῖ. *Prov.*—"Debts turn freemen into slaves."

Τὰ δέ μοι παθήματα, ἔόντα ἄχαριτα, μαθήματα γέγονε. HERODOT.—"My misfortunes, disagreeable as they were, have proved a lesson to me." The words of Cræsus to Cyrus. See Παθήματα, &c.

Τὰ δεινὰ κέρδη πημονὰς ἐργάζεται. SOPHOCLES, *Antig.* 326.—"Ill-gotten gains are productive of evil." Otherwise read, Τὰ δειλὰ κέρδη, &c.—"Mean gains," &c. See Μὴ κακὰ κερδαίνειν, &c.

Τὰ μεγάλα τῶν πραγμάτων, μεγάλων δεῖται κατασκευῶν. HELIODOR.—"Great undertakings require great preparations."

Τὰ πολλά τοῦ πολέμου, γνώμη καὶ χρημάτων περιουσία κρατοῦνται. THUCYD.—"Most things in war depend for success on counsel and abundance of money."

Τὰ σκληρὰ μαλθακῶς λέγειν.—“To say harsh things in soothing language.” To use the language of euphemism.

Τὰ χρήματ' ἀνθρώποισι τιμώτατα,  
Δύναμιν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. EURIPIDES.

—“Wealth is of all things the most esteemed by men, and has the greatest power of all things in the world.”

—Τας γὰρ ἐκ  
Θεῶν ἀνάγκας, θνητὸν ὄντα δεῖ φέρειν. EURIPIDES.

—“For he who is mortal must put up with the fate imposed by the gods.” See “*Ἀκουσον*” &c.

Ταυτόματον ἡμῶν καλλίω βουλεύεται. *Prov.*—“Chance (often) contrives better than we ourselves.”

Τέλος ὄρᾶν μακρὸν βίον.—“To see the end of a long life.” The wish of Chilon, one of the Seven Wise Men of Greece.

Τέτταρας δακτύλους θάνατον οἱ πλείοντες ἀπέχουσιν.—“Those who go to sea are only four inches from death.” A saying of Anacharsis, the Scythian philosopher.

*I nunc et ventis animam committe, dolato*

*Confisus ligno, digitis à morte remotus*

*Quatuor, aut septem, si sit latissima tæda.* JUV.

Τῇ χειρὶ δεῖ σπείρειν, ἀλλὰ μὴ ὅλη τῷ θυλάκῳ. *Prov.*—“We must sow with the hand and not with the whole sack.”

Τηλοῦ ναιόντες φίλοι οὐκ εἰσὶ φίλοι. *Prov.*—“Friends who live at a distance are not friends.” “Seldom seen, soon forgotten.”

—Τὴν γὰρ Ἀπόλλων

Ἀμφοτέρον μάντιν τ' ἀγαθὸν καὶ ἄπιστον ἔθηκε. TRYPHIODORUS.

—“For Apollo had made her to be a true prophetess, and yet not to be believed.” Said of Cassandra.

Τὴν δὲ μάλιστα γαρμῆν, ἣτις σέθεν ἔγγυθι νάει. HESIOD.—“Marry a woman who lives near you, in preference to others.” One with whose mind you are acquainted.

Τὴν παρούσαν ἄμελγε, τὶ τὸν φεύγοντα διώκεις. THEOCR.—“Milk the cow that is at hand; why pursue the one that flies?” “A bird in the hand,” &c.

Τῆς λανθανούσης μουσικῆς οὐδεὶς λόγος. *Prov.*—“Music not heard is held in no esteem.” Suetonius translates it “*Occultæ musicæ nullus est respectus.*” See *Paulum sepultæ*, &c.

Τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν  
Σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ. ÆSCHYLUS.

—“Know for certain, that I would not change my sufferings for your servitude.” The words of Prometheus to Mercury.

Τῆς φύσεως γραμματεὺς ἦν, τὸν κάλαμον ἀποβοῶντων εἰς νοῦν.—“He was the interpreter of nature, dipping his pen in his mind.”

Τί γὰρ ἂν μείζον τοῦδ' ἐπὶ θνατοῖς

Παθὸς ἐξεύροις,

Ἥ τέκνα θανόντ' ἐσιδέσθαι. EURIPIDES.

—“What greater affliction can you find among mankind, than to look upon one’s dead children?”

Τὶ δὲ καὶ ἐστὶν ὄλως τὸ ἀίμνηστον; ὄλον κενόν. ANTONINUS.—“And yet after all what is posthumous fame? Altogether vanity.”

“What is the end of fame? Tis but to fill

A certain portion of uncertain paper.” BYRON.

Τὶ κοινὸν κυνὶ καὶ βαλανείῳ.—“What has a dog to do with a bath?”

Τὶ τυφλῷ καὶ κατόπτρῳ. Prov.—“What has a blind man to do with a mirror?” What have people to do with that which they cannot use?

Τὸ ἀργίριόν ἐστὶν αἷμα καὶ ψυχὴ βροτοῖς. ANTIPIANES.—“Money is the very blood and life of mortals.”

Τὸ γὰρ κακίας ἐλεύθερον, καὶ ὑποφορᾶσθαι κακίαν ἀργότερον. GREG. NAZ.—“He who is free from vice himself is the slower to suspect vice in others.”

Τὸ γὰρ σπάνιον τίμιον, τὸ δὲ ὕδωρ εὐωνότατον ἄριστον δὲ, ὡς εἶπε Πίνδαρος. PLATO.—“That which is rare is dear, but water is to be had at the cheapest rate, though it is, as Pindar said, the best of all things.”

Τὸ γὰρ τρίφον με, τοῦτ’ ἐγὼ κρίνω θεόν. Prov.—“That which maintains me I regard as a god.”

Τὸ γὰρ ψευδὲς ὄνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται. ÆSCHINES.—“An undeserved reproach goes no farther than the ears.”

Τὸ καλόν.—“What is handsome.” The noble and beautiful.

Τὸ ὅλον.—“The whole.”

Τὸ μὴδὲν εἰκῆ, πανταχοῦ ἴστι χρήσιμον. Prov.—“The admonition, ‘nothing rashly,’ is everywhere useful.”

Τὸ μὲν ἀληθὲς πικρὸν ἐστὶ καὶ ἀηδὲς τοῖς ἀνοήτοις· τὸ δὲ ψεῦδος γλυκὺ καὶ προσηνές. DIO CHRYSOST.—“The truth is bitter and disagreeable to fools; while falsehood is sweet and soothing.”

Τὸ μὲν τελευτῆσαι, πάντων ἢ πεπρωμένη κατέκρινε, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις. ISOCRATES.—“To die Fate has appointed to all, but to die honourably is peculiar to the good.”

Τὸ μὴ πιστεῖν τοῖς πονηροῖς σωφρονέστερον τοῦ προπιστεύσαντας κατηγορεῖν. DION. HALIC.—“It is more prudent not to trust the wicked than to trust them first and then censure them.”

Τὸ πρίπον.—“What is becoming, or decorous.”

Τὸ γε λοιδορῆσαι θεοῖς, ἐχθρὰ σοφία. PINDAR.—“To reproach the gods is wisdom misapplied.”

Τοῖς ἐξ κακῶς ῥέξασι δίκης τέλος οὐχὶ χρονιστὸν. ORPHEUS.—“Justice is not long in overtaking those who do ill.” See *Rarò antecedentem*, &c.

Τοῖς σίτου ἀποροῦσι σπονδάζονται οἱ ὄροβοι. Prov.—“Chick-peas are sought after by those who have no corn.”

Τοῖς τοι δίκαιοις χεῖρ βραχὺς νικᾷ μέγαν. SOPH.—“Where the cause is just even the small conquers the great.”



- Τὸν δὲ ἀποιχόμενον μνήμη τιμᾶτε, μὴ δάκρυσιν. DIO CHRYSOSTOM.  
 —“Him who is dead and gone, honour with your remembrance,  
 not with your tears.”
- Τὸν Κολοφῶνα ἐπέθηκεν. *Prov.*—“He has put the Colophon to it.”  
 The cavalry of the city of Colophon in Asia Minor was so excel-  
 lent, that it was thought to assure the victory to the side on which  
 it fought. Hence this proverb, according to most authorities, is  
 similar in meaning to our saying, “He has put a clincher to it.”  
 But the Scholiast on the *Theætetus* of Plato gives a different  
 explanation; he says, that in the council of the twelve Ionian  
 cities, Colophon had the casting vote, whence the proverb. In  
 the early periods of printing, before the introduction of title  
 pages, the designation was applied to the final paragraph of a  
 volume, which generally contained the printer’s name, date, &c.
- Τότε γὰρ χρὴ, κᾶν ἄδηλον ἢ τὸ μέλλον, αἰρεῖσθαι κινδυνεύειν, ὅταν τὸ εἶν  
 ἡσύχιαν ἄγειν φανερῶς χεῖρον ᾖ. ARISTIDES *the Rhetorician*.—  
 “When it is clear that to live in peace is the less desirable  
 course, we must make up our minds to face danger, however un-  
 certain the result may be.”
- Τοῦ ἀριστεύειν ἕνεκα.—“In order to excel.” A punning motto at-  
 tached to the crest of Lord Henniker.
- Τοῦ δ’ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῆ. HOMER.—“Words  
 flowed from his tongue sweeter than honey.” Said of the elo-  
 quence of Nestor.
- Τοῦ γὰρ καὶ γένος ἐσμέν.—“For we are also his offspring.”  
 Quoted by St. Paul in his address to the Athenians, *Acts* xvii.  
 28, as being the words of “certain of their poets.”
- Τοῦτ’ ἐν ψυχῇ λόγοι, ὕπερ κάλλος ἐν σώματι. ARISTIDES *the Rheto-  
 rician*.—“Language is to the mind what beauty is to the body.”
- Τρισκαίδεκαπηχύς.—“A thirteen-cubit-high man.” “A long-lubber-  
 gawky,” as Polwhele translates it.
- Τύραννος τυράννῳ συγκατεργάζεται. HERODOT.—“One tyrant helps  
 another.” “Fellow-feeling makes us wondrous kind.”
- Τύχη δ’ ἀρετῆς ἀναιτίος. SYNES.—“Fortune is not the cause of  
 worth.” Worth is independent of fortune.
- Τῶν ἀνθρώπων οἱ πονηροὶ εὐεργετούμενοι μᾶλλον ἀδικεῖν παροξύνονται.  
 PLANEDES.—“Wicked men, when benefited, are the more en-  
 couraged to do wrong.”
- Τῶν γὰρ πενήτων εἰσιν οἱ λόγοι κένοι. *Prov.*—“Poor men’s words  
 have little weight.”
- Τῶν εὐτυχοῦντων πάντες εἰσὶ συγγενεῖς. *Prov.*—“All persons claim  
 relationship with the fortunate.”
- Τῶν πονηρῶν σπερμάτων ἄξια τὰ γιῶργια. NICEPHORUS GREGORAS.—  
 “The produce of bad seed is worthy of it.” See *Mala gallina*, &c.,  
 Κακοῦ κόρακος, &c.
- Τῶν πόνων πωλοῦσιν ἡμῖν πάντ’ ἀγαθὰ θεοί. EPICHRM.—“The gods

sell us all good things for labour." See *Nil sine magno*, &c.

Τῆς δ' ἀριτεῆς ἰδρωτα θεοὶ προπαύροισιν ἴθηκαν.—HESIOD.

Τῶν ὠτων ἔχω τὸν λύκον, οὐτ' ἔχειν, οὐτ' ἀφίναί δυνάμαι. *Prov.*—"I have got a wolf by the ears, I can neither hold him nor let go." See *Auribus teneo*, &c.

## Υ.

Ἰδραν τίμνεις.—"You are wounding a Hydra." A monstrous snake, which, as soon as Hercules cut off one of its eight heads, received two others in its place.

Υγίαια καὶ νοῦς ἰσθλά τῷ βίῳ ἐνο. *Prov.*—"Health and understanding are the two great blessings of life."

Ἰπνος τὰ μικρὰ τοῦ θανάτου μυστήρια. *Prov.*—"Sleep is the *lesser mysteries* of death." Sleep is to death what the lesser Eleusinian mysteries were to the greater.

Ἰπὸ παντὶ λίθῳ σκόρπιος εὔδει. *Prov.*—"Beneath every stone a scorpion sleeps." It was commonly used, according to Erasmus, in reference to captious and envious persons, who were ready to find fault with everything said or done to them; sometimes with reference to hidden dangers: *Latet anguis in herba*.

Ἰστίον πρότιρον.—See *Hysteron proteron*.

## Φ.

Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.—"Let us eat and drink, for to-morrow we die." The doctrine of the Epicureans and others who did not believe in the resurrection, as stated by St. Paul, *1 Cor.* xv. 32.

Φανήσομαι σοι. &c. See ὤδειν ὄρος, &c.

Φιῦτο τῶν κτεάνων.—"Husband thy resources."

Φήμη γὰρ τε κακὴ πέλειται κούφη μὲν ἀίραια

ῥεῖα μάλ', ἀργαλίη δὲ φέρειν.— HESIOD.

—"There is evil (as well as good) report; it is very light and easy to lift, but very difficult to carry."

Φθίρουσιν ἡθῆ χρησθ' ὁμιλίας κακαί. MENAN.—"Evil communications corrupt good manners." Quoted as a precept by St. Paul, *1 Cor.* xv. 33. See *Corrumunt bonos*, &c.

ῥθονίσθαι κρίσσον ἴστιν ἢ οἰκτεῖρεσθαι. HERODOT.—"It is better to be envied than pitied."

Φίλος με βλάπτων, οὐδὲν ἔχθροῦ διαφέρει. *Prov.*—"A friend who injures me (by injudicious conduct) is not unlike an enemy."

Φοβοῦ τὸ γῆρας, οὐ γὰρ ἔρχεται μόνον. *Prov.*—"Dread old age, for it does not come alone."

Φρέατα ἀντλοῦμενα βελτίω γίνεταί. BASIL.—"Drawn wells have the sweetest water." The intellect is improved by use.

Φρονεῖν γὰρ οἱ ταχεῖς, οὐκ ἀσφαλεῖς. SOPHOCLES.—“Those who are quick to decide are unsafe.”

Φύεται μὲν ἐκ τῶν τυχόντων πολλάκις τὰ μέγιστα τῶν πραγμάτων. POLYB.—“The greatest events often arise from accidents.”

Φύεται ἐκ πολυορκίας ψευδορκία καὶ ἀσέβεια. PHILO JUDÆUS.—“From a habit of taking oaths arise perjury and impiety.”

## X.

Καλεπὰ τὰ καλά. *Prov.*—“What is good is difficult.” A rebuke addressed by Plato to the Sophists of Athens, who pretended to show to their youthful disciples a short cut or *royal road* to wisdom and learning.

Χαριεντισμὸς πᾶς ἐν σπουδῇ καὶ κακοῖς γινόμενος ἄωρον πρᾶγμα καὶ πολεμιώτατον ἔλεψ. ISOCRATES.—“All affectation of gracefulness in serious matters or in adversity is altogether unseasonable and most adverse to compassion.”

Χάρις ἀμεταμέλητος. THEOPHRASTUS.—“Graciousness knows no repentance.” “Good deeds are never ill-bestowed.”

Χάρις χάριν τίκτει. SOPHOCLES.—“Grace begets grace.” So our proverb, “One good turn asks another.”

Χεῖρ χεῖρα νίπτει, δάκτυλός τε δάκτυλον. *Prov.*—“Hand washes hand, and finger finger.” Men must assist each other.

Χειρῶν δεῖ τῷ πολέμῳ, καὶ οὐκ ὀνομάτων πολλῶν. SYNES.—“We want hands in war, and not many names.”

Χελιδὼν ἕαρ οὐ ποῖει. ARISTOT.—“One swallow does not make a spring.”

Χρήματ' ἄνηρ. PINDAR.—“Money makes the man.”

Χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι. HESIOD.—“With us wretched mortals money is life.”

Χρόνῳ τὰ πάντα γίγνεται καὶ κρίνεται. *Prov.*—“By time everything is done and judged.”

Χρυσὸς ὁ ἀφανὴς τύραννος. GREG. NAZ.—“Gold is an unseen tyrant.”

Χωρὶς ὑγείας ἀβίος βίος, βίος ἀβίωτος.—“Without health life is no life, life is lifeless.” A saying of Ariphron the Sicyonian.

## Ψ.

Ψυχῆς ἱατροεῖον.—“A repository of medicine for the mind.” Said of a library.

## Ω.

Ω μὴ εἰς καὶ ὁ αὐτὸς ἐστὶν αἰ τοῦ βίου σκοπὸς, οὗτος εἰς καὶ ὁ αὐτὸς δι' ὅλον τοῦ βίου εἶναι οὐ δύναται. ANTONINUS.—“He who does not

keep one and the same object in view through life, cannot be one and the same person throughout life."

Ὁ δλίγον οὐχ ἰκανόν, ἀλλὰ τούτῳ γε οὐδέν ἰκανόν.—"Nothing will content him who is not content with a little." A saying of the philosopher Epicurus, quoted by Aelian.

Ὁδίνιν ὄρος, Ζεὺς δ' ἐφοβείτο, τὸ δ' ἴτικεν μῦν.—"The mountain was in labour, and Jove was in dread—but it was delivered of a mouse." Athenæus tells us that these were the words of Tachos, king of Egypt, on first seeing his ally, Agesilaus, who was of diminutive stature. The reply of the Spartan was, *Φανήσομαι σοι τότε καὶ λιόν*, "Some day I shall appear in your eyes a lion." See *Parturiunt montes*, &c.

Ὡς ἡδὺ τὸν σωθίντα μνησθαι πόνου. EURIPIDES.—"How pleasant it is for him who has been preserved to remember his toil!"  
*Dulce est meminisse laborum actorum.*

Ὡς μικρὰ τὰ σφάλλοντα, καὶ μὲν ἡμέρα  
τὰ μὲν καθέλειν ὑψόθεν, τὰ δ' ἡρ' ἀνω. EURIPIDES.

—"How small things overthrow us! even a single day levels what is exalted, and raises aloft what lies low."

Ὡς οὐδέν ἡ μάθησις, ἂν μὴ νοῖς παρῆ. *Prov.*—"How vain is learning, unless understanding be united with it!"

Ὡς τρεῖς κακοδαίμων, ὅστις ὄν πίνης γαμῆ. *Prov.*—"How thrice-wretched is he who marries when he is poor!"

Ὡσπερ οἱ ἰατροὶ αἰεὶ τὰ ὄργανα καὶ σιδήρια τρόχιρα ἔχουσι πρὸς τὰ αἰφνίδια τῶν θηραπιυμάτων, οὕτω τὰ δόγματα σὺ ἔτοιμα ἔχει. ANTONINUS.—"As surgeons always have their implements and instruments at hand for an operation on an emergency, so do you have your precepts in readiness."

THE END.

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OF  
LATIN QUOTATIONS

WITH A SUPPLEMENTARY INDEX TO THE

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